

الْقَوْلُ الْمَفِيدُ فِي شَرْحِ
كِتَابِ التَّوْحِيدِ



COMMENTARY ON
**KITAB
AT-TAWHEED**

Volume -1

Shaikh, Muhammad bin Salih Al-'Uthaimeen



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**KITAB
AT-TAWHEED**

Volume 1

Shaikh, Muhammad bin Salih Al-'Uthaimeen
Translated by: Abu Naasir Ibrahim Abdur-Rauf



*In the Name of Allah,
the Most Gracious, the Most Merciful*



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King Fahd National Library Cataloging-in-Publication Data
Al-Othaimeen, Muhammad bin Salih

Commentary on Kitab At-Tawheed. / Muhammad bin Salih
Al-Othaimeen; Ibraheem Abdu Raoof - Riyadh, 2014

Pages: 595 Size: 14x21 cm

ISBN:978-603-500-310-0 (set)

978-603-500-311-7 (vol.1)

1-Monotheism 2-Islamic creeds

1-Ibraheem Abdul Raoof (translator) 2. Title

240 dc 1435/4496

L.D. no. 1435/4496

ISBN:978-603-500-310-0 (set)

978-603-500-311-7 (vol.2)



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In the name of Allah, the Beneficent, the Merciful

All praise is due to Allah, the Lord of the worlds. May His peace and blessings be upon our Prophet, Muhammad ﷺ, his household and his entire companions.

To proceed:

The book, *Al-Qawl al-Mufeed 'alaa Kitaab at-Tawheed* (Beneficial Statement Regarding *Kitab at-Tawheed*) had previously been published. It was transcribed from the recorded tapes of the lectures. Thereafter, it underwent essential revision including additions and deletions.

Here, we are publishing the book anew for the first time after its review at *Daar Ibn Jawzee*. Therefore, this should be the only reliable version, hence the comment. Allah alone grants success.

Dictated by the one in need of Allah,

Muhammad bin Saalih Al-'Uthaymeen.

29-10-1417 AH

In the name of Allah, the Beneficent, the Merciful

All praise is due to Allah. We praise Him, seek His help and His forgiveness. We seek refuge with Allah from the evils of our souls and our misdeeds. Whomever Allah guides, no one can lead astray, and whomever He leads astray, no one can guide aright.

I testify that there is none worthy of worship except Allah alone, without any partner, and I bear witness that Muhammad is His slave and messenger. May Allah's peace and perfect blessings be upon him, his household, his companions and those who follow them in goodness.

To proceed:

We had previously – and to Allah belongs all praise and favor – done an explanation of *Kitaab at-Tawheed* by *Shaykh al-Islam*, Muhammad bin 'Abdul Wahhaab to the students during our sittings in the big main mosque at 'Unayzah, and some of the students recorded our speeches.

Our noble brothers: Dr. Sulayman Abdullah, Aboo al-Khayl and Dr. Khaalid 'Alee Al-Mushayqee' took on the task of transcribing the recorded tapes. They published it and named it *Al-Qawl al-Mufeed 'alaa Kitaab at-Tawheed* (The Beneficial Statement Regarding *Kitaab at-Tawheed*).

I beseech Allah to reward both of them abundantly and make it beneficial.

It is known that what was transcribed from recorded explanations to students may not be the same as something originally authored. As a matter of fact, it will contain omissions or additions, or bringing forward or putting the other last or repetition and other similar errors.

After the publication of its first edition, some of the aforementioned errors were found in it. So, it was edited and revised and then published the second time. This second edition also required revision due to few errors, mostly typographic, which were found in it.

Here, it is been published the third time. I have considered it

necessary that all footnotes in the book should be removed except the references of the verses of the Qur'an and hadeeths. I beseech Allah - the Exalted - to make it something done to seek His Face, in conformity with His pleasure and beneficial to His slaves. Certainly, He is the Generous, the Noble.

We hereby return to commence the intended, seeking the help of Allah the Exalted:

The author ﷺ said:

KITAAB AT-TAWHEED

COMMENTARY

In all the manuscripts available with us, no introductory note to the book by the author was mentioned. It either got omitted from the scribes or that the author sufficed with the title since it is the subject of the book: *At-Tawheed*.

Al-Kitaab means 'the written'; that is, 'something written with pen' or 'a compilation' from the saying of the Arabs, *Kateebah*, which means a group of horses.

As for *at-Tawheed*, in the Arabic lexicon, it is the infinitive (*Masdar*) of the word, (*wahhada* as in) *wahhada ash-Shay-a* when he makes it one.

In the *Share'ah*, it is to single out Allah the Most High regarding what is exclusive to Him of *ar-Ruboobiyyah* (Lordship), *al-Uloohiyyah* (being the Only Deity) and His Names and Attributes.

Its forms:

Tawheed has three forms:

- 1- *at-Tawheed ar-Ruboobiyyah* (Oneness of Allah in Lordship),
- 2- *at-Tawheed al-Uloohiyyah* (Oneness of Allah in Worship) and
- 3- *at-Tawheed al-Asmaa was-Sifaat* (Oneness of Allah in His Names and Attributes)

These are contained in His saying:

﴿رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا﴾

"Lord of the heavens and the earth, and all that is between them, so worship Him (alone) and be constant and patient in his worship. Do you know of any who is similar to him?"

(Maryam: 65).

The First Category: *at-Tawheed ar-Ruboobiyyah*

This is to single out Allah the Mighty and Sublime with creation, ownership and control.

To single out Allah with creation is for one to believe that there is no creator except Allah. He, the Exalted says:

﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

“Surely His is creation and commandment...” (A’raaf: 54).

This sentence (in Arabic lexicon) indicates *al-hasr* (restriction) since the predicate was brought forward because to bring forward what should only come later shows restriction.

He the Exalted says:

﴿هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ﴾

“Is there any creator other than Allah who provides for you from the sky and the earth?” (Faafir: 3).

This verse demonstrates that creation is exclusive to Allah alone because the interrogative came in the sense of challenge. As for what has come (in the texts) which affirms a creator other than Allah as in His saying, the Exalted:

﴿فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾

“Blessed is Allah, the best of creators” (Mu’minoos, 14)

And such as the statement of the Prophet ﷺ regarding picture-makers when they would be told: “bring to life what you have created.”⁽¹⁾ This does not (refer to) real creation. It is not creation from nothingness; rather it is transformation of a thing from one state to the other. In addition, it is not inclusive; it is only restricted to things humankind can manipulate which is very restricted in scope.

1 From the hadeeth of Ibn Umar ! recorded by Al-Bukhaaree in his *Saheeh*: (Book of Dressing, Chapter of The Punishment of The Image Makers On The Day of Resurrection; 10/283), and Muslim in his *Saheeh*: (Book of Dressing And Adornment, Chapter of The Prohibition of Making The Pictures of Animate Objects; 3/1670).

Therefore, it does not actually contradict our saying: to single out Allah the Mighty and Sublime for creation.

As for singling out Allah the Mighty and Sublime with ownership: it is to believe that no one owns the creatures except their Creator, as Allah the Exalted says:

﴿وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ﴾

'Allah's is the dominion of the heavens and the earth'
(Aali Imraan: 189)

He also says:

﴿قُلْ مَنْ مَلِكُ كُلِّ شَيْءٍ﴾

'Say: in whose hand is the sovereignty of everything (i.e. treasures of each and everything)' (Mu'minoon, 88)

As regards what has come (in the texts) that affirm ownership for other than Allah such as His saying the Exalted:

﴿إِلَّا عَلَىٰ أَنْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ﴾

'Except from their wives or (the captives and slaves) that their right hands possess - for then, they are free of blame.' (al-Mu'minoon: 6)

And His saying:

﴿أَوْ مَا مَلَكَتْهُنَّ فَيَخِفْنَهُ﴾

'Or from that whereof you possess its keys' (Noor: 61),

These texts only refer to restricted ownership which only covers a very small aspect of creation. (For example), a man can only own what he possesses and not what belongs to someone else. As such, it is a defective ownership in its attribute. Also, one may not have full control over what he possesses, and for that reason, he may not use them except as he is permitted according to the *Sharee'ah*. For example, if he intends to burn his property or punish his animal, we would say; 'it is not permissible.' However, Allah Glorious is He, generally and perfectly owns everything.

As for singling out Allah with control: it is for a person to believe that no one controls affairs except Allah alone as He the Exalted says:

﴿قُلْ مَنْ يَرْزُقُكُم مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَعْلَمُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ﴾

وَيُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمِنَ الْحَيِّ وَمَنْ يُدِيرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا لِلنَّاسِ قُلُوبٌ يَفْقَهُونَ ﴿٣١﴾ فَلَا لَكُمْ إِلَهٌ دُونُكُمْ

الْحَقُّ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنْتَ تُصِرُّونَ ﴿٣٢﴾

“Say (O Muhammad ﷺ): ‘Who provides for you from the sky and from the earth? Or Who owns hearing and sight? And Who brings out the living from the dead and brings out the dead from the living? And Who disposes the affairs?’ They will say: ‘Allah.’ Say: ‘Will you not then be afraid of Allah’s punishment (for setting up rivals in worship with Allah)?’ Such is Allah, your Lord in truth. So after the truth what else can there be, save error? How then are you turned away?’ (Yoonus: 31-32).

As regards man’s control, it is restricted to what he possesses and what he is permitted in the *Sharee’ah*.

This form of *Tawheed* was not opposed by the polytheists amongst whom the Messengers were raised; they affirmed it as Allah the most High says:

﴿وَلَيْن سَأَلْنَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ﴾

“And indeed if you ask them, ‘who has created the heavens and the earth’ they will say: ‘the All- Mighty, the All- Knower created them.’” (Zukhruf: 9)

So, they affirm that Allah is the One Who disposes affairs and it is He in Whose Hand is the dominion of the heavens and the earth. No one is known among humankind to have rejected it. No creature has ever said that the universe has two equal creators.

So, no one ever denied *Tawheed ar-Ruboobiyyah* whether by way of rejection or associating partners (with Him in that) except what Fir’awn did. He rejected it out of arrogance. He rejected Allah’s Lordship and His existence.

Allah says, telling about him:

﴿فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى﴾

“And he said: ‘I am your Lord, the most exalted.’” (Naazi’aat: 24),

﴿مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي﴾

“I do not know of any other deity for you other than me.”

(Qasas: 38)

He said this out of arrogance, for he knew certainly that he is not The Lord as Allah the Exalted says:

﴿وَحَدِّثُوا بِهَا وَأَسْخَفْنَ أَنْفُسَهُمْ ظُلْمًا وَعُلُوًّا﴾

"And they belied them (the signs) wrongfully and arrogantly though their own selves were convinced thereof..." (Naml: 14).

Allah also says, while quoting Moosaa (عليه السلام) during his argument with him (Fir'awn):

﴿قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ﴾

"Verily, you know that these signs have been sent down by none but the Lord of the havens and the earth." (Israa: 102)

He, in his self affirms that the Lord is Allah the Mighty and Sublime.

Similarly, the fire-worshippers deny *Tawheed ar-Ruboobiyyah* by way of associating partners with Him because they say: 'the universe has two creators; light and darkness' even though they did not regard both creators as equals.

So they say, 'Light is better than darkness because it brings goodness while darkness brings evil; and the one who creates good is better than the one who creates evil. Also, darkness is non-existent; it brings no brightness but light is existence, it illuminates and as such, is essentially better'.

They also mention a third difference that light is pre-existent in the parlance of the philosophers while they differ regarding darkness; was it pre-existent too or later created? They hold these two views.

Rational proofs that the Creator of the universe is One:

Allah the Exalted says:

﴿مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَمَّا بَعْضُهُمْ عَلَى بَعْضٍ﴾

"No son did Allah beget nor is there any ilaah (god) along with him; (if there had been many gods), Behold! Each god would have

taken away what he has created, and some would have tried to overcome others.” (Mu’minoan: 91)

If we affirm two creators for the universe, each creator would have wished to hold on to what he has created and reserved them for himself alone as is the practice of the Kings who would never allow anyone to share (anything with them).

When he is alone in its ownership, he would wish for another thing, and that is, that the authority belongs to him alone. No one should share (anything with him in it). So when he desires the authority, each of them is either unable to overcome the other or one of them holds sway over the other. If one of them both dominates the other then his *Ruboobiyyah* (Lordship) over him is established. However, if either of them is incapable of overcoming the other, the *Ruboobiyyah* (Lordship) ceases to exist with them because the incapable is not worthy of being a Lord.

The Second Form: *Tawheed al-Uloohiyyah*

It is also called *Tawheed al-Ibaadah* (singling out Allah with worship). When it is mentioned in connection with Allah, it is called *Tawheed al-Uloohiyyah*; but if it is mentioned in connection with the creatures, it is called *Tawheed al-Ibaadah*.

It is to single out Allah the Mighty and Sublime with worship.

Therefore, the One deserving of worship is Allah the Exalted. He says:

﴿ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ الْبَطْلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ﴾

“That is because it is Allah alone Who is the True God, and whatever they call upon beside Him is false, and because it is Allah alone Who is the Most High, the Incomparably Great.” (Luqman: 30)

The term *Al-Ibaadah* is widely used for two things:

First: Worship; that is submitting to Allah the Mighty and Sublime by acting upon His orders and abstaining from His prohibitions out of love and reverence (for Him).

Second: What by which worship is done. This is, according to Shaykh al-Islam Ibn Taymiyyah: “An inclusive word for all that Allah loves and is pleased with; of utterances and deeds both manifest and hidden”.

For example, the Salat; its observance is worship, it is worshipping. The same Salat is worship, that is, what with which one worships.

To single out Allah with this form of *Tawheed* is to be subservient to Allah alone, submitting to Him alone out of love and reverence for Him, and worshipping Him with what He has approved.

Allah the Exalted says:

﴿لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا﴾

"So set up not another god with lest Allah sits you down condemned and forsaken." (Israa': 22).

He the most High also says:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

"All praise is due to Allah alone, Lord of all the worlds." (Faatihah:1)

By describing Himself as the Lord of the worlds, it is like stating the reason for His deserving of been worshipped: He is the only worthy Deity since He is the Lord of the worlds. Allah the Exalted says:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾

"O you mankind! Worship your Lord Who created you and those before you, so that you may attain righteousness."

(al-Baqarah: 21).

The One Who is set apart with creation is the One deserving of been worshiped.

It is from sheer foolishness to make a creature which was only brought into existence and will perish a deity whom you worship when in reality, it cannot benefit you. It can neither bring you to life nor sustain you nor extend your lifespan.

As such, it is also from stupidity that you go to the grave of someone who is already rotten in the grave, to supplicate to him and worship him. He is rather in need of your supplications while you are not in any need of supplicating to him. He cannot bring benefit or harm to himself; how could he then have such an ability regarding others?!

This category of *Tawheed* is disbelieved and rejected by the majority

of creation, and owing to this fact, Allah sent the Messengers (ﷺ) and sent down books to them. Allah the Exalted says:

﴿مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَّهُمْ فِي

ظُلُمَاتٍ﴾

“And we did not send any Messenger before You (O Muhammad) but we inspired Him (saying): none has the Right to be worshipped but I (Allâh), so Worship Me (Alone and none else).” (Anbiyaa’: 25)

Yet, the followers of the Messengers (ﷺ) were very few. Allah’s Messenger ﷺ said, “...and I saw a prophet with a group of people; and a prophet with one or two persons and a prophet with whom there was nobody.”(1)

Note:

It is amazing that most of the later authors on the subject of *Tawheed* emphasize *Tawheed ar-Ruboobiyyah* (Allah’s oneness in His Lordship) as if they are addressing a people who reject the existence of the Lord. Although those who reject the Lord may be found, quite a large number of (even) Muslims fall into associating partners with Allah in worship!

Therefore, it is essential to pay attention to this aspect of *Tawheed* so that we make it known to those Muslims who say they are Muslims but are actually polytheists while they know not.

The Third Category: *Tawheed al-Asmaa was-Sifaat*

This is to single out Allah the Mighty and Sublime with His Names and Attributes. This entails two things:

Firstly: Affirmation; that is, we should affirm for Allah the Mighty and Sublime, all His Names and Attributes which He affirmed for Himself in His Book or in the Sunnah of His Prophet ﷺ.

Secondly: Rejection of Like; that is, we should not associate any partner with Allah in His Names and Attributes as He the Exalted says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

1 From the hadeeth of Ibn ‘Abbaas (both) recorded by Al-Bukhaaree (Book Of Medicine, Chapter on The One Who is Cauterized or Who Cauterizes; (10/155) and Muslim (Book of Faith, Chapter on The Proof That A Group Among The Muslims Will Enter the Jannah Without Account Or Punishment; 1/199).

"There is nothing whatever like unto Him, and He is the All-Hearing, the All-Seeing." (Ash Shuraa: 11)

This verse proves that in all His Attributes, no one is like Him among the creatures. Even if they share in the basic meaning (of the word), they actually differ in its essence. Therefore, whoever does not affirm what Allah has affirmed for Himself is a *Mu'attil* (denier) and this rejection of his is like that of Fir'awn.

But whoever affirms them but makes *Tashbeeh* (giving semblance of Human attributes to Allah) is like the idolaters who join partners with Allah in worship while the one who affirms the Names and Attributes without joining equals (with Allah) is from the monotheists.

It is regarding this category of *Tawheed* that some among the Muslims went astray and got split into many sects. Some of them followed the path of *Ta'teel* (rejection of Allah's Names and Attributes) and reject them. They reject the Attributes claiming to uphold Allah's greatness thereby, but they are astray! This is owing to the fact that the He whose greatness is been actually defended is He regarding whom defective attributes and blemish are rejected. His words will be defended so that it is not unclear or misleading.

So if one says, 'Allah does not have hearing, sight, knowledge or ability', he has not upheld perfection for Allah, but rather, he has attributed the worst of deficiencies to Him, and ascribed confusion and misguidance to His words because Allah repeatedly mentions and affirms in His speech that He is:

﴿سَمِيعٌ بَصِيرٌ﴾

"Al-Hearing, the All-Seeing"

﴿عَزِيزٌ حَكِيمٌ﴾

"The Noble, the Wise",

﴿غَفُورٌ رَحِيمٌ﴾

"The Oft Forgiving, the Merciful".

So, if He affirms them (i.e. the Attributes) in His Speech while He does not possess them, it is from the worst of confusions, misguidance

and great defect in the Speech of Allah the Mighty and Sublime!

Some of them took to making *Tamtheel* (likening Allah's Attributes to those of the creatures) claiming to affirm what Allah describes Himself with! They are astray because they have not estimated Allah His Right estimate since they ascribe blemish and defect to Him by considering the One who is perfect in every respect like the one who is defective in every respect.

If connecting the superiority of the Perfect with the one who is defective implies bring down the Perfect - as it is said:

Don't you see that the sword is been under-estimated If it is said that the sword cuts more than a stick?!

How about comparing the Perfect with the defective? This is from the most serious crime against Allah the Mighty and Sublime! However, the *Mu'attiloona* (deniers of Allah's Names and Attributes) are far more greivous in their rejection although both parties have not estimated Allah in His right estimate.

So, what is obligatory is for us to believe in whatever Allah describes and names Himself with in His Book and upon the tongue of His Messenger ﷺ without making *Tahreef* (distortion) or *Ta'teel* (rejection) or *Takyeef* (saying how) or *Tamtheel* (likening).

This was the position of *Shaykh al-Islam* Ibn Taymiyyah رحمه الله and others among the people of knowledge.

Tahreef (distortion) is with regards to the texts, *Ta'teel* (rejection) is concerning the beliefs, *Takyeef* (saying how) is about the attribute, *Tamtheel* (likening) is with respect to the attribute too except that it is more specific than *Takyeef*. Whoever makes *Tamtheel* (likening) has made *Takyeef* (saying how) but not the other way round. So it is pertinent that our creed is free from these four things.

What we meant by *Tahreef* here is: the *Ta'weel* (interpretation) done by those who distort the texts regarding the Attributes because they call themselves *Ahl at-Ta'weel* (the people of interpretation) due to the toning down approach that they follow since the heart basically detests the word, *Tahreef* (distortion). However, this is from word decoration and allurements to the people so that they do not refuse it.

The *Ta'weel* (interpretation) they make is in essence, *Tahreef* (distortion) which is to twist the word from its apparent meaning. So we say: if this twist is proven by sound evidence, then it is not

Ta'weel (interpretation) in the manner you intend; it is rather *Tafseer*, explanation. However, if it is not supported by any sound proof, it is *Tahreef* (distortion) and twisting the words away from their places.

Those are the people who went astray through this path. They began to affirm attributes but with *Tahreef* (distortion). They are astray, and are on a path contrary to that of the People of the *Sunnah* and the *Jama'ah*.

In this regard, they should not to be described as *Ahl as-Sunnah wal-Jama'ah* since affiliation necessitates ascription. The *Ahl as-Sunnah wal-Jama'ah* are ascribed to the *Sunnah* because they stick to it; but those people do not stick to the *Sunnah* regarding their position of *Tahreef*.

Also, the word *Jama'ah* basically means: gathering, whereas they are not agreed in their creed. Their books contain interpolations, contradictions, and inconsistencies so much so that a group among them would declare another as being misguided while it still contradicts itself!

The one who gave the commentary of the book, *at-Tahaawiiyyah*, did quote a statement of al-Ghazalee - one of those who attained the apex in theological rhetoric - which when read demonstrates the error, inconsistency and the contradiction upon which the theological rhetoricians are, and the fact that they are not upon any certainty about their views.⁽¹⁾

Ar-Raazee was one of their leaders too, he said:

The ultimate end of giving preference to the intellect (over revelation) is vanity!

And most of the efforts of the scholars (of theological rhetorics) is misguidance!

Our souls are in desolation inside our bodies.

While the ultimate goal of our lives is towards harmful and bad consequences.

We have not gained from our researches throughout our lives Other than that we compiled hearsays!

He also said: "I had scrutinized the path of the freethinkers and the methodology of the philosophers but I have not seen it healing any sick, neither does it satiate the thirsty. However, I found the best way

1 See *Sharh at-Tahaawiiyyah* (1/245); and see also, *Dar'u Ta'arud al 'Aql wan-Naql* (1/162), and *al-Ihyaa* (1/94-97).

to be that of the Qur'an; I read the following and affirm;

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

"He is the Gracious God Who has settled Himself firmly on the throne." (Taahaa: 5),

﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ﴾

"Unto Him ascend pure words..." (Faatir: 10)

I also read the following and negate accordingly;

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

"There is nothing whatever like unto Him, and He is the All-Hearing, the All-Seeing." (Ash Shuuraa: 11)

﴿وَلَا يُحِيطُونَ بِهِ عِلْمًا﴾

"...but they cannot compass it with their knowledge." (Taahaa: 110),

That is, I negate likening anything to Him and compassing Him with knowledge. Whoever experiences the like of what I experienced will recognize what I have recognized."¹

You will find them confused and inconsistent, not having any certainty about what they are upon. However, you will find the one Allah has guided to the straight path tranquil and delighted, calm. He reads from the Book of Allah and the Sunnah of His Prophet (ﷺ). He would affirm whatever Allah affirms for himself of Names and Attributes since no one knows Allah better than Allah, and no one is truer in Speech than Allah or more explicit than Him the Mighty and Sublime as He the Exalted says:

﴿يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّيبَ﴾

"Allah desires to make clear to you..." (Nisaa: 26)

﴿يَسِينُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا﴾

¹ See Dar'u Ta'arud al- 'Aqlu wan-Naql (1/ 159-160), al-Fatawaa (4/71), Sharh at-Tahaawiiyyah (1/244) and Tabaaqaat ash-Shaafi'iyyah by Ibn Qaadee Ash-Shuhbah (2/82).

“Allah explains this to you lest you go astray...” (Nisaa: 176)

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ﴾

“And We have sent down to thee the Book to explain everything.”
(Nahl: 89)

﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا﴾

“...and who can be more truthful than Allah in word?”
(Nisaa': 122).

﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا﴾

“...And who is more truthful in his word than Allah?”
(Nisaa': 87)

These and other verses prove that Allah gives the fullest explanations to the creatures regarding the path that leads them unto Him. And the greatest explanation that mankind needs are those regarding Allah the Exalted, His Names and Attributes so that they may worship Him based on clear knowledge. This is because to worship the one whose attributes are unknown to us or one who does not have attributes is never possible. Thus, you must know the attributes of the deity which will in turn, make you turn towards Him and truly worship Him.

One must not go beyond his bounds by engaging in *Takyeef* (saying how) or *Tamtheel* (likening) for if he is unable to totally grasp whom he is – and he is just between his two sides – then it is with a greater reason that he is unable to completely grasp the true essence of those Attributes with which Allah has described Himself.

For this reason, it is obligatory that one holds back from asking the question, ‘why?’ and ‘how?’ regarding Allah’s Names and Attributes. Similarly, he should avoid contemplating about ‘the how’ of existence. If one threads this path, he will have much rest of mind, and this was the way of the righteous predecessors (*rahimahumullaah*).

Thus, when someone approached Imam Malik (رحمه الله) and said: “O Abu Abdullah,

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

“He is the Gracious God Who has settled Himself firmly on the

throne.” (Taahaa: 5)

How did He settle? The Imam bowed his head and said: “*al-Istiwa* is not unknown, ‘the how’ is not understandable, to believe in it is obligatory and to ask questions about it is innovation; I consider you an innovator...”

Nevertheless in our times, we have those that say that: ‘Allah descends to the earthly heaven in third part of every night which necessitates that He is in the earthly heaven throughout the nights since the night changes from one place to another across the earth.’

The companions (رضي الله عنهم) did not hold such view. Had it been that this thinking should cross the mind of the true believer, Allah would have explained it in the first place or through the tongue of His Messenger ﷺ. He would also have sent someone to ask him about it so that he ﷺ would respond as the companions asked the Messenger of Allah ﷺ about: ‘Where was Allah before He created the heavens and the earth?’ And he ﷺ answered them.⁽¹⁾

This great question proves that Allah explains all that humanity would need in one of the three ways (mentioned above).

However, the response to the question on the hadeeth of Allah’s descent⁽²⁾ is that; as long as the third part of the night remains at a particular location, the descent takes place there while the descent will not occur in other places before the third part of the night or the midnight. There is none like unto Allah the Mighty and Sublime. The hadeeth also proves that the period of the descent ends at the beginning of dawn.

1 From the hadeeth of ‘Imran bin Husayn (رضي الله عنه) which contains: “We have come to ask you about this issue”. He (رضي الله عنه) said: “There was Allah and nothing existed with Him, and His Throne was on the water.” Collected by Al-Bukhaaree (Book of The Beginning of Creation, Chapter of The Reports Concerning The Saying of Allah: ‘and it is he who began creation’; 1/418)

Also from the hadeeth of Abu Ruzayn (رضي الله عنه) who said: “I said: ‘O Messenger of Allah, where was Allah before He created His creation?’ He replied: ‘He was in ‘amaa’ below which was air and above which was air. And He created His throne over water.” Collected by At-Tirmidhee (Book of Tafseer no. 3108) and he said: ‘(It is) a sound hadeeth; Ibn Majah in al-Muqaddimah, no. 13) and Ahmad in al-Musnad (4 / 11, 12).

2 From the hadeeth of Abu Hurayrah (رضي الله عنه) recorded by Al-Bukhaaree in his *Saheeh* (Book of Late-Night Prayer, Chapter of the Prayer and Supplication in the Late-Night; no. 1145, 3621 and 7494) and Muslim (Book of the Prayer of the Travelers, Chapter of Encouragement Towards Remembrance of Allah and Supplication During the Late-Night; 1/ 521)

It is for us to submit and say: ‘We hear, we obey, we follow and we believe’. This is our duty; we must not go beyond the Qur’an and the hadeeth.



And His saying, the Exalted:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

“And I have not created the jinn and the men but that they may worship Me...” (Dhaariyaat: 56)

COMMENTARY

The author ﷺ, has cited a number of verses under this heading:

The first verse:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

“And I have not created the jinn and the men but that they may worship Me.” (Adh-Dhaariyaat: 56)

His saying: ‘but that they may worship Me’ is an exemption from the most general situation, meaning, ‘I have not created the Jinn and mankind for other than worship’.

The letter, *lam* in his saying *illaa liya’budoon* (but that they may worship Me) expresses reason. Here, it explains the wisdom behind creation. It is not an expression of reason that must always go with the subject of the reason. Otherwise, all creatures would have inevitably worshipped Allah. But this is not the case; thus, the reason expressed here is *ga-yyah* (goal-related) and not *mu’jibah* (necessitating).

The *illatun ga-yyah* (goal-related reason) explains the objective and purpose for the action even though, it may and may not occur. For example, *bareetu al-Qalam li aktuba bihi* (I sharpened the pen to write with it) although it may and may not write.

However, the ‘*illat Mu’jibah* (the necessitating reason) means that the subject is created upon it and as such, it must occur. The reason will always influence the subject of the reason and is ever inseparable from it. For example; *Inkasara az-Zujaaj li shiddat al-Harri* (the bottle broke due to intense heat).

His saying: 'I ...created' that is, I brought into being. This bringing to being is preceded by preordainment: the etymology of *al-Khalq*, creation, is *at-Taqdeer*, measure.

His saying: 'the *Jinn*', they are an unseen world, concealed from us. Thus the word formation (in the Arabic lexicon) is from the letters, *jeem* and *noon* both of which refer to 'concealment and being hidden'. From that also are the words, *al jannah* (the garden), *al-Jinnah* (the female jinn) and *al-junnah* (the shield).

His saying: *al-Ins* (men): they were so named because they cannot live without interaction; they socialize with each other and move with each other.

His saying: '*but that they may worship Me*', it is also interpreted as: 'that they may declare my oneness'; and this is correct. It is also interpreted as; 'that they should submit themselves to Me; adhering to the orders and abstaining from the prohibitions'. And from obedience to Him is that He is held as One Glorious is He and most High. This is the wisdom behind the creation of the Jinn and men.

Owing to this fact, Allah gave mankind the intellect, sent messengers (ﷺ) to them and sent down books to them. Were it that the reason for their creation is same with that of the beasts, the purpose of sending messengers (ﷺ) and revealing books would have been defeated since he, in the end, would have been like a tree that is planted, which grows and eventually dries up.

Thus, Allah the Exalted says;

﴿إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَى مَعَادٍ﴾

'Verily, He who has given You (O Muhammad [ﷺ]) the Qur'an will surely bring You back to the Ma'ad (place of return).' (Qasas: 85).

Therefore, you will certainly be brought back to your place of return where you shall be recompensed for your deeds; with good if it was good, and evil if it was so. The wisdom behind their creation was never to bring any benefit to Allah; so He the Exalted says:

﴿مَا أُرِيدُ بِزُفٍّ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ﴾

"I desire of them no provision; neither do I desire that they should feed Me." (Adh-Dhaariyaat: 57).

However, His saying:

﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ﴾

“Who is it that will lend Allah a goodly loan that He may multiply it for him manifold?” (Al-Baqarah: 245).

This is not loaning anything to Allah; He is rather not in any need of it. He Glorious is He, only likened the interaction of His slave with Him to loaning since it has to be repaid. It is like a commitment from Allah Glorious is He, to reward the doer for the deed as the creditor is settled by the debtor.



And His saying the Exalted:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

“And We did raise among every people a Messenger with the teaching, Worship Allah and shun the Taaghoot...” (Nahl: 36).

COMMENTARY

The second verse: His saying, the Exalted:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

“And surely, We did raise among every people a Messenger with the teaching, ‘Worship Allah and shun Taaghoot...’” (Nahl: 36).

His saying: *walaqad* (and surely): the letter *lam* functions as an implied oath while the article, *qad*, expresses affirmation. Thus, the sentence is affirmative by an implied oath, the letter *lam* and the article, *qad*.

His saying: *ba'athanaa* (We did raise), that is, ‘We did appoint and send in every *Ummah*’. The word, *Ummah* here, refers to a community of people.

The word *Ummah* is generally employed in the Qur'an to mean four things:

A community of people, as in this verse.

A leader, as in His saying, Exalted is He:

﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ﴾

"Abraham was indeed a paragon of virtue, obedient to Allah"
(Nahl: 120).

A path as in His saying:

﴿إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أَمَّةٍ ۖ﴾

(We found our fathers following a certain course" (Zukhruf: 23")

A period of time as in His saying Exalted is He:

﴿وَأَذْكُرَ بَعْدَ أَمْتِهِ ۖ﴾

"And who now remembered after a time..." (Yoosuf: 45).

So, a Prophet was sent from among every nation from the time of Nooh (عليه السلام) to the time of Muhammad ﷺ.

Wisdom behind the sending of messengers:

To establish proof; Allah the Exalted says:

﴿رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۚ﴾

Messengers, bearers of glad tidings and Warners, so that people may have no plea against Allah after the coming of Messengers.
(Nisaa: 165).

As a form of blessing. He the Exalted said:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ۖ﴾

"And We have not sent thee but as a mercy for all peoples."
(Anbiyaa: 107) .

c. To explain the path that leads to Allah the Exalted since mankind cannot know the details of its obligations towards Allah except through the Messengers.

His saying: 'ani-ibudu llaaha (Worship Allah): (the particle) an is said to be tafseeriyyah, that is, one which is preceded by something which points to the (meaning of the) statement and not its letters such as His saying:

﴿فَأَوْحَيْنَا إِلَيْهِ أَنِ اصْنَعِ الْفُلَ ۚ﴾

“So We directed him by revelation: ‘Make the Ark’...” (Mu’minoan: 23).

The word *wahy* (revelation) contains the meaning of the statement and not its letters, and *al-Ba’th* (the raising of the messengers) entails the meaning of *wahy* since every messenger received revelation.

It is also said that it (i.e. the particle, *an*) is *masdariyyah* (infinitive) with the omission of letter *baa*; so that it is: *bi ‘ani’budu* (that they should worship...). However, the most preponderant is the first due to the absence of an omission (which is the basis for the second position).

His saying: ‘Worship Allah’: meaning, humble yourself before Him in worship; and the meaning of worship had preceded.

His saying: ‘and shun *Taagoot*’: that is, distance yourself from it such that you are at a side while it is at another side.

(The word,) *Taagoot* is derived from *Tugyaan* which is a comparative adjective. *Tugyaan* means going beyond bounds as in His statement:

﴿إِنَّا لَنَاطِقُا أَلَمًا حَمَلَكُمُ فِي الْفَارِجِ﴾

“Verily, when the waters rose high, We bore you in the boat...”

(*al-Haaqah*: 11)

That is, when it went beyond its bounds (i.e. its shores).

The most comprehensive of what has been said regarding its meaning is what Ibn al-Qayyim رحمه الله said, that it is: ‘When a servant goes beyond his bounds as one being followed (by the people) or worshiped (i.e. considered a deity) or one who is obeyed’. He meant those who are pleased with such (excesses).

He may also be said to be *Taagoot* with respect to the one who worships him or follows him or obeys him because he has exceeded his bounds for placing him in a position higher than his true position in which Allah has placed him. So, his worship of this deity or his following of such leader or his obedience of the one he obeys is *Tugyaan* because of his exceeding bounds thereby.

Examples of those who are followed include: the sorcerers, magicians and the evil scholars.

And (an Example of) things that are worshipped include the idols.

As for those who are obeyed, they include: leaders who transgress the limits of Allah. If a person takes them as lords, allowing what

Allah prohibits because they (i.e. the leaders) allow it, and prohibiting what Allah allows because they prohibit same, then such leaders are *Tawaageet* (sing. *Taagoot*), and the person is a follower of *Taagoot*. He the Exalted says:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ

وَالطَّاغُوتِ

“Have you not seen those who were given a portion of the Book? They believe in *Jibt* (evil objects) and *Taagoot* (follow those who transgress)” (Nisaa: 51)

He the Exalted did not say: they (i.e., the followers) are *Tawaageet*.

The reference of the verse (been explained, cited by the author, above) to *Tawheed* is that: the idols are from the *Tawaageet* which are given worship besides Allah.

Tawheed is incomplete except with two major pillars:

1. *Ithbaat* (Affirmation)
2. *Nafy* (Negation).

This is because an absolute negation is complete *Ta'teel* (rejection) while an absolute affirmation does not foreclose association (of partners with Allah). For example, (if I say): ‘Zayd is standing’; it affirms that Zayd is standing but it does not prove that he is standing alone. (But if I say): ‘no one is standing’; this is sheer negation. (However, if I say), ‘no one is standing except Zayd’; this singles out Zayd alone with standing because it entails affirmation and negation.

The author’s saying: ‘*al-aayah*’: means ‘till the end of the verse’. It is also read in the accusative (i.e. with a *fatihah* sign on the last letter) either as an object of an omitted predicate whose estimate is, *akmil al-aayah* (complete the verse), or that it takes the accusative due to omission of the particle. (As such, it fully reads as), *ilaa aakhir al-aayah* (to the end of the verse).

The point of reference in this verse for a book of *Tawheed* is that it proves that the messengers (ﷺ) were unanimous in invitating to *Tawheed*, and that they were sent with it based on His saying:

﴿أَبِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

“Worship Allah and shun Taaghoot...”



And His saying the Exalted:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَيَالِئِدَيْنِ إِحْسَنًا﴾

“Your Lord has commanded that you worship none but Him, and that you show kindness to parents. If one or both of them attain old age with you, never say to them as much as ugh nor reproach them, but always address them with kindly speech.” (Al-Israa’: 23).

COMMENTARY

The third verse:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ﴾

“Your Lord has ordered that you worship none but Him...”
(Israa’: 23).

His statement: ‘he ordered’: the order of Allah the Mighty and Sublime is into two forms:

1. Ruling-related order.
2. Universe-related order.

As for the ruling-related order, it may and may not be implemented by the one under the order and it can only be with respect to what Allah is pleased with. An illustration of that is in this verse:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ﴾

“Your Lord has commanded that you worship none but Him”
(Israa’: 23).

So, *qadaa* here means, ‘He has legislated’ or ‘he has instructed’ and similar other meanings.

As for the Universe-related order, it must occur and could be regarding what Allah likes or what He dislikes. An example of this is in His saying:

﴿وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَءِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا﴾

"And We had clearly conveyed to the Children of Israel in the Book: 'You will surely do great mischief in the land twice, and you will surely become excessively overbearing.'" (Israa': 4).

The word *qadaa* (order) here is Universe-related, for Allah neither legislates mischief on earth nor does He like it.

His saying: *allaa ta'budoo* (that ye worship none); the article *an* here is *masdariyyah* (infinitive) as evinced by the omission of the letter noon from the word *ta'budoo*. The exception here is idle because the verb is not with its object. So, its object would be whatever comes after the article, *illaa*.

His saying: '*none but Him*', it is an essentially-detached pronoun since the attached (pronoun) never comes after the article, *illaa*.

Ibn Malik رحمه الله says:

Those of attachment from it do not begin (a sentence)

And they never willfully come after *illaa*

An ambiguity and its response:

If it is said that: It is established that Allah ordered what He does not like; how will Allah order what He does not like?

The response is: the desired things are in two forms:

1. The desired due to its own essence
2. The desired due to other reasons

The desired due to other reasons may be detestable in itself but desired due to what it contains of wisdom and benefit. Thereupon, it becomes desirable in a sense and detestable in another. For example, the mischief on land by the Children of Israel is in itself detestable before Allah since He does neither desire mischief nor mischief makers. However, due to the wisdom that it contains, it becomes desirable in the sight of Allah the Mighty and Sublime from another perspective.

From that also are drought, shock, illness and poverty. Allah is Merciful; He does not like to harm his servants with any of that. In fact, He wants ease for His servants. However, He preordains things like that due to the tremendous benefits that may ensue from them. So, it is desired by Allah from an angle and detested from another.

Allah the Exalted says:

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي

عَمِلُوا لَهُمْ يَرْجِعُونَ﴾

“Evil (sins and disobedience) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that Allah may make them taste a part of that which they have done, In order that they may return (by repenting to Allah, and begging his Pardon)”.(Room: 41).

If it is said; how could something be desirable from an angle and be, at the same time, detestable from another angle?

It would be replied: when a sick person is given a bitter, malodorous dose with ugly appearance; he takes it even though he detests it due to its bitterness, (repulsive) color and smell. Yet, he will desire it for the healing it contains. Likewise, the doctor cauterizes the patient with red hot steel from which the later suffers pain; he detests this pain in a sense but desires it in another sense.

If it is said: Why isn't His saying

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ﴾

“Your Lord has commanded that you worship none but Him” connected with the preordainment-related order?

I will respond that: This is impossible; for were it a preordainment-related order, all humankind would have worshipped their Lord. However, it is a ruling-related order which may or may not be carried out.

The address in the verse was to the Prophet ﷺ. However, He said, *“Your Lord has ordered that you worship none but Him”* and did not say: ‘that you (second person singular) should worship none’. A similar example in the Qur’an is His saying:

﴿يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ

“O Prophet! When you divorce women...” (Talaat: 1)

The first address was to the Prophet ﷺ while the other was general. What then is the essence of the change in the address?

I will respond that: The followings are the benefits of such:

1. Call to attention. The attention of the one who is addressed is something desired by the speaker. This occurs here with the change in manner (of address).
2. The Prophet ﷺ is the leader of his *Ummah*; an address directed to him is also directed to the entire *Ummah*.
3. An indication that any address to the Prophet ﷺ is for him and his *Ummah* except where there are proofs that show that they are exclusive to him.
4. This verse specifically contains proof that the Prophet (ﷺ) is lorded over and not a lord, a *worshipper* not a deity. He is thus included in the saying: *ta'budoo* (that you worship). It is sufficient honor for him ﷺ that he is a servant to Allah the Mighty and Sublime. Owing to this fact, Allah the Exalted described him with servitude in the best of his occasions. He the Exalted, while posing a challenge and defending him ﷺ said:

﴿وَلِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا﴾

"And if you are in doubt as to what We have sent down to Our servant..." (Al-Baqarah: 23).

He also said while establishing his prophethood and messengership in the highest ranks:

﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾

'Blessed is He Who has sent down Al-Furqaan to His servant,' (Furqaan: 1).

He also said regarding *al-Israa* and *Mi'raaj* (the Journey of the Messenger to Bayt al-Maqdis and subsequent Ascension into the Heavens):

﴿سُبْحَنَ الَّذِي أَسْرَىٰ بِعَبْدِهِ﴾

'Glory be to Him Who carried His servant' (Israa': 1),

﴿فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ﴾

'Then Allah revealed to His servant that which He revealed.' (Najm: 10)

Forms of 'Uboodiyyah (Servitude to Allah)

Servitude to Allah is in three forms:

1. General Servitude: It is the servitude connected to Allah's Lordship (*ar-Ruboobiyyah*) and is for all creatures. He the Exalted says:

﴿إِنَّ كُلَّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا﴾

'There is none in the heavens and the earth but he shall come to the Gracious God as a bondman.' (Maryam: 93).

This involves the non-believers.

1. Special Servitude: It is the servitude connected to general acts of obedience (to Allah). He the Exalted says:

﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا﴾

'And the true servants of The Gracious are those who walk on the earth humbly' (Al Furqaan: 63)

This involves all those who worship Allah according to His legislations.

Especial Servitude: This is the servitude of the Prophets (الأنبياء). Allah the Exalted says regarding Nooh:

﴿إِنَّهُ كَانَ عَبْدًا شَكُورًا﴾

'He indeed was a grateful servant of Ours.' (Israa': 3)

He also said regarding Muhammad ﷺ:

﴿وَلَوْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا﴾

'And if you are in doubt as to what We have sent down to Our servant.' (Baqarah, 23).

As regards others among the Messengers, He said:

﴿وَاذْكُرْ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصَارِ﴾

'And remember Our servants Abraham and Ishaac and Ya'qoob, men of might and vision.' (Saad: 45)

This form of worship linked to the Messengers is particularly

special because no one equals any of these Prophets in worship.

His saying: *'and that you show kindness to parents'*, that is, your Lord has ordered that we should be kind and dutiful to the parents.

The parents include the mother, the father and the grand-parents although it is more emphasized with respect to the mother and father. The nearer they are to you, the more deserving they are of *al-Ihsaan* (dutifulness) from you. *Al-Ihsaan* basically means being kind.

His saying:

'and that you show kindness to parents' after having said:

'Your Lord has commanded that you worship none but Him' proves that the rights of the parents come after the rights of Allah the Mighty and Sublime.

If it is said: What about the rights of the Messenger ﷺ?

I will respond that: The rights of Allah include the rights of the Messenger ﷺ since worship cannot be given to Allah except according to what the Messenger of Allah ﷺ has approved.

His saying:

﴿إِنَّمَا يَلْفِظُ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفٍ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا

قَوْلًا كَرِيمًا﴾

'If one or both of them attain old age with you, never say to them as much as ugh nor reproach them, but always address them with kindly speech.' (Israa': 23)

That is, prevent harm from them. So, His saying *'Ihsaanan'* means being kind and His saying, *'never say to them as much as ugh'* refers to preventing harm from reaching them. The word, *'uff'* means, 'I am fed up'. If you say that they may be caused harm thereof.

The verse also indicates that when they attain old age, they both become burdens for their children. So, they should not be fed up with the situation nor reproach them when they (the parents) err in their speech or deed.

His saying: *'but always address them with kindly speech'*, that is, soft and kind words in a kind and cool manner such as saying; 'may Allah magnify your rewards', 'glad tidings, mum!', 'glad tidings, Dad!' and the likes. Speeches are kind when the wording, presentation and style

show respect and reverence. So it should not be harsh, with raised voice, for example. It should rather include supplications and friendly dispositions with them.

The point of reference in this verse is the saying of Allah the Exalted:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ﴾

'Your Lord has commanded that ye worship none but Him,' and it is Tawheed since it includes affirmation and negation.



And His Saying the Exalted:

﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾

'And worship Allah and associate naught with Him...' (Nisaa': 36) to the end of the verse.

COMMENTARY

The Fourth Verse:

﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾

'And worship Allah and associate naught with Him.' (Nisaa': 36).

His saying: *'and associate naught'* is in place of the phrase, *laa'ilaaha* (There is no deity worthy of worship) because it is a negation.

His saying: *'And worship'* is in place of *illal laah* (except Allah) since it is an affirmation.

His saying: *shay'an* (none) is an indefinite article in the context of negation (*nah-y*). Therefore, it encompasses all things: No prophet nor an angel nor *Waliyy* (friend of Allah); in fact, nothing from the things of this world. Do not join any worldly thing as partner in worship with Allah! When the worldly things become a person's ultimate goal, he worships them as he ﷻ said: 'Ruined is the servant of dinar, ruined is the servant of *dirham*, ruined is the servant of velvet-textured clothes, ruined is the slave of *khameesah*.'⁽¹⁾

His saying: *'and show kindness to parents'*, its explanation is as was given in the previous verse.

His saying: *'and to kindred, and orphans, and the needy'*, that is, treat

1 Recorded by Al-Bukhaaree (Book Of Jihaad, Chapter of Keeping Watch At Night During Battle; 2/ 327).

them with kindness. The kindred are those with whom one shares the fourth ancestral father. The word, *al-yataamaa* is the plural *al-yateem* (orphan) and it refers to the one whose father dies while he has not attained maturity. *Al-miskeen* (the needy) are those who do not have property and thus, poverty set on them. *Ibn Sabeel* (*The wayfarer*) refers to the traveller whose provisions got exhausted (and got stranded during).

His saying: '*and to the neighbour who is a kinsman and the neighbour who is a stranger*', a neighbor is the one lives near a person's house or those around him. The kinsman refers to a relative; so: 'the neighbour who is a stranger' refers to the distant neighbour.

His saying: '*and the companion by your side*', it is said to mean the wife. It is also said to mean: your companion during a journey since he would be by your side. Both interpretations are correct, and the verse is applicable to them.

His saying: '*and those whom your right hands possess*', this involves being kind towards the slaves and animals since they are all right hand possessions.

His statement: '*Surely, Allah loves not the arrogant and the boastful*': *al-Mukhtaal* refers to the arrogant in his postures; *al-Fakhoor*, boastful in his speech. And Allah loves not this or the other!



And His saying the Exalted:

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۚ

'Say, 'I will recite to you what your Lord has forbidden, that you associate naught as partner with Him...' (Al-An'aam: 151-153) to the end of the verses.

COMMENTARY

The Fifth to Seventh Verses: His saying the Exalted:

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ أَمْنٍ تَحْنُ نَرِزُقُكُمْ وَإِنَّهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنٌ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَٰلِكُمْ وَصَنَعَكُمْ لَكُمْ نُعْمَلُونَ ﴿١٥١﴾ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا

الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ
ذَا قُرْبَىٰ وَيَعْهَدِ اللَّهُ أَوْفُوا ذَلِكُمْ وَصْنَكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾ وَأَنَّ هَذَا صِرَاطِي
مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصْنَكُمْ بِهِ
لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾

'Say, 'Come! I will recite to you what your Lord has forbidden, that you associate naught as partner with Him; and that you do good to parents, and that you slay not your children out of poverty - it is We who provide for you and for them - and that you approach not foul deeds, whether open or secret; and that you slay not the soul the slaying of which Allah has forbidden, save in accordance with the demands of justice. That is what He has enjoined upon you, that you may understand. In addition, approach not the property of the orphan, except in a way which is best, till he attains his maturity. And give full measure and weigh with equity. We charge not any soul except according to its capacity. And when you speak, observe justice, even if the person concerned be a relative, and fulfill the covenant of Allah. That is what He enjoins upon you, that you may take care. And say, 'This is My straight path. So follow it; and follow not other ways, lest they lead you away from His way. That is what He enjoins upon you, that you may be able to guard against evils.' (Al-An'aam: 151-153)

The address was to the Prophet ﷺ. Allah ordered him to tell the people: *ta'aalaw* meaning; 'look here and come!' Its etymology is from the word *al-uluww* (to rise up to a height), as if the caller calls you to climb up to his place, saying: *ta'al*, meaning, 'come up to me'.

His saying: *atlu* (may I recite) in the jussive mood in response to the imperative, *ta'aalaw* (come).

His saying: 'what your Lord has forbidden': the particle, *maa* (what) is a relative pronoun, object to the word *atlu* with an omitted pronoun; meaning, *maa harramahu Rabbukum 'alaykum* (that which your Lord has forbidden you).

He said: 'your Lord' and not, 'what Allah has forbidden' because (the use of) the word, 'Lord' is more appropriate since the Lord has an

absolute control over the creatures; His judgment over them is as His wisdom necessitates.

His saying: '*that you associate naught*': the particle, *an* expresses an explanation. It explains 'I will recite to you what your Lord has forbidden.' That is, 'may I recite to you that you should associate naught with Him.' The particle is not infinitive although that view had been expressed. In that case, the particle, *laa* will imply a mere addition. However, the first position is the most correct: 'may I recite to you the prohibition of joining partners with Allah because Allah has not prohibited us from not associating partners with Him. He has actually prohibited us from joining partners with Him.

From the things that emphasize that (the particle,) *an* expresses explanation is that the particle, *laa* used here is nugatory since it fits into the context of use. As such, the (whole sentence) expresses command.

His saying: '*and that you do good to parents*' that is, 'and may I recite to you the order to be kind to the parents'.

His saying: '*and that you slay not your children*': After stating the rights of the ancestors, He stated the rights of the progenies. *Al-Awlaad* in the Arabic lexicon includes both the males and the females. (For example,) Allah the Exalted says:

﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلَّذِ كَرِ مِثْلَ حَظِّ الْأُنثَيَيْنِ ۚ﴾^٤

'Allah commands you concerning your children; a male shall have as much as the share of two females' (Nisaa': 11).

His saying: '*min imlaaq*' (out of poverty). *Imlaaq* means poverty. The particle, *min* expresses cause and reason; that is, 'because of poverty'.

His saying: '*it is We who provide for you and for them*', that is, if you spare them your provisions will not be straitened because it is Allah Who provides.

Here, He began with the provision of the parents, but in *Soorat al-Israa*, He began with the provision of the children. The wisdom of this is that here He said: *min imlaaq* (out of poverty). So, poverty is already been encountered. Thus, He began with the mention of the two parents encountering poverty. However, there, he said: *hashyata imlaaq* (for fear of poverty); they were both already rich but they fear poverty; so He started by mentioning the provision of the children

before that of the parents.

To restrict the prohibition of killing children to the reason of fear for poverty is based on the common practice among the idolaters; therefore, inference cannot be drawn from it.

His saying: '*and that you approach not foul deeds*': He did not say: '*and do not engage in...*' because the prohibition of approaching it is more emphatic than the prohibition of engaging in it. It also implies prohibition of whatever may lead to it. Thus, it is forbidden for a man to stare at a strange woman or stay in seclusion her or that she travels without a *Mahram* (male relative permanently prohibited in marriage) because all these may lead to foul deeds.

His saying: '*whether open or secret*', it is said that it means manifest or hidden foul deed because some foul deeds are despicable to everyone while some may be a bit unclear.

It is also said to mean: that which you show and those you conceal. Those shown are such as unlawful intercourse done openly – and the refuge is with Allah alone –, while the concealment is when it is done secretly.

It is also said to mean: that which is extremely horrible and something relatively lesser. This is because foul deeds are not entirely of the same category. Thus it is reported in the hadeeth that: 'Should I not inform you of the most grievous major sins?'⁽¹⁾ This proves that some Major sins are more serious than others.

His saying: '*and that you slay not the soul the slaying of which Allah has forbidden*': the soul which Allah has forbidden is the innocent soul; that is, the soul of the Muslim, the non-Muslim under the protection of the Muslim rule, the non-Muslim under a covenant with the Muslim ruler and the refugee.

The word *al-haqq* (justice) is what the *Sharee'ah* approves; and *Al-baatil* (falsehood) is whatever the *Sharee'ah* disapproves. From the things for which the *Sharee'ah* approves taking an innocent soul is when a married person commits illicit intercourse; such will be stoned to death or when a person is killed in retaliation or when he rebels against the community or commits armed-robbery; such persons

1 In the hadeeth of Abou Bakrah, reported by Al-Bukhaaree (Book of Witnesses; the Chapter on What Is Said About False Witnesses 2/251) and Muslim (The Book of Faith, Chapter on The Explaining the Major Sins, 1/91).

should be killed. He (ﷺ) said: “It is not allowed to kill a Muslim except for one of three reasons: Revenge for murder, the adulterer and the one who turns apostate; a rebel against the group.”⁽¹⁾

He says here: ‘and that you slay not the soul the slaying of which Allah has forbidden’ and before that, He said: ‘and that you slay not your children’ thus, the prohibition of slaying children is repeated twice; once specifically and once again in a general sense.

His saying: ‘That is what He has enjoined upon you’: refers to what had been mentioned. To enjoin a thing means to give a serious advice about it. Thus, it is said; *wasiyyatuhu ‘alaa Fulaan* (his advice for so-and-so) i.e. he counseled him on it so that he should focus attention on it.

His saying: ‘that you may understand’, the word ‘aql here, means good disposition. However, in His saying the Exalted:

﴿إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ﴾

‘We have made it a Book to be oft read in clear, eloquent language that you may understand’ (Zukhruf: 3), it means, understanding.

This contains evidence that when a person sticks to these things, he is sensible and guided; but if he contradicts them, he is a fool and not a reasonable person.

This verse entails five enjoinders:

First: Oneness of Allah

Second: Being kind to parents.

Third: That we should not kill our children.

Fourth: That we should not approach foul deeds.

Fifth: That we should not kill a soul which Allah has forbidden except for justice.

His saying:

﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ﴾

1 In the hadeeth of Ibn Mas’ood, reported by Al-Bukhaaree (Book of Blood Money, Chapter Concerning When A Person is Slain With A Stone or Stick; 4/268) and Muslim (Book Of Qasaamah, Chapter Of What For Which Shedding The Blood Of A Muslim May Be Approved; 3/1302).

'And approach not the property of the orphan, except in a way which is best';

His statement: *'And approach not'*: This gives security to the properties of the orphans so that it will not be approached except in the best manners. We should not adopt an approach regarding it except in the manner we consider better. As such, two options open to the guardian one of which is more profitable, he must choose the more profitable since that is the better.

The superiority in goodness here may be material or religious. So, if (for example) he has two alternatives and the most profitable involves usury while the less profitable is free of usury, then we should choose the less (apparently materially) profitable because, the *Sharee'ah*-based superiority must be given precedence over material gains.

His saying: *'till he attains his maturity'*, the particle *hattaa* expresses limit since what comes before it contradicts what comes after. That is, when he attains his maturity, we will hand it over to him after studying and considering his attitude and character. We are not allowed to retain it with us thereafter.

The meaning of *'his maturity'* is his physical and intellectual competence. The address here is to the guardians of orphans or the government, according to some of the people of knowledge. Attainment of maturity is relative; so, what is referred to here is full maturity with which he becomes legally responsible. It is (usually for males,) after clocking fifteen or at the growth of pubic hairs or (when he starts to experience) ejaculation.

His saying: *'And give full measure and weigh with equity'*, that is, give full measures when you measure foodstuffs and grains.

And weigh with equity as regards things that are weighed such as meat. The order to be equitable includes all your dealings with people. So, you should be fair in measure and weight and in all dealings.

His saying: *'with equity'*: sometimes, this may be difficult because one may miss giving full measures and weight at times. Thus, He the Exalted followed that with His saying: *'We charge not any soul except according to its capacity'*. Therefore, after trying very hard and there is still deficiency, he would not be regarded a sinner since whatever is beyond ones ability is pardonable.

Also, this sentence in a sense indicates pardon regarding things

that are beyond ability. It also shows strictness in another sense: that one should exert his utmost to be equitable. But whenever an error becomes manifest, it must be corrected since it, in that circumstance, falls under ability.

His saying: '*And when you speak, observe justice*': it means, any speech you give, you must observe justice in it whether that is regarding yourself against others, for others against you or about others against others. Likewise when you judge between two persons; you must be just. Justice ('*adl*') lexically is uprightness, and its opposite is injustice and bias. So do not be biased against anyone or in favour of anyone. Here, He the Exalted did not say: "*We charge not any soul except according to its capacity*" because, in most cases, it is not difficult to be just in speech.

His statement: "*even if the person concerned be a relative*" that is, the one been addressed being a relative; do not take sides with him because of his relationship (with you) thereby becoming biased in his favour against the other party (in dispute with him). Carry out your duties for the sake of Allah the Mighty and Sublime, your Creator, Who gave you this order. You shall soon return to Him and He, the Mighty and Sublime, will ask you what you did regarding this trust.

The noblest of all creations, the leader of the sons of Aadam and the most equitable of men, Muhammad (ﷺ), swore saying: 'By Allah! If Faatimah, the daughter of Muhammad, were to have stolen; I will certainly cut off her hand.'⁽¹⁾

His saying: '*and fulfill the covenant of Allah*': He brought forward the object because of its importance. '*The covenant of Allah*' what He enjoins His servants; that is, His worship and obeying His orders as He the Mighty and Sublime says:

﴿وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا

1 In the hadeeth of 'Aa'ishah reported by Al-Bukhaaree (Book Of Prophets, Chapter of 'Abul Yamaan Narrated To Us'; 2/466) and Muslim (Book of Capital Punishments, Chapter Concerning The Amputation of The Hand of A Noble Who Commits Theft; 3/1315)

"Indeed Allah took the Covenant from the Children of Israel (Jews), and we appointed twelve leaders among them. And Allâh said: 'I am with You if You perform As-Salât and give Zakât and believe In My Messengers; honour and assist them, and lend to Allâh a good loan..." (Al Maa'idah: 12).

This is the covenant from the aspect of the creature, while His saying:

﴿لَا كُفْرَ عَنْكُمْ عَنْكُمْ سَيِّئَاتِكُمْ وَلَا دُخْلَ لَكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ﴾

'Verily, I will remit Your sins and admit You to Gardens under which rivers flow (in Paradise). but if any of You after this, disbelieved, He has indeed gone astray from the Straight Path.' (Al Maa'idah: 12)

is with respect to Allah the Mighty and Sublime.

His statement: *'That is what He enjoins upon you, that you may take care'*, this verse contains four ordainments from the Creator the Mighty and Sublime:

First: That we should not approach the property of the orphan except in the best way.

Second: That we should give full measure and weights with equity.

Third: That we should be just in our speeches.

Fourth: That we should fulfill the covenant of Allah.

The first verse entailed five ordainments which makes them nine in all.

Allah the Mighty and Sublime then said: *"And say, 'This is My straight path, follow it'...*: this is the tenth ordainment.

His statement: *'This is My straight path'*, could be referring to the foregoing. If you contemplate it, you find that it encompasses the entire *Sharee'ah*; whether clearly or indirectly shown in the text. It could also refer to all that is known in the religion of Allah: all that the Messenger of Allah (ﷺ) has brought to you is my way. That is, the path which leads to Him – Glorious is He and Most High.

The path could be linked to Allah the Mighty and Sublime or the follower of the path. In His saying:

﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ﴾

'The path of those on whom You have bestowed Your favours' (Faatihah: 7),

Here, it is connected to the follower of the path; while in His saying the Exalted:

﴿صِرَاطَ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ لَا إِلَهَ إِلَّا اللَّهُ ۚ صَبِرُوا لِأَمْرِ اللَّهِ﴾

'The path of Allah, to Whom belongs whatever is in the heavens and whatever is in the earth. Remember, to Allah do all things return' (Shoora: 53) it is ascribed to Allah the Mighty and Sublime.

This link is because the path leads to Him and since He is the One – Glorious is He – Who has laid them down for His servants. Similarly, it could also be linked to the followers for the fact that they are the ones following it.

His saying: 'straight', this is the condition of 'the path'. That is, for the fact that it is straight, without crookedness, follow it.

His saying: 'and follow not other ways, lest they lead you away from His way': the word *as-subul* (other ways) refers to the ways that are crooked, deviant. The word, *tafarraqa* is a present continuous verb in the accusative due to the particle, *an*, which comes after the letter, *faa* that expresses causation. However, the letter *taa* that shows the perfect continuous case in *tafarraqa* is omitted such that the word would originally read *tatafarraqa*. Meaning, if you should follow other ways, it will make you deviate from His path, and desires will make you break up and stray.

Here He the Mighty and Sublime said, 'subul', the plural form of 'sabeel' (path). But regarding the path He linked to Himself, He said, 'sabeelihi' (His path); a single path because the way of Allah, the Mighty and Sublime, is one while other than it are various paths. Thus, the Prophet (ﷺ) said: 'this Ummah shall also split into seventy-three sects. All of them shall be in Hell except one.'⁽¹⁾ So, the saved path is one while the rest are only deviant and straying.

This is not contradicted by His statement:

1 Recorded by Ahmad (2/332), Aboo Daawood (4596), at-Tirmidhee (2640), Ibn Maajah (3991), Ibn Abee 'Aasim (66), Ibn Hibban (3991) from Aboo Hurayrah, and at-Tirmidhee and al-Hakim graded it *Saheeh* (authentic).

﴿يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ﴾

'Thereby does Allah guide those who seek His pleasure on the paths of peace,' (Maa'idah: 16)

because the word 'subul' (paths) in this noble verse, even though plural, is ascribed to *as-Salam* (peace) and as such indicates salvation. So, it implies the rulings of Islam.

His saying: 'That is what He enjoins upon you, that you may be able to guard against evils': that is, the aforementioned are enjoined on you so that you may attain the level of piety and adherence whatever Allah and His Prophet (ﷺ) order.



Ibn Mas'ood said: 'Whoever desires to see the counsel of Muhammad (ﷺ) upon which is his seal should read His saying the Exalted:

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا﴾

'Say, 'Come! May I will recite to you what your Lord has forbidden, that you associate naught as partner with Him...' up to His saying:

﴿وَأَنَّ هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾

'And say, 'This is My straight path. So follow it; and follow not other ways...' (An'aam, 151-3) to the end of the verses⁽¹⁾

COMMENTARY

His saying: 'Ibn Mas'ood said; 'Whoever desires...' (to the end): the interrogation here expresses persuasion and motivation; and the letter, 'laam' in his saying, '*fal-yaqra*' (let him read) expresses counselling.

His saying: 'the counsel of Muhammad (ﷺ)': '*al-wasiyyah*' meaning, 'advice'; an advice will only be considered a counsel when it is regarding a very important issue.

His statement: 'Muhammad (ﷺ)': that is, the Messenger of Allah, Muhammad, the son of Abdullah, the Hashmite and Qurashite (ﷺ). This expression of Ibn Mas'ood proves that it is allowed to use

1 Recorded by Ahmad and at-Tirmidhee (The Chapters of The Explanation of The Qur'aan; 8/230) and he graded it as '*Hasan and ghareeb hadeeth*' and At-Ta-braanee in *al-Kabeer* (10,060) with the wordings; 'whoever is pleased that he reads the will of Muhammad (ﷺ)...

such expressions like, ‘Muhammad the Messenger of Allah (ﷺ) said’ and ‘the counsel of Muhammad (ﷺ)’. This does not contradict the statement of Allah The Exalted:

﴿لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا﴾

‘Treat not the calling of the Messenger among you like the calling of one of you to another’ (An-Noor: 63) because ‘the calling of the Messenger’ here refers to addressing him. So while talking to him, do not say, ‘O Muhammad!’ You should rather say, ‘O Messenger of Allah!’ As for (giving) narration, it is encompassing than address; thus, it is permissible for you to say (for example), ‘I am following Muhammad’ or ‘O Allah! Bless Muhammad (ﷺ)’ and the likes.

His statement: ‘upon which is his seal’: ‘the seal’ refers to endorsement.

His statement: ‘the counsel of Muhammad (ﷺ)’ is not a written and signed will because the Prophet (ﷺ) did not leave behind anything like that. This is evinced in (the narration): Aboo Juhayfah inquired from ‘Alee (رضي الله عنه), “Did the Prophet (ﷺ) will anything to you?” He answered, “No, by the One Who splits the seed and created the souls! Except the understanding of the Qur’an with which Allah endows a man and the content of this sheet.” It was asked, “What does the sheet contain?” He (رضي الله عنه) replied, “(The rulings regarding) blood money, freeing of the slaves and that a Muslim should not be killed for (killing) a *kaafir*.”⁽¹⁾

Therefore, it should not be assumed that the Prophet (ﷺ) willed these verses in a special written document. Ibn Ma’sood (رضي الله عنه) only considered the verses to encompass the totality of the religion; as if it is a counsel which the Messenger of Allah (ﷺ) endorsed and retained for his *Ummah*.

They are great verses; if someone would ponder and act upon them he will gain the three complete attributes: understanding, reminder and piety.

His saying: ‘let him read the saying of Allah the Exalted...’ (to the end of the verse) had been explained earlier.



Mu’aadh bn Jabal (رضي الله عنه) said: “I was riding behind the Prophet (ﷺ) on a

1 Reported by Al-Bukhaaree (Book of Blood Money, Chapter of ‘*Aaqilah*’; 4/274)

donkey when he said me: 'O Mu'aadh! Do you know the right of Allah over the servants and the right of the servants with Allah?' I said: Allah and His Messenger know best. He said: 'The right of Allah over the servants is that they should worship Him and not associate any partner with Him, and the right of the servants with Allah is that He will not punish anyone who does not associate any partner with Him in worship.' I asked: 'O Messenger of Allah! Shall I not give the glad tidings to the people?' He answered: 'Do not give them the glad tidings so that they do not relax.'" They both recorded it in their *Saheehs*.⁽¹⁾

COMMENTARY

His statement: '*radeef*' (a person carried on a ride) meaning, '*raadif*' (the one riding behind another). That is, 'he was riding behind him' in the form, '*fa'el*' (an object in a sentence) implying '*faa'il*' (a subject). For example, '*raheem*' meaning '*raahim*' and '*samee*' (the one made to hear) meaning '*saami*' (the one hearing).

His saying: 'on a donkey' i.e. the domestic (donkey) since the wild one is not ridden.

His saying: '*atadree*' i.e. do you know?

His saying: 'Do you know the right of Allah over the servants?' that is, what He has obligated them, how they must relate with Him. He conveyed it to Mu'aadh ؓ in the form of a question so that it is better registered in his mind and so, he would understand what he (ﷺ) would say.

His saying: 'and the rights of the servants with Allah?' meaning, how he will relate towards them. They did not ordain anything, but it is Allah Who ordained that upon Himself as favor from Him over His slaves. He the Exalted says:

﴿وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ﴾

'Your Lord has taken it upon Himself to show mercy, so that whoso among you does evil in ignorance and repents thereafter and reforms,

1 Reported by Al-Bukhaaree (Book of Dressing, Chapter on Someone Been Carried Behind Another On a Riding Animal; 4/84) and Muslim (Book of Faith, Chapter of The Proof of The Fact That Whoever Dies on *Tawheed* Will Enter The Paradise; 1/ 58).

then He is Most Forgiving and Merciful. (An'aam: 54).

Allah Glorious is He and Most High made it obligatory upon Himself to be merciful with the one who commits evil unknowingly, devoid of good sense of judgement and good disposition, but thereafter repents and acts righteously.

The word, '*kataba*' means '*awjaba*' (he made compulsory).

His saying: 'I said: Allah and His Messenger know best': The exalted word, (Allah) is the subject and 'His Messenger' is attached to it. The word, '*a'lam*', (knows best) is the predicate of the subject. The predicate is singular here even though it refers to two since the particle '*min*' is omitted. And when the comparative noun is used with the omission of the particle '*min*', it is followed with a singular masculine predicate. Thus, it would mean, 'they know better than any other than them both and better than me too'.

His saying: 'they should worship Him' that is, they should humble themselves by obeying (Him).

His saying: 'and they should not associate any partner with Him': i.e. in His worship and whatever is exclusive for Him. The word, '*shay'an*' (nothing) is an indefinite particle in the context of negation; thus, it encompasses all things: Not a Messenger nor an angel nor saint nor any other (should be associated with Him in worship).

His saying: 'while the right of the servants with Allah is that He will not punish anyone who does not associate any partner with Him': Allah has favored His servants with this right; no one has made it obligatory on Him. Do not think therefore, that his saying: 'anyone who does not associate any partner with Him' is devoid of worship because the full expression is: 'whoever worships Him and does not join anything in worship with Him'. He did not mention the phrase: 'whoever worships Him...' because that has been already understood from his saying: 'and the right of the servants...' for whoever is described with servitude is bound to be a worshipper.

The one who does not worship Allah and does not associate any partner with Him; will such be punished?

Answer: Yes, he will be punished because the statement has an omission; and it will occur in full as: 'he who worships Him and does not associate anything with Him'. Two things evince this:

Firstly: his statement: 'the right of the servants': the one who is described with servitude should be a worshipper.

Secondly: that will contradict his earlier statement, 'that they should worship Him and not ssociate any partner with Him'. Thus, it becomes known that his saying, 'they will not associate any partner with Him', means, in worship.

His saying: 'Should I not give the glad tidings to the people?': i.e. 'should I remain silent and not tell the people?' As for this form of syntax - the letter *hamzah* followed by a particle of conjunction and then the sentence, the scholars of Arabic Grammar have two views on it:

The first - if there is an omission between the *hamzah* and the particle of conjunction; its full reading will be based on what suits the context. Thus, its full reading here is: 'Should I keep silent and not give the gladtiding to the people?'

The second - that nothing was omitted but there is rather bringing forward and backwards (of letters or words) such that its full reading will be: 'Should I not give the gladtiding?' The sentence is connected with the preceding one, and the place of the letter, '*faa*' precedes '*hamza*'. So it basically reads as: 'So, I should not give the gladtidings to the people?' However, because this form of structure is clumsy and the interrogative letter *hamzah* has the basic role of an infinitive, it was made to precede the particle of conjunction.

An example of this is His saying the Exalted:

﴿أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ﴾

'Do they not then look at the camels, how they are created?' (Ghaashiyah: 17), and His saying:

﴿أَفَلَا يَبْصُرُونَ﴾

'Will they not then see?' (Sajdah: 27), and Allah's saying:

﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ﴾

'Have they not traveled in the land,' (Hajj: 46).

Al-bishaarah is informing about pleasant things although it may be employed about giving sad news such as in His saying:

﴿فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ﴾

'So give them tidings of a painful punishment' (Inshiqaaq: 24) although it is predominantly employed as in the first case.

His statement: "do not give them the glad tidings", that is, do not inform them. The particle, 'laa' as it appears in the Arabic text expresses negation.

The meaning of the hadeeth is that Allah will not punish whoever does not associate any partner with Him, and that sins are forgiven if (a person's) *Tawheed* is well established. He (ﷺ) forbade that they should be told so that they do not rely on this good news and leave out its obligations. This is because to truly establish *Tawheed* necessitates abstinence from sins since sins ensue from following self-desire which is from the aspects of joining partners with Allah. Allah the Exalted said:

﴿أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ﴾

'Have you considered the case of him who has taken his own self desire for his god' (Jaathiya: 23).

The Relevance of The Hadeeth to the title: The importance of *Tawheed*, and that it saves from the punishment of Allah.



Important Matters:

First: The wisdom behind the creation of men and the Jinns.

Second: That worship is *Tawheed* because the disagreement is regarding it.

Third: That whoever does not do it has not worshipped Allah. It is the implication of His saying:

﴿وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ﴾

'Nor do you worship as I worship.' (Kaafiroon: 3)

Fourth: The wisdom behind sending the prophets.

Fifth: That the message reached every nation.

Sixth: That the religion of the prophets is one.

Seventh: The great issue is that the worship of Allah cannot be attained except by disbelieving in *Taaghoot*. This is the implication of

His saying, the Exalted:

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ﴾

“So whosoever refuses to be led by those who transgress (taaghoot)...” (Baqarah: 256).

Eight: That the word, *taaghoot* encompasses all that is worshipped besides Allah.

Ninth: The significance of the three verses of decisive meanings (*aayaatun muhkamaat*) in *soorah Al-An'aam* to the pious predecessors. They (i.e. verses) contain ten matters the first of which is prohibition of associating partners with Allah.

Tenth: The verses of decisive meanings (*aayaatun muhkamaat*) in *soorah al-Israa* contain eight matters which Allah began with:

﴿لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا﴾

‘So set up not another god with Allah lest thou sit down condemned and forsaken’ (*Israa*: 22), and ended them with:

﴿وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا﴾

‘And set not up with Allah any other god, lest thou be cast into Hell, condemned and rejected.’ (*Israa*: 39).

Allah called our attention to the greatness of these verses by His saying:

﴿ذَٰلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمِ﴾

‘These injunctions are part of that wisdom which thy Lord has revealed to you.’ (*Israa*: 39)

Eleventh: The verses of *soorah an-Nisaa* referred to as the verses of ten rights (*aayaat al-huqooq al-‘asharah*) which Allah began with his saying:

﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾

‘And worship Allah and associate none with Him’ (*Nisaa*: 36)

Twelfth: Noting the counsel of the Messenger of Allah (ﷺ) before his death.

Thirteenth: Knowing Allah's rights on us.

Fourteenth: Recognizing the rights of the slaves with Allah provided they fulfill His rights (over them).

Fifteenth: That this matter was unknown to most of the companions.

Sixteenth: The permissibility of concealing knowledge because of pressing benefit.

Seventeenth: The desirability of giving pleasing good news to a Muslim.

Eighteenth: The fear of reliance on the vastness of Allah's mercy.

Nineteenth: The saying of the one who is asked about what he knows not: '*Allahu wa rasooluhoo a'lam*' (Allah and His prophet know best).

Twentieth: The permissibility of giving knowledge only to some people and not others.

Twenty-first: His humility in riding on a donkey and making another person ride along with him.

Twenty-second: The permissibility of riding together with others on an animal.

Twenty-third: The great significance of this matter.

Twenty-fourth: The excellence of Mu'aadh bn Jabal ؓ.

COMMENTARY

Important Matters:

The first - The wisdom behind the creation of men and the Jinns: The author ؓ derived this from His saying the Exalted:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

'And I have not created the jinn and the men but that they may worship Me.' (*Adh Dhaariyat*: 56).

The wisdom (behind their creation) is to worship Allah and not that they should ravish in meals, drinks and sexual satisfaction.

The Second - 'that worship is *Tawheed*: that is, worship is based on *Tawheed*. Thus, every act of worship devoid of *Tawheed* is not really an act of worship; more so, that some of the pious predecessors explained His saying: 'but that they may worship me' to mean, 'that they hold

my oneness’.

This is in complete agreement with the author’s deduction - عليه ﷻ that worship is *Tawheed*. So any act of worship that is not based on *Tawheed* is null and void. The Prophet (ﷺ) said: “Allah the Exalted said: ‘I am most supreme and free of associates of all with whom associates are joined. Whoever performs an action associating any other with me in it, I will reject him with his association.’”⁽¹⁾

His saying: “because the disagreement is regarding it”, i.e. regarding *Tawheed*, between the Messenger (ﷺ) and the people of Quraysh. Quraysh would worship Allah, circumambulate (Ka’bah) for Him and observe prayer; but without sincerity and concordance with the *Shareeah*. So, it is as if they do nothing because of they would lack *Tawheed* (in those actions).

He the Exalted says:

﴿وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنْهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ﴾

‘And nothing prevents that their contributions should be accepted from them save that they disbelieve in Allah and His Messenger.’
(Tawbah: 54)

As for his saying: the third matter, it is the meaning of His saying the Exalted:

﴿وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ﴾

‘Nor do you worship as I worship.’ (Kaafrtoon: 3).

That is, you do not worship in my way because your worship is based on polytheism and not the worship of Allah the Exalted.

The Fourth - the wisdom behind sending prophets: He ﷻ deduced it from the saying of Allah the Exalted:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ تَعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

‘And We did raise among every people a Messenger with the teaching, ‘Worship Allah and shun at taaghoot (the Evil one).’
(Nahl: 36).

1 From the hadeeth of Aboo Hurayrah (رضي الله عنه) reported by Muslim (Book Of Ascetics , Chapter Concerning He Who Associates Other Than Allah With Him In His Deeds; 4/2289)

So, the wisdom is: to invite to the worship of Allah Alone, and to shun the worship of *taaghoot*.

The Fifth matter - that the message reached every nation: He deduced it from His saying:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا﴾

"And We did raise among every people a Messenger ..."
(Nahl: 36).

The Sixth matter - that the religion of the prophets is one: He derived that from His saying:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

"And We did raise among every people a Messenger with the teaching, 'Worship Allah and shun at-taaghoot.'" (Nahl: 36).

And such as His saying:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

"And We sent no Messenger before you but We revealed to him: 'There is no god but I; so worship Me alone'" (Al Anbiyaa': 25).

This does not contradict His saying:

﴿لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا﴾

"For each of you We prescribed a clear spiritual Law and a manifest way in secular matters." (Al-Maa'idah: 48).

This is because the action-related aspects of the *Sharee'ah* differ with respect to peoples, locations, and time. As for the foundation of the religion, it is one. Allah the Exalted says:

﴿شَرَعَ لَكُمْ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ

وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ﴾

"He has prescribed for you the religion which He enjoined on Noah, and which We have now revealed to thee, and which We enjoined on Abraham and Moses and Jesus, viz., 'Establish

obedience to Allah in the earth, and be not divided therein.”
(Ash-Shooraa: 13).

The seventh matter - The great issue is that the worship of Allah cannot be attained except by disbelieving in *taaghoot*. Its evidence is His saying Allah:

“...and shun at taaghoot (the Evil one)”

So whoever worships Allah but does not disbelieve in *taaghoot* is not a monotheist. This is the reason why the author ﷺ regarded this issue a great one since many people are ignorant of it during his time and even nowadays.

Note: it is not allowed to generally attribute polytheism or disbelief to anyone or curse him because giving such rulings is based on grounds and interdictions. Thus, we would not say to the one who consumes usury (that he is) ‘an accursed’ because there may be an interdiction which may prevent the curse from reaching him such as ignorance, ambiguity and things like that.

Likewise polytheism, it should not be ascribed to the one who commits an act of polytheism since the evidence may not have been established against him due to laxity from their scholars. Similarly, we say: “Whoever observes the Ramadan fast out of faith and hoping for reward from Allah, all his past sins will be forgiven”. However, we cannot assert this for any particular individual since rulings that are based on conditions may not be established for individuals until such conditions are fulfilled in the absence of the interdictions (to such rulings).

If we see someone showing off on the street, should we tell him; “may Allah curse you”?

The answer is, no, except if the curse that is intended is the one in his saying (ﷺ): “Avoid the things that induce curses.”⁽¹⁾ That is, when the people curse this person and consider him indecent, harming other Muslims. But this is an entirely different thing.

Supplicating by a grave is an act of polytheism; but we can not tell someone who does that, ‘this is a polytheist’ until we are certain that the proof has been established against him even though we could say

1 From the hadeeth of Mu’aadh (رضي الله عنه) reported by Aboo Daawood (Book Of Purification, Chapter of The Prohibition of Defecating On The Roads; 1/119), Al-Haakim (1/167), and he said: ‘It is *Saheeh*’ and Adh-Dhahabee agreed with him. Al-Bayhaque also reported it in *Sunan al-Kubraa* (1/97).

he is a polytheist considering his apparent condition.

The Eighth matter - That the word, *taaghoot* encompasses all that is worshipped besides Allah. Whatever is worshipped besides Allah is *taaghoot*. Ibn Qayyim had defined it: "anything through which a servant exceeds his bounds; with respect to a deity, leader, or anyone to whom obedience is given."⁽¹⁾ An example of the deities is an idol, a scholar vis-à-vis those to whom obedience is given, and the *Amir* with respect to the leaders.

The Ninth matter - The significance of the three verses of decisive meanings (*aayaatun muhkamaat*) in *soorah Al-An'aam*: The *Muhkamaat* i.e. those verses that are not abrogated. He took this from the statement of Ibn Mas'ood رضي الله عنه.

The tenth matter - The verses of decisive meanings (*aayaatun muhkamaat*) in *soorah al-Israa*: These are His saying:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ﴾

'Your Lord has commanded that ye worship none but Him' (*Israa*: 23).

They contain 18 matters which He began with His saying:

﴿لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا﴾

'So set up not another god with Allah lest you sit down condemned and forsaken' (*Israa*: 22) and ended them with:

﴿وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا﴾

'And set not up with Allah any other god, lest you be cast into Hell, condemned and rejected.' (*Israa*: 39).

Allah did call our attention to the greatness of these verses with His saying:

﴿ذَٰلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ﴾

'These injunctions are part of that wisdom which thy Lord has revealed to you' (*Israa*: 39) and started it with the prohibition of *Shirk* in His saying:

1 See page 28 for the restrictions in the expressions of Ibn Qayyim رحمته الله.

﴿لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا﴾

'So set up not another god with Allah lest you sit down condemned and forsaken.' (Israa: 22).

The one sitting down is not standing; since there is no virtue in the one who associated partner with Allah, he is condemned before Allah and before His allies. He is forsaken; he will neither be helped in this world nor in the hereafter.

He ended it with His saying:

﴿وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا﴾

'And set not up with Allah any other god, lest you be cast into Hell, condemned and rejected.' (Israa: 39). This shall be his punishment when he will be casted in to Hell. Everybody will blame and abuse him and he will be vanquished – And refuge is with Allah alone.

The Eleventh matter - The verses of *soorah an-Nisaa* referred to as the verses of the ten rights (*aayaat al-huqooq al-'asharah*) which Allah began with his saying:

﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾

'And worship Allah and associate none with Him' (Nisaa': 36).

The most important of all rights is the right of Allah, all other rights can not benefit until it is fulfilled. Thus, these rights were started with it. This was why when Hakeem bin Hizaam ؓ asked the Prophet (ﷺ) concerning the one who used to give charity, free slaves and keep his ties of kinship during days of Ignorance; will he have any rewards? The Prophet (ﷺ) said: "You have accepted Islam along with the good deeds you have put forward."⁽¹⁾ This proves that if he had not accepted Islam, he will not have any rewards. Therefore, the fulfillment of any right does not benefit until the rights of Allah are fulfilled.

The Twelfth matter – Noting the counsel of the Messenger of Allah (ﷺ) before his death: That is from the hadeeth of Ibn Mas'ood⁽²⁾ (ؓ).

1 In the hadeeth of Hakeem bin Hizaam (*radiyallahu anh*) as reported by Al-Bukhaaree (Book of Zakaat, Chapter Regarding the One Who Gave Charity While an Idolater and Thereafter Accepts Islam; 1/443) and Muslim (Book of faith, Chapter of the Explanation If the Deeds Of A *Kaafir* If He Subsequently Accepts Islam; 1/113).

2 Earlier cited (pg 46).

Even though the Prophet (ﷺ) did not really will it - in fact, he had said that as long as we hold on to the Book of Allah, we will not go astray. And from the greatest message that is found in the book of Allah is His saying:

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا﴾

"Say, 'Come! May I will recite to you what your Lord has forbidden.'" (Al-An'aam: 151).

The Thirteenth matter - Knowing Allah's rights on us: And that is, that we should worship Him and not associate anything with Him.

The Fourteenth matter - Recognizing the rights of the slaves with Allah provided they fulfill His rights (over them): That is, that He will not punish whoever does not associate anything with Him in worship. But for the one who joins any partner with him in worship, he is deserving of being punished.

The Fifteenth matter - That this matter was unknown to most of the companions for Mu'adh narrated the hadeeth - and shortly before he died which was after the death of many of the companions - by way of abstaining from the sin of concealment of knowledge. Perhaps, he - may Allah be pleased with him - knew that the Prophet (ﷺ) feared that it may put the people to trial such that they may rely on that (and reduce their good deeds). The Prophet (ﷺ) did not intend to conceal it altogether because if he had intended that, he would not have informed even Mu'adh nor any other person.

The Sixteenth matter - The permissibility of concealing knowledge because of pressing benefit: this is not in the absolute sense since sheer concealment of knowledge is not allowed, it is not beneficial! That was why the Prophet (ﷺ) informed Mu'adh and did not outrightly conceal it. As for concealing knowledge in certain instances or from some individuals, not downrightly, this is allowed due to pressing benefit as the Prophet (ﷺ) held this back from the rest of the companions (*radiyallahu anhum*) so that they do not rely on that. So, he told Mu'adh: 'Do not give them the glad tidings so that they do not relax.'⁽¹⁾

1 From the hadeeth of Aboo Hurayrah (رضي الله عنه) as reported by Muslim (Book of Faith, Chapter Concerning The Proof That Whoever Dies Upon *Tawheed* Will Enter *al jannah*; 1/59).

A similar hadeeth to this is what he (ﷺ) told Aboo Hurayrah (رضي الله عنه): 'Tell the good news to people that whoever says *laa 'ilaaha 'illal laah* (there is no deity worthy of worship except Allah) sincerely from his heart will enter the Paradise.'

In fact, benefit may necessitate leaving a good deed even if the deed is beneficial due to the preponderance of the benefit that may be derived from leaving the deed as was the case when the Prophet (ﷺ) wanted to demolish the Ka'bah and rebuild it upon the foundations of Ibraheem. However, he left that for fear that the people may be put to trial thereby since they were just abandoning polytheism (at the time).⁽¹⁾

The Seventeenth matter - The desirability of telling a good news to a Muslim that pleases him based on his saying (ﷺ): 'Should I not the give the good news to the people?' this is one of the best points of benefits (in the narration).

The Eighteenth matter - The fear of over reliance on the vastness of Allah's mercy: And this is due to his saying: 'Do not tell them so that they do not relax' for over reliance on Allah's mercy may lead to great evil: feeling secured against Allah's Plans.

Similarly, losing hope of Allah's mercy may distance the individual from repentance. Thus, Imam Ahmad (رحمته الله) said: "The one who follows the path of seeking Allah's pleasure should remain between fear and hope; whichever of them both that dominates destroys the person." If hope in Allah dominates, it leads to feeling secured against Allah's Plans, and when fear dominates, it leads to loss of hope in Allah's mercy.

Some scholars have said that: if he is sick, the aspects of hope in Allah should dominate, and if he is healthy, the aspects of fear should dominate.

Some others say: When he considers Allah's mercy and bounties, the aspects of hope should dominate, and when he considers his own actions, the aspects of fear should dominate so that it leads him to seeking repentance. They supported their view with His saying, the Exalted:

﴿وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ﴾

'And those who give what they give while their hearts are full of

1 From the hadeeth of 'Aa'ishah narrated by Al-Bukhaaree (Th Book of Hajj, Chapter on the Excellence of Makkah; 1/487) and Muslim (The Book of Hajj, Chapter of The Demolition of the Ka'bah; 2/969).

fear that to their Lord they will return' (Mu'minoon: 60).

That is, they are afraid that the deeds may not be accepted due to some negligence or shortcoming. This view is sound. It is also said that: hope should dominate when one engages in good deeds so that he thinks well of Allah, and that the aspects of fear should dominate when sinning comes to his mind so that he does not exceed Allah's stated limits.

As for his statement: 'Should I not give the good news to the people?'⁽¹⁾ It contains proof that it is encouraged to give good news on religious and worldly affairs to the people. As such the angels gave glad tidings to Ibraaheem (peace be upon him). Allah the Exalted says:

﴿وَنَبِّئُوهُ بِأَنَّهُ عَلِيمٌ﴾

'And they gave Him glad tidings of an intelligent son, having knowledge.' (Adh-Dhaariyaat: 28) that is, Isha'aaq and (the one referred to as) al-haleem is Ismaa'eel.

Similarly, the Prophet (ﷺ) gave the good tidings of his son, Ibraaheem, to his household. He said: 'A boy was given birth to for me tonight whom I name after my father, Ibraaheem.'⁽²⁾ It could therefore, be derived from this that one should give good tidings to his brothers, the Muslims, as much as possible with speeches or actions so that he could achieve tremendous good, rest of mind and delight.

Based on this, it is not allowed to make a Muslim unhappy; it is reported from the Prophet (ﷺ) said: 'No one should tell me anything about the other person. I like to meet you with happy mind frame.'⁽³⁾

This hadeeth has some weakness although its meaning is correct

1 Earlier cited (pg....)

2 In the hadeeth of Anas (رضي الله عنه) reported by Muslim (Book Of Virtues, Chapter of His Kindness To The Young; 4/1807).

3 From the hadeeth of Ibn Mas'ood reported by Aboo Daawood (Book of Etiquettes, The Chapter Concerning How Speeches Are Taken Up From An Assembly; 5/183) - and he was silent on it; At-Tirmidhee (Book Of Virtues, Chapter Concerning The Virtues Of The Prophet's Wives, no. 3893) and he said: 'It is strange through this chain', and Ahmad in *al-Musnad* (1/ 395). In their chains of transmissions, there is Waleed bin Hishaam or Ibn Abee Hishaam Al- Koofee, an unknown reporter, as in *Taqreeb at-Tahdheeb* (2/336). Also, concerning Zayd bin Zaa'idah, Ibn Hajar said in *Taqreeb at-Tahdheeb* (1/274): 'He is *Maqbool* (considerable)' and the rest of narrators are trustworthy. Ahmad Shakir (رحمته الله) graded it authentic in his verification of *al-Musnad* (3759).

for if a person is mentioned negatively before you, you begin to nurse some ill-will against him even if he relates with you well. But if you relate with him without knowing anything bad about him – and it is right to relate with him – then that is good. Probably he would take to admonition more from you; souls distance themselves from one another before the bodies. These are subtle matters which only become clear to the reasonable after due contemplation.

The Nineteenth matter - The saying of the one who is asked about what he knows not: '*Allahu wa rasooluhoo a'lam*' (Allah and His prophet know best): This is taken from the Prophet's approval of Mu'adh when he uttered it. The Prophet (ﷺ) did not disapprove of it from Mu'adh when he connected the Messenger of Allah (ﷺ) with Allah with the letter, *waa*.

However, he (ﷺ) had disproved the one who said: 'If Allah willed and you will'. He remarked: 'Are you making me a partner with Allah?! Rather, if Allah alone willed.'⁽¹⁾

It could be said that the Prophet (ﷺ) has the knowledge of the *Sharee'ah* which the person who uttered the statement did not have, and as such, he (ﷺ) did not disprove Mu'adh. But in the mundane aspects of knowledge, the Messenger (ﷺ) had no such knowledge.

If it is asked: 'Is it forbidden to fast on the two days of *'Eid*'?

We are permitted to say: 'Allah and His Prophet (ﷺ) know best'. Thus, whenever any matter became ambiguous to the companions (رضي الله عنهم) they would go to the messenger of Allah (ﷺ) who would explain it to them. But if it is inquired: 'Is it possible that it rains this month?' It is not allowed to say: 'Allah and His Prophet (ﷺ) know best' since it is from mundane knowledge.

The Twentieth matter - The permissibility of giving knowledge only to some people and not others: This is based on the fact that the Prophet (ﷺ) taught only Mu'adh and not Aboo Bakr, 'Umar, 'Uthmaan and Alee (رضي الله عنهم).

1 From the hadeeth of Ibn Abbaas (رضي الله عنه) reported by Ahmad as in *al-Musnad* (1/214) and Ibn Maajah (Book Of Expiations, Chapter Concerning The Prohibition of the Saying: 'If Allah willed and you will'; 1/684).

Al-Boosayree said in *al-Fawaa'id*: 'Its chain contains Ajlah bin Abdullaah, a reporter about whom the comments of the scholars have varied. Imam Ahmad, Aboo Haatim, An Nasa'ee, Aboo Daawood and Ibn Sa'd grade him a weak reporter while Ibn Ma'een, Ya'qoob bin Sufyaan and Al 'Ajlee regard him a reliable reporter. The rest of the reporters are reliable'. At-Tabraanee also reported it in *Al-Kabeer* (13005) and Al-Bayhaqee in *as-Sunan* (3/217).

So, it is permissible to give knowledge only to some because if some others are made to know them, it may become trials for them. Ibn Mas'ood said: 'When you tell a people something they can not comprehend, some of them will fall into trials thereby.'⁽¹⁾

Alee ؓ said: 'Tell the people what they are familiar with.'⁽²⁾ As such, each person should be addressed according to his ability, comprehension and understanding.

The Twenty-first matter - His humility in riding on a donkey and making another person ride along with him: the Prophet (ﷺ) is the noblest of all creatures, yet he is the most humble of all people: he would ride on a donkey and allow someone else to ride with him. This is utmost modesty because the common thing with the big is not to allow that. Also, he - peace and blessings be upon him - rode on a donkey. If he had willed he would ride whatever he desired. There is no abasement in that for whoever is humble for Allah the Mighty and Sublime, He elevates him.

The Twenty-second matter - The permissibility of riding together with others on an animal: This is for the fact that the Prophet (ﷺ) allowed Mu'adh to ride along with him. However, this should be preconditioned upon not weighing down the animal. If it weighs it down, then that is not permissible.

The Twenty-third matter - The great significance of this matter: This is considering the fact that the Prophet (ﷺ) informed Mu'adh and mentioned it as a good news.

The Twenty-fourth matter - 'The excellence of Mu'adh bin Jabal ؓ: which is based on the fact that the Prophet (ﷺ) told him alone of this knowledge and allowed him to ride on a donkey along with him.



1 Reported by Muslim in the Introduction to his *Saheeh* (1/11).

2 Reported by Al-Bukhaaree (Book of knowledge, Chapter of He Who Leaves Some Thing For Fear That People May Misconstrue Him; 1/62).

THE EXCELLENCE OF TAWHEED & WHAT IT EXPIATES OF SINS

COMMENTARY:

The author had said *Kitaab at-Tawheed* i.e. the obligation of *Tawheed* and that it is absolutely essential and that the meaning of the saying of Allah the Exalted:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

‘And I have not created the jinn and the men but that they may worship Me’ (*Dhaariyaat*: 56)

is that: acts of worship are not acceptable except with *Tawheed*. Here, the author mentioned the excellence of *Tawheed*.

The fact that an excellence is established for a thing does not mean that it is not compulsory; in fact, the excellence is from its results and outcomes. For example, the congregational prayers; its excellence is established in his statement; ‘The prayer observed in congregation is 27 times more virtuous than the prayer observed alone’ Agreed upon.⁽¹⁾ That its virtue is established does not necessarily mean that it is not obligatory because, (for example,) *Tawheed* is most compulsory of all deeds; and deeds are not accepted nor does a servant seek nearness to Allah except with it. Yet, it has virtues.

His statement: ‘What it Expiates of Sins’ is coupled with ‘the Excellence’ such that its full meaning is: ‘The Chapter on the Excellence of *Tawheed* and Chapter on What It Expiates of Sins’. Thus, the reoccurring pronoun (, *Baab*, ‘Chapter on’) was omitted (in the Arabic structure).

The author has established this chapter for two reasons:

Firstly: to explain the excellence of *Tawheed*.

Secondly: to explain the sins it expiates because from the results of the virtues of *Tawheed* is expiation of sins.

1 From the hadeeth of Ibn Umar (رضي الله عنه) reported by Al-Bukhaaree (Book of Call to Prayer, Chapter of The Excellence of Congregational Prayer; 1/ 216) and Muslim (Book of Mosques, Chapter of The Excellence of Congregational Prayer; 1/450).

From the virtues of *Tawheed* are:

- 1- That it is mainstay of the zeal to obey Allah. This is because the monotheist performs his deeds for the sake of Allah Glorious is He and Most High as will therefore act appropriately in the secret and open. As for the non-monotheist, such as the one who shows off, he would give charity and observe the prayer and remember Allah only when there is someone around watching him. Thus, one of the pious predecessors would say: "I strongly wish to seek nearness to Allah with an act of obedience not known to anyone except Him."
- 2- That the monotheist are the secured and guided as Allah the Exalted says:

﴿الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ﴾

"Those who belief and mix not up their belief with injustice - it is they who shall have security, and who are rightly guided." (Al-An'aam: 82).



Allah the Exalted says:

﴿الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ﴾ (٨٢)

"Those who belief and mix not up their belief with injustice - it is they who shall have security, and who are rightly guided." (An'aam: 82).

COMMENTARY

His saying: 'and mix not up' i.e. they do not combine.

His saying: 'with injustice': Injustice here refers to the opposite of *Eemaan* which is *Shirk*. When this verse came down it was hard on the companions, so they said: 'Who among us is not unjust to himself?' Then the Prophet (ﷺ) remarked: "The issue is not as you think; it rather means *Shirk*. Don't you hear the statement of a righteous man - that is Luqmaan:

﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

“Verily! Joining others In Worship with Allâh is a great Zulm (wrong) indeed”? (Luqmaan: 13)⁽¹⁾

Dhulm (Injustice) is in different categories:

- 1- The worst *Dhulm*: that is *Shirk* regarding the rights of Allah.
- 2- A person's *Dhulm* against himself; so he would not give it its rights such as his fasting without breaking the fast and standing up for the late-night prayers without sleep.
- 3- A person's *Dhulm* against others such as oppressing him by beating or killing or usurping his wealth etc.

When there is no *Dhulm* (injustice) then there will be *Amn* (security). But will that be complete state of security?

The answer is: If the *Eemaan* is perfect, not mixed up with sins, then the *Amn* will also be absolute, i.e. complete. But if the *Eemaan* is general, incomplete, then it will only bring about general *Amn*; an incomplete state of security. For example, the Muslim who commits major sins, he is secured from remaining forever in Hell but not completely secured from punishment. He is under the Allah's Will.

Allah the Exalted says:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾^٤

“Allah shall not forgive that anything be associated with Him as partner, but He will forgive what is short of that to whomsoever He pleases.” (Nisaa: 116). Allah the Exalted stated this verse as a judgment between Ibraheem (peace be upon him) and his people when he said to them:

﴿وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ﴾

“And why should I fear that which you associate with Allah” up to His saying:

﴿إِنْ كُنْتُمْ تَعْلَمُونَ﴾

“If indeed you know” (An'aam: 81). Thereupon Allah the Exalted said:

1 From the hadeeth of Ibn Mas'ood (رضي الله عنه) reported by Al-Bukhaaree (Book of The Prophets, Chapter Regarding The Saying of Allah: “*we have bestowed wisdom unto Luqmaan*”, 2/484).

﴿الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا ءِيمَانَهُمْ بِظُلْمٍ﴾

"Those who belief and mix not up their belief with injustice."
(An'aam: 82).

For the fact that a person may say: 'it is from the statements of Ibraheem while explaining to his people,' Allah followed it with His saying:

﴿وَبِكَ حُجَّتْنَا ءَاتَيْنَاهَا اِبْرٰهٖمَ عَلٰى قَوْمِهٖ﴾

"And that is Our argument which We gave to Abraham against his people." (An'aam: 83).

His statement: 'al-amn'; the particle, al- therein refers to variety. So, we interpreted al-amn to mean either absolute security or ordinary security with respect to the level of the injustice that is mixed with it.

His saying: 'and who are rightly guided' that is, in this worldly life, to Allah's Sharee'ah with knowledge and good deeds. To be guided with knowledge is guidance by means been directed while guidance in actions out of Allah's permission.

Also, they will be guided to the paradise in the Hereafter as Allah the Exalted said regarding the inmates of the Hell of jaheem:

﴿اَحْشَرُوا الَّذِيْنَ ظَلَمُوا وَاَزْوَاجَهُمْ وَمَا كَانُوْا يَعْبُدُوْنَ ﴿٢٢﴾ مِنْ دُوْنِ اللّٰهِ فَاهْدُوْهُمْ اِلٰى صِرَاطٍ

الْحَقِيْمِ ﴿٢٣﴾﴾

"The angels will be commanded: 'Assemble those who acted wrongfully along with their companions and what they used to worship. Beside Allah; and lead them along the path of Hell.'" (As-Saaffaat: 22 and 23).

This refers to the guidance of the hereafter for those who were unjust towards the way to Jaheem. So contrariwise, those who believed and were not unjust will be guided to the way to Na'eem.

Many of the Qur'aan exegetes have said concerning the saying of Allah the Exalted: 'it is they who shall have security' that the security is of the hereafter while the guidance is in this worldly life. However, the most correct position is that it is general; the guidance and security is in this world and the hereafter.

The relevance of the verse to the chapter title: Allah promises security for he who does not associate any partner with Him, and the one who does not join partners with Allah is a monotheist, then it proves that from the virtues of *Tawheed* is sustained security.



‘Ubaadah bin Saamit (may Allah be pleased with him) said: “The Messenger of Allah (ﷺ) said: ‘Whoever testifies that there is no deity worthy of worship except Allah alone, without partners, and that Muhammad is His servant and messenger and that ‘Eesaa is a servant of Allah and His Prophet and a word He breathed on Maryam and a spirit from Him, and that the Paradise is true and that the Hell is true, Allah will enter him into the Paradise according to his deeds’. They both recorded it.”⁽¹⁾

COMMENTARY

His statement: “Whoever testifies that there is no deity worthy of worship except Allah...” Testimony only results from previous knowledge. He the Exalted says:

﴿إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ﴾

“but only he may intercede who bears witness to the truth, and they know this well.” (Zukhruf: 86).

This knowledge may be acquired by learning or by instinct.

The knowledge that there is no deity worthy of worship except Allah is instinctive. The Prophet (ﷺ) said: “Every child is born upon the *fitrah* (the pure nature of Islam).”⁽²⁾

It could also be acquired through learning, and that is by pondering and reflecting upon the signs of Allah. Necessarily, knowledge about ‘*laa ilaaha illal laah*’ must be found before it could be followed with testimony.

- 1 Reported by Al-Bukhaaree (Book Of The Reports of The Prophets, Chapter Concerning The Saying of Allah: ‘**O people of the scriptures, do no exceed limits in your religion**’; 2/486) and Muslim (Book of Eemaan, Chapter Of The Evidence for The Fact That He Who Dies Upon *Tawheed* Will Enter Paradise; 1/57).
- 2 From the hadeeth of Aboo Hurayrah as reported by Al-Bukhaaree (Book of Funerals, Chapter Regarding When a Child Accepts Islaam and Dies Upon It; 1/416) and Muslim (Book of Qadar, Chapter Regarding the Interpretation of The Saying : ‘Every child is born upon the *fitrah*.’ 4 / 2047).

His saying: *an* (in Arabic grammar) is a de-emphasized particle, and to stress it in pronunciation is wrong because with the stressed form, it is not permissible to omit its subject while such is allowed with the non-stressed syntax.

His saying: *laa ilaaha* i.e. there is no deity (worthy of worship); not that there are no gods. The Deity is the one being worshipped out of love and reverence. You love and venerate Him because of what you know of His sublime attributes and mighty deeds.

His saying: *illal laah*; that is, there is no Deity except Allah. This was why the saying of the Quraysh was quoted:

﴿أَجْعَلِ الْأَلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ﴾

"What! has he made all the deities into one God? This is, indeed, an astounding thing." (Saad: 5)

As for His statement:

﴿فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ﴾

"And their deities on whom they called instead of Allah were of no avail to them at all..." (Hood: 101),

So, adopting any other deity is false because since it is not in truth. It is, therefore, negated in the *Sharee'ah* and as such, it is like rejecting it in realness and it lacks stability. Allah the Exalted says:

﴿وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ﴾

"And the case of an evil word, is like that of an evil tree, which is uprooted from above the earth and has no stability." (Ibraaheem: 26)

Thus, it reconciles between His statement:

﴿فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ﴾

"and their deities on whom they called instead of Allah were of no avail to them at all" (Hood: 101) and His statement the Exalted while citing the Quraysh:

﴿أَجْعَلِ الْأَلِهَةَ إِلَهًا وَاحِدًا﴾

"What! Has he made all the gods into one God?" (Saad: 5)

on the one hand, and His saying:

﴿وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ﴾

“There is none worthy of worship in truth save Allah” (Aali-Imraan: 62) on the other hand.

These gods are mere names; they lack substance and reality since they are illegal in the *Sharee’ah*. They are not worthy of being regarded as deities because they can neither harm nor benefit, neither can they give provisions nor create. Allah the Exalted says:

﴿مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ سَعَيْتُمُوهَا أَنتُمْ وَآبَاؤُكُمْ﴾

﴿مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ﴾

“You worship nothing besides Allah, but mere names that you have named, you and your fathers; Allah has sent down no authority for that.” (Yoosuf: 40).

The Theologists’s view of *Tawheed*:

They say that the meaning of *ilaah* (in the expression: *laa ilaaha illa Allah*) is *aaliha* which means; the one who can create. Thus, the statement, *laa ilaaha illal laah* (in their opinion,) would mean: ‘No one can create except Allah’.

According to them, *Tawheed* is: that you regard Allah as One and say: ‘He is One in His Essence, without partner; He is One in His deeds without associate, One in His attributes without likes’. If this is the meaning of *laa ilaaha illal laah*, Quraysh would not have rejected the call of the Prophet (ﷺ). They would have believed and accepted him because they too believed: ‘There is no creator besides Allah’. And to say: *laa khaaliq* (there is no creator) is more eloquent than saying: *laa qaadir* (There is no one capable) because the one who is capable may or may not do. As for the ‘creator’, he has actually done out of his ability. Thus the understanding of the idolaters is better than that of the theologists who attribute themselves to Islam.

However, the *Tawheed* which the Messengers – ﷺ – came with is as in His saying the Exalted:

﴿مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ﴾

“You have no other god but Him...” (Al-A’raaf: 59).

That is, the real Deity worthy of worship in truth is Allah.

It is disheartening that nowadays most of those who author on these issues do not acknowledge any more than *at-Tawheed ar-Ruboobiyyah* (Allah's Oneness in His Lordship). This is great error and fault. It is pertinent to plant *Tawheed al-Uloohiyyah* (Singling out Allah in worship) in the minds of the Muslims more than *Tawheed ar-Ruboobiyyah* since no one really rejects *Tawheed ar-Ruboobiyyah*.

So, for us to affirm this innately known rational issue and be silent about something in which the desires overpower is a great fault. Desire takes over and turns man away from the worship of Allah alone. So he would worship the saints and his self-desires to the extent that the Prophet (ﷺ) regarded the one whose ultimate concern is *dirham* and *deenaar*⁽¹⁾ as worshipping them. Allah the Mighty and Sublime says:

﴿أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ﴾

"Have you considered the case of him who has taken his self desire for his god." (Jaathiyah: 23).

Sins may, in the general sense, be regarded as from associating partners with Allah. However, more specifically, they are divided into categories:

- 1 - Major *Shirk*
- 2 - Minor *Shikr*
- 3 - Major Sin
- 4 - Minor Sin.

Some of these sins are connected with the rights of Allah and some with the rights of the individual himself while others are related to the rights of the creatures. To perfectly fulfill (the requirements of) *laa ilaaha illa laah* is actually painstaking; thus, one of the pious predecessors said: "Every sin is a form of joining partners with Allah".

One of them - may Allah shower blessings on them all - also said: "I do not struggle with my soul about anything the way I do regarding sincerity." No one really recognizes this except the true believer. As for the non-believer, he does not make effort to attain sincerity (in his actions). Thus, it was said to Ibn Abbaas (رضي الله عنه): "The Jews say: 'We they do not experience devilish insinuations in our prayers'? He

1 Its reference had preceded.

remarked: "What has the Shaytaan to do with a ruined soul?!"

Shaytaan will not come to destroy something already ruined; he will rather try to destroy something built. Thus, when the Prophet (ﷺ) was informed that one would feel something too serious to talk about in his heart, he (ﷺ) asked: "You feel like that?" They replied: "Yes", and he remarked, "That is pure *Eemaan*."⁽¹⁾ Meaning, that is the clear sign that your *Eemaan* is plain because something crossed it and such only happens to a sound and sincere mind.

His saying: Whoever testifies that there is no deity worthy of worship except Allah; the article *man* (whoever) is conditional and its apodosis is: "Allah will enter him into the Paradise according to his deeds."

Testimony involves acknowledgement with the tongue, belief in the mind and attestation with the limb. So, when the hypocrites told the Prophet (ﷺ) that:

﴿نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ﴾

"We bear witness that you are certainly the Messenger of Allah." (*Munaafiqoon*: 1); this sentence is stressed, containing three particles of emphasis: testimony, the article *inna* (certainly) and the letter, *laam* (surely). However, Allah belied them as in His saying:

﴿وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ﴾

"And Allah knows that you are indeed His Messenger, but Allah also bears witness that the Hypocrites are certainly liars". (*Munaafiqoon*: 1).

Therefore, their acknowledgement with the tongue did not benefit them because it is devoid of belief in the mind and attestation with the limb. Thus, it did not benefit. So, testimony cannot be attained until it involves acknowledgement with the tongue, belief in the mind and attestation through action.

His saying: *laa ilaaha illal laa*, i.e. there is no deity worthy of worship except Allah; these idols that are been worshipped do not deserve worship because they do not have any of the attributes of the

1 From the hadeeth of Aboo Hurayrah (رضي الله عنه) reported by Muslim (Book of Eemaan, Chapter of Devilish Insinuations Regarding Eemaan; 1/119).

Deity – Glorious is He.

His saying: Alone, without any partner: (the word), *wahdahoo* (Alone) is a particle of stress for affirmation. *Laa shareeka lahu* (he has no partner) is an emphasy for negation of (any partners) in all that is exclusive to Him regarding His *Ruboobiyyah*, *Uloohiyyah* and His *Asmaa was-Sifaat*.

It is for this reason that the Prophet (ﷺ) and the believers turn to Allah during calamities. A Bedouin once approached the Prophet (ﷺ) while he was in the company of the companions (رضي الله عنهم). He (ﷺ) had hung his sword on a tree. The Bedouin took the sword and asked, "Who will protect you from me?!" He (ﷺ) responded: "Allah will protect me."⁽¹⁾ He did not say: "My companions." This is true *Tawheed ar-Ruboobiyyah* because Allah alone is the Controller of Benefit, Harm, Creation, Management, and Authority for He has no partners regarding what is exclusive for him in *Ruboobiyyah*, *Uloohiyyah* and *Asmaa was-Sifaat*.

Our saying: "regarding what is exclusive for him" is so that we may be free from many ambiguities such as that of the rejecters of Allah's Attributes. They claim that affirming the Attributes implies associating partners with Allah the Mighty and Sublime. They view that such affirmation implies likening to His creatures. We, however say: The Creator has attributes exclusive for Him and the creatures also have attributes that are only for them.

His statement: and that Muhammad is His servant and messenger; Muhammad is the son of Abdullah, the son of Abdul-Mutalib of the tribe of Quraysh, from Haashimee progeny, and the last prophet (ﷺ).

His statement: His servant i.e. he is not a partner with Allah.

His saying: and His messenger; i.e. sent with revelation; he was not telling lies about Allah. The messenger is, therefore, a servant under lordship. All human attributes are applicable to him except one thing: lowly characters. He is divinely protected from such. Allah the Exalted says:

﴿قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ﴾

1 From the hadeeth of Jaabir (رضي الله عنه) reported by Al-Bukhaaree (Book of Jihaad, Chapter Regarding the One Who Hanged His Sword on a Tree; 2/335), and Muslim (The Book of the Travellers' Prayer, Chapter on the Prayer of the Time of Fear; 1/576).

"Say, 'I have no power to do good or harm to myself save as Allah please.'" (A'raaf: 188).

He also says:

﴿قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ۝ قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ۝﴾

"Say, 'I have no power to do you either harm or good.' Say: 'Surely, none can protect me against the punishment of Allah, nor can I find any place of refuge beside Him.'" (Jinn: 21-22).

So he (ﷺ) is a human being like us except that he received revelations. Allah the Exalted says:

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ ۝﴾

"Say, 'I am only a mortal like you. It is revealed to me that your god is One God.'" (Fussilat: 6)

As for those who say: the Messenger (ﷺ) did not have shadows or that his light illuminates his shadow when he walks in the sun; all these are false and lies. Aa'ishah (may Allah be pleased with her) said: "...I would stretch my legs in front of him since in those days, the rooms did not have lamps."⁽¹⁾ If the Prophet (ﷺ) had the light as claimed, she – may Allah be pleased with her – would not have given that excuse. This claim is rather extremist and such destroys the religious and the worldly affairs – And the refuge is with Allah.

From such extremist claims are those of Al-Boosayree in his widely known book, *Al-Burdah*:

'O most eminent of creation! I do not have any other to seek protection from

Except you during times of general disasters

If you do not take hold of my hand on the Day of Return

As a favour, then I would have taken a wrong step

For from your eminence is the world and its hardship

And from your knowledge is the knowledge of the Lawh and

1 Recorded by Al-Bukhaaree (513) and Muslim (512).

the Pen

Ibn Rajab (رحمته الله) and others said: He (i.e. Boosayree) has not left anything as long as the world and the hereafter are from the eminence of the Messenger (ﷺ)!

We bear witness therefore, that whoever says this has not testified that Muhammad (ﷺ) is a servant of Allah. He has rather testified that Muhammad is above Allah! How can extremism take them to such extents?!

This extremism is above that of the Christians who say that the Messiah is the son of Allah, and that Allah is the third of a trinity!

They have said worse things. They say, "Allah said: 'Whoever mentions me in an assembly, I will mention him in a better assembly. And I am with my servant when he remembers me.'⁽¹⁾ Likewise, when we mention the Messenger of Allah (ﷺ), he is with us. So those extremists, on the night of the birthday of the Prophet (ﷺ), when they hear the reciter of *Al-Muharraf* mention the word, *al mustaphaa*, they would stand up altogether at a time, claiming that: 'because the messenger (ﷺ) has arrived in his person to the gathering. So we have stood up out of reverence for him'!

The companions (رضي الله عنهم) hold him in greater esteem than they and we; yet, when the Messenger (ﷺ) comes to their midst while he was alive speaking with them, they would not stand up for him. As for these ones, when they imagine or a ghost appears to them - if at all they see - they stand up! You can see the extents to which their perceptions have taken them to!

These people do not bear witness that Muhammad is a servant and messenger of Allah. They are superstitious and very miserable. If we consider them from the aspects of *Qadar* we will pity them. We ask Allah to grant them peace and safety. But if we look at them from the aspects of the *Sharee'ah*, we would have to refute them with evidences until they return to the straight path. The Messenger (ﷺ) is most worshipful of Allah among the people, most fearful of Him and the most pious among them. Yet, he would stand up in late-prayer

1 From the hadeeth of Aboo Hurayrah reported by Al-Bukhaaree (Book of *Ta-wheed*, Chapter Concerning the Saying of Allah - The Exalted: **'and Allah warns you against His Own Self'**; 4/384) and Muslim (Book of Words of Remembrance and Supplication, Chapter of The Exhortation Concerning The Remembrance of Allah. 4/2061).

until his leg would get swollen. And when it was said to him, he said: "Should I not be a grateful servant?!"⁽¹⁾ And his past and future sins had been forgiven. This is a great level of attainment of servitude.

As for the message, he is a messenger, sent by Allah the Mighty and Sublime with the greatest Law to the entire creation, and he properly conveyed it despite being harmed and fought. They even brought the intestine of camel and put it on his back while he prostrated near the Ka'bah. All these were because they hated him and what he brought. Nevertheless, he was patient. They would place filth and waste materials at his door step; but these were, to the noble Prophet (ﷺ) tests from Allah the Mighty and Sublime to manifest his patience and virtue. He would come out and say: "What kind of neighbors are you, O children of Abd Manaaf?!"⁽²⁾

So he remained patient until Allah granted him triumph; he warned the Mother of the towns (Makkah) and its surrounding cities. Subsequently, the most truthful and obedient of men, the companions – all – took this *Sharee'ah*. They delivered it to the nation, pure and safe – And all praise belongs to Allah.

We love the Messenger of Allah (ﷺ) for the sake of Allah; loving the Prophet (ﷺ) is from loving Allah. We prefer him over ourselves, our household, our children and above all men; and we love him because he is the Messenger of Allah (ﷺ). We testify that Muhammad is the Messenger of Allah by believing it in our heart, by professing it with our tongue and implementing it through obedience to him (ﷺ) with our limbs. So we would act according to his guidance, and not act for him. However, certain things negate this testimony such as:

- 1- Sinning; sins are depreciative of the attainment of the substance of this testimony since one would have, by that, contradicted following the Prophet (ﷺ) by committing sins.
- 2- Innovating in the *Deen* that which is not part of it. One would have thereby, sought nearness to Allah through what He and His Prophet have not legislated. In the real sense, innovation in the religion implies jesting with Allah because you would have

1 From the hadeeth of Aa'ishah reported by Al-Bukhaaree (Book of Qur'aan Exegeses, Chapter of The Explanation of *Soorah al-Fath*; 3/293) and Muslim (Book of the Attributes of The Hypocrites, Chapter of Performing Much Deeds; 3/2172).

2 Ibn Hishaam mentioned it in *As-Seerat an-Nabawiyyah* (2/54) and Ibn Katheer in *Al-Bidaayah wa an-Nihaayah* (2/489) and others among the historians.

sought nearness to Him with something He has not approved.

If someone says: I intend to seek nearness to Allah with this action I have innovated. It would be said to him: You have missed the way; you would be excused for your intention but not for your missing the way as long as you have known the truth.

The innovators may claim that: They will be rewarded for their good intention (if it was actually good) since they did not know the truth but we will refute this view of theirs. As for their scholars who recognize the truth but rejected it to retain their ranks, they have some semblance with Aboo Jahl, 'Utbah bin Rabe'e'ah, Waleed bin Al-Mugheerah and others among those who antagonized the message of the Prophet (ﷺ) in order to retain their fame and esteem.

As for the followers of these people, they could be divided into two:

First Division: those who are entirely ignorant of the truth; they know nothing of it and they have not spared any effort towards seeking it while thinking that they are upon is the truth. These people are excused.

Second Division: Those who know the truth but reject it just to side with their leaders; these people are not excused. They are as he said about them:

﴿بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أَمْرٍ وَإِنَّا عَلَىٰ ءَاقِبَتِهِمْ مُّهْتَدُونَ﴾

"Nay, but they say, 'We found our fathers following a certain course, and we are guided by their footsteps.'" (Zukhruf: 22).

His saying: and that Eesaa is a servant of Allah and His Prophet: What is said about this is as said about the testimony that Muhammad is a Messenger of Allah except that we should believe in the message of 'Eesaa. But we are not obliged to follow him when it contradicts our Sharee'ah.

The past Sharee'ahs fall into one of three situations (vis-à-vis ours):

First: When it contradicts our Sharee'ah; we would adhere to our Sharee'ah.

Second: When it complies with our Sharee'ah; we will follow to our Sharee'ah.

Third: When our Sharee'ah is silent about it; in this situation, the

scholars of Islamic Jurisprudence have differed: Should we follow or leave it? However, the correct position is that such is approved for us too based on the evidence:

(1) Allah the Exalted says:

﴿أُولَٰئِكَ الَّذِينَ هَدَىٰ اللَّهُ فَبِهِدْهُمْ أَقْدَرُ﴾

"These it is whom Allah guide aright, so follow thou their guidance". (Al-An'aam: 90).

(2) He also said:

﴿لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِيَ الْأَلْبَابِ﴾

"Assuredly, in their stories is a lesson for men of understanding."
(Yoosuf: 111)

Two sets of people went to extremes regarding 'Eesaa (peace be upon him):

First: The Jews; they belie him. They claim that he is a child from illicit intercourse, and that his mother is a woman of the street! They hold that he is not a prophet, and legally speaking, they killed him: i.e. it counted against them in the sight of Allah, in His legal rulings because of His statement about them:

﴿وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ﴾

"And for their saying: 'We did slay the Messiah, Jesus, son of Mary'" (An-Nisaa: 157). But based on Allah's ordainments, they have lied; they did not kill him really, Allah raised him to Himself. It was only made to seem so to them. So they killed the lookalike and crucified him.

Second: The Christians; they claim that he is the son of Allah and one of trinity. They made him a diety with Allah; they have lied in their claims!

Our own creed regarding him is: We testify that he is a servant of Allah and His messenger and that his mother is a truthful person as Allah informed us and that she was a chaste woman and a virgin. However, he ('Eesaa – peace be upon him) is like Aadam (peace be upon him) in the sight of Allah; He created him from the earth and thereupon said to him: 'be and so he was'.

His saying: a servant of Allah: a refutation against the Christians.

His saying: and His messenger: a refutation against the Jews.

His statement: and a word He breathed on Maryam: Allah referred to him in a general sense as 'a word' because he (peace be upon him) was created by the word. The expression is not as it seems; Eesaa (peace be upon him) is not a word since he eats, drinks, urinates, defecates and had all human experiences.

Allah the Exalted says:

﴿إِنَّمَا مَثَلُ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ، كُنْ فَيَكُونُ﴾

"Surely the case of Jesus is like the case of Adam. He created him out of dust, then he said to him, 'Be', and he was." (Aali-Imraan: 59).

'Eesaa (ﷺ) is not the word of Allah because Allah's word is an attribute that can not be dissociated from Him – Glorious is He - while Eesaa is a separate entity, not part of Allah the Mighty and Sublime, he would move to and fro, eat and drink.

His saying: He breathed it on Maryam: i.e. He directed it to her by His saying: 'Be! And he was' as Allah the Exalted says:

﴿إِنَّمَا مَثَلُ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ، كُنْ فَيَكُونُ﴾

"Surely the case of Jesus is like the case of Adam. He created him out of dust, then he said to him, "Be', and he was." (Aali-Imraan: 59).

Maryam (peace be upon her), the daughter of Imran is not a sister to Moosa and Haaron (*alayhima as-salaam*) as some claim; but as the Prophet (ﷺ) said: "They used to give names after their prophets."⁽¹⁾ So, Haaron the brother of Maryam is not the same Haaron, the brother of Moosaa (ﷺ). He is some one else bearing his name, likewise Imraan named after the father of Moosaa.

His saying: and a spirit from Him: i.e. his body – peace be upon him - came into being with the word and this spirit which was from Allah was breathed into him. That is, he is one of His creatures affiliated to Him out of honour for him.

1 From the hadeeth of Mugheerah bin Shu'bah reported by Muslim (Book of Etiquettes, Chapter of the Prohibition of Having the *Kunya*, Aboo al-Qasim And Desirable Names; 3/1685).

'Eesaa (ﷺ) is not a spirit; He is rather a body with spirit. Allah the Exalted says:

﴿مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ
صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ﴾

"The Messiah, son of Mary, was only a Messenger; surely Messengers like unto him had passed away before him. And his mother was a truthful woman. They both used to eat food" (Al-Maa'idah: 75).

So, with the breath, he became flesh and with the spirit, he became the flesh with spirit.

His saying: from Him: The Christian went astray from this; they thought that he is a part of Allah. So, they went astray and misguide many others. But we would say (to them) however, that Allah has made your eyes blind; the eyes did not actually get blind but the minds in the hearts. It is well known that Eesaa (ﷺ) used to eat food, this was fully known. It is also wellknown that the Jews say that they crucified him. Is it then possible for the one who is a part of the Lord to separate from Him, eat, drink and then it is claimed that he was killed and crucified?!

Thus, the article *min* indicates start (where it came from) and not part as is in His saying:

﴿وَسَخَّرَ لَكُم مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ﴾

"And He has subjected to you whatsoever is in the heavens and whatsoever is in the earth; all this is from Him..." (Jaathiyah: 13). Thus, we cannot say that the sun, the moon and the rivers are part of Allah (since the same article, *min* was employed and these creatures are known to be separate from Allah).

His statement: from Him: That is, a spirit which started off from Allah the Mighty and Sublime, and not a part of Allah as the Christians claim.

You should note that what Allah linked to Himself are of three categories:

One: Separate entities; their linkage to Him is from the aspects of

linking the created to the Creator. This could be with respect to the entire creation such as His saying:

﴿وَسَخَّرَ لَكُم مَّا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ جَمِيعًا مِّنْهُ﴾

"And He has subjected to you whatsoever is in the heavens and whatsoever is in the earth; all this is from Him." (Jaathiyah: 13)

And as in His saying:

﴿اِنَّ اَرْضِيْ وَسِعَةً﴾

"Verily, My earth is vast" (Al-Ankaboot: 56).

It may also be in a specific sense due to its (i.e. the creature's) honor; such as His saying:

﴿اَنْ طَهِّرَا بَيْتِيَ لِلطَّٰئِفِيْنَ﴾

"And clean up my house for those who circumambulate it" (Baqarah: 125) and His saying:

﴿نَاقَةَ اللّٰهِ وَسُقْيٰهَا﴾

"Leave alone the she-camel of Allah" (Ash-Shams: 13).

This category has to do with the creatures.

Two: When a particular creature is linked; for example, His saying:

﴿وَرُوْحٌ مِّنْهُ﴾

"...and a spirit from Him" (An-Nisaa: 171). The link of the spirit to Allah is from the aspects of linking a creature to the Creator by way of honoring it (i.e. the creature). So, it is just one of the spirits which Allah created and not a part or soul of Allah. For the fact that this spirit existed in Eesaa (*alayh as-salaam*) it is an entity separate from Allah. This category is also connected to the creatures.

Three: When it is an attribute that is not linked to any particular creature. For example, His saying the Exalted:

﴿اِنِّیْ اصْطَفَيْتُكَ عَلٰی النَّاسِ بِرِسٰلَتِيْ وَبِكَلِمٰی﴾

"I have chosen thee above the people of thy time by My Messages"

and by My Word.” (Al-A’raaf, 144)

Here, the ‘Message’ and ‘Word’ are linked to Allah from the aspects of connecting an adjective to its noun. So whenever Allah links an attribute to Himself, the attribute cannot be a creature. Therefore, it becomes clear that the categories (of what Allah links to Himself) are three, two of which are (connected to the) creatures and the one that is not related to creatures. So, entities and things that are connected to them are created. But the attributes about which no entity is mentioned are uncreated because such will be from the attributes of Allah, and His Attributes are uncreated.

The two categories are combined in His Sayings: ‘His word’ and ‘a spirit from Him’. ‘His Word’ is an attribute linked to Allah; and thus, it is one of Allah’s attributes. A spirit from Him: this is linked to an entity because the spirit existed in Eesaa and is as such, created.

His saying: Allah will enter him into the paradise: Admission in to the Paradise is in two categories:

First: A complete admission, which is not preceded by any punishment. This is for those who perfect their deeds.

Second: An incomplete admission which is preceded with punishment; this is for those who do not perfect their deeds.

For the *Mu’min* (a believer in the correct *Tawheed*), when his sins override his righteous deeds, if Allah wills He may punish him according to his deeds, and if He wills, He will not punish him. Allah the Exalted says:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ، وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

“Allah shall not forgive that anything be associated with Him as partner, but He will forgive what is short of that to whomsoever He pleases.” (An-Nisaa: 116).



They both also reported in the hadeeth of ‘Itbaan⁽¹⁾ that (the Prophet ﷺ said): “Surely, Allah has made the Hell forbidden for the one who

1 From the hadeeth of ‘Itbaan bin Maalik reported by Al-Bukhaaree (Book of *Salaah*, Chapter Of Mosques In the Houses; 1/154) and Muslim (Book Of Mosques, Chapter of The Permissibility of Not Observing the Prayers with the Congregational Due To An Excuse; 1/455).

says, *laa ilaaha illa Allah* (there is no deity worthy of worship except Allah), seeking the face of Allah therewith.”

Aboo Sa'eed Al-Khudree (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said: “Moosa (عليه السلام) asked: ‘O my Lord! Teach me a thing with which I will remember You and supplicate to You.’ He the Exalted said, ‘O Moosa, say *laa ilaaha illa Allah*’. He marveled, ‘My Lord, all your servants say this!’ He the Exalted remarked thereupon, ‘Moosa! If the seven heavens and all that they contain other than Me and the seven earths were placed on a pan and *laa ilaaha illa Allah* is placed on the other pan, *laa ilaaha illa Allah* will outweigh them.’”

Reported by Ibn Hibbaan and Haakim who graded it authentic.⁽¹⁾

COMMENTARY

His saying: ‘Itbaan: He is ‘Itbaan bin Maalik al-Ansaaree (رضي الله عنه). He used to lead his people in prayer. He began to lose his sight and going to them became difficult for him. He invited the Prophet (ﷺ) to pray in a place in his house where he would mark for prayers. The Prophet (ﷺ) went to him with some of his companions including Aboo Bakr and Umar. When he entered the house he asked: “Where would you want me to pray?” Pointing to a corner of the house, he answered: “Pray here”. So, the prophet (ﷺ) lead them in a two unit prayer after which he sat to partake in the food they prepared for him.

They began to converse and a man, called Maalik bin Dukhshum was mentioned. One of them said that he is a hypocrite! The Prophet (ﷺ) retorted: “Do not say that! Has he not said *laa ilaaha illa Allah* seeking the face of Allah thereby?” He then said: “Surely, Allah has made the Hell forbidden for...” to the end of the hadeeth.

So, he forbade them from saying such a thing since they do not know what is in his heart and he testifies that there is no deity worthy of worship except Allah. Here, the Prophet (ﷺ) spoke as he did; he did not defend the man. He only gave a general expression that Allah has

1 Reported by Ibn Hibbaan (2324), Haakim (1/528) who graded it authentic and Adh-Dhahabee concurred with him, and Al-Bayhaquee in *Al-Asmaa was Sifaat* (pg. 102). Al-Haythamee referred it to Aboo Ya'laa in *Al-Majma'* (10/82) and he said: ‘Its reporters were mentioned to be trustworthy despite some weaknesses they have.’ It has Darraaj bin Sam'aan, Aboo Samh who is a weak reporter. See *Taqreeb at-Tahdheeb* (1/230).

made the Hell forbidden for he who says *laa ilaaha illa Allah* seeking the face of Allah therewith. He forbade us from letting our tongues loose about the servants of Allah who are outwardly righteous such as saying: 'This person is a show-off', 'this one is sinful' and so on.

This is because if we hold our assumptions, this world and the hereafter will be debased. We think evil of many; but it is not allowed to say that while they are apparently good. Therefore, the scholars even said: It is prohibited to think evil of a Muslim while his outward is good.

His statement: Surely, Allah has made the Hell forbidden for him: i.e. he is secured from Hell or that the Hell will be prevented from touching him.

His statement: for the one who says *laa ilaaha illa Allah*: with the condition of sincerity as is evident in his saying: 'seeking the Face of Allah therewith' i.e. he seeks Allah's Face with it. So he must try his utmost to attain that because whoever seeks something must strive for it.

Therefore we would not need the statement of Az-Zuhree رحمہ اللہ who after citing the hadeeth as in *Saheeh Muslim*⁽¹⁾ said: "Thereafter, many things became obligated and many, forbidden. So no one should be deceived with this." The hadeth is clear evidence about deeds being a condition for the one who says *laa ilaaha illa Allah* since he added that: 'while seeking the face of Allah therewith.' Consequently, one of the pious predecessors while explaining the statement of the Prophet ﷺ that: "the key to the Paradise is *laa ilaaha illa Allah*"⁽²⁾ said, "But it will not be opened for whoever brings a key without teeth."

Shaykh al-Islam Ibn Taymiyyah رحمہ اللہ said: "The seeker must carry out the means to his goal. When he attains it, the Hell becomes forbidden for him. If he perfects his good deeds, the Fire is absolutely forbidden for him; but if he brings something defective then his search is defective, and so, the prevention from Hell may not be absolute. However, what he has of *at-Tawheed* will earn him not remaining in

1 Muslim (Book of Mosques, Chapter of Leaving The Congregational Prayer Due to An Excuse; 1/456).

2 As in *Saheeh al-Bukhaaree* on the authority of Wahb bin Munabbih. See *Fath al-Baaree* (3/109). Al-Haythamee referred it to Ahmad and Al-Bazzaar. Aboo Na'eem also recorded it in *Al-Hilyah* (1/16) with the wording: "The keys to the Paradise..."

Hell forever.

Likewise the one who commits illicit intercourse or consumes alcohol or steals; if he says while committing any of these things that: 'I bear witness that there is no deity worthy of worship except Allah, and I seek Allah's Face with it' such is seriously erring in his assumption because the Prophet (ﷺ) says: 'The fornicator cannot be a true believer while fornicating' ⁽¹⁾ not to talk about seeking Allah's Face!

The hadeeth contains refutation for the *Murji'ah* which says: "Uttering *laa ilaaha illa Allah* suffices even without seeking the Face of Allah therewith! It includes refutation likewise against the *Khawaarij* and the *Mu'tazilah* since the apparent meaning of the hadeeth is that whoever commits any of these prohibitions (among the Muslims) will not be made to remain in Hell forever even though he deserves punishment. But they rather hold that: the one who commits any major sin shall remain in Hell eternally.



His statement: ...with which I will remember You and supplicate to You: expresses an attribute of something. Moosa (*alayh as-salaam*) requested something which will lead him to two things:

- 1- The remembrance of Allah (*Dhikr*).
- 2- Supplication to Him (*Du'aa*).

Allah answered that: "Say: '*laa ilaaha illa Allah*'" This expression is a formula of remembrance of Allah which includes supplication because the one giving the remembrance seeks Allah's pleasure and the attainment of the home of His honour (i.e. the Paradise). Therefore, it is a formula of remembrance of Allah which involves supplication. A poet said:

Should I state my needs or has He sufficed me?

You shall be eminent if you are noble in character.

Ibn Abbaas (رضي الله عنه) mentioned this stanza by a poet to explain the fact that remembrance of Allah implies supplication:

If the servant praises you one day

1 From the hadeeth of Aboo Hurayrah reported by Al-Bukhaaree (Book of Injustice, Chapter of Taking a Thing Without the Consent of Its Owner; 2/201) and Muslim (Book of Eemaan, Chapter of How Sins Decrease Eemaan; 1/76).

It is sufficient praise for him before his buyer

His statement: All your servants say this?! It does not mean that it is a simple statement, said by everyone, because Moosa (*alayh as-salaam*) is quite aware of the significance of this expression. However, he wanted something exclusive for himself since a person's special engagement in an act shows his virtue and high status. So Allah explained to Moosa (*alayh as-salaam*) that nothing greater or better than this expression could be had and *laa ilaaha illa Allah* is greater than the seven heavens, the seven earths and all that they contain since it will outweigh them.

This shows the excellence and great significance of *laa ilaaha illa Allah*. However, its conditions must be fulfilled. As for an individual's merely uttering it (such is not the intended here); to many it is like the weightless feather, they say it without any care! This is because such persons have not uttered it while fulfilling its conditions and in the absence of the hinderances to its attainment.

His saying: and the seven earths: in some copies, the word, *ardeen* (in the accusative case) occurs in the nominative case. This is incorrect because if *inna* comes before a noun before the completion of the predicate (in a nominal sentence), the noun comes in the accusative case by obligation

His saying: '...will outweigh them: i.e it will outbalance it and tilt.

His statement: and all that they contain: that is, its residents. The *Aamir* of a thing is everything the thing comprises.

His saying: 'other than Me: He the Exalted exempts Himself because the statement, *laa ilaaha illa Allah* is praise for Him, and the Praised is greater than the praise. It is pertinent to note here that Allah's being in the heavens can not be compared with the Angels' being in the heavens.

The angels' being in the heavens is one of dependence; they are in the heavens because they need the heaven. But Allah the Exalted is independent of the heavens; the heavens and every other thing are rather dependent on Allah the Exalted. So, no one should think that the heavens encompass Allah or shade or encircle Him the Exalted. For this reason, the heavens vis-à-vis the angels, contain them and those above them, shade them; but with respect to Allah it only refers to a direction since He the Exalted is established over His Throne, He

is not contained in any of His creation.



At-Tirmidhee also reported and graded it Sound from Anas (may Allah be pleased with him) that: I heard the Messenger of Allah (ﷺ) saying: "Allah the Exalted said: 'O son of Aadam! If you come towards Me with sins in the like of the earth and you meet Me without joining anything in worship with Me, I will approach you with forgiveness in its like.'" (1)

COMMENTARY

His saying: Allah the Exalted said: 'O son of Aadam! This is from the *Ahaadeeth al-Qudsiyyah*. A *Hadeeth Qudsee* (sing.) is what the Prophet (ﷺ) reports from his Lord. The scholars of hadeeth consider it from *Ahaadeeth An-Nabawiyyah* (the Prophet's statements, actions and approvals) because it could be connected to the Prophet (ﷺ) from the aspects of transmission. By consensus, it is not part of the Qur'aan despite the fact that they (i.e. the Qur'aan and *hadeeth qudsee*) are both transmitted by the Prophet (ﷺ) from Allah the Mighty and Sublime.

The scholars - may Allah shower blessings on them - have differed about the wordings of the *hadeeth qudsee*: is it the word of Allah the Exalted or Allah inspired its meaning to His Messenger (ﷺ) while the wordings are those of the Messenger of Allah (ﷺ)? There are two views:

The first view: The *hadeeth Qudsee* is from Allah in its wording and meaning because the Prophet (ﷺ) ascribed it to Allah the Exalted. And it is known that basically, a quoted statement is from the wording of its source and not that of the transmitter; moreover, the Prophet (ﷺ) is the most trustworthy of all men and most reliable in transmitting reports.

The second view: The meaning of the *hadeeth Qudsee* is from Allah while its wording is of the Prophet (ﷺ). This can be in two forms:

One - If the *hadeeth Qudsee* is from Allah in its wording and meaning; then, its chain of transmission would be more exalted than that of the Qur'aan since the Prophet (ﷺ) would narrate it from His Lord the Exalted without an intermediary as is apparent in its syntax. As for the Qur'aan, it was revealed to the Prophet (ﷺ) through

1 Reported by: at-Tirmidhee (Supplications, Chapter on the Excellence of Seeking Forgiveness and Repentance (5/548) no. 3540; and it has a supporting narration reported by Muslim (687) from the hadeeth of Aboo Dharr (رضي الله عنه).

Jibraa'eel (*alayh as-salaam*) as He the Exalted says:

﴿قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ﴾

"Say, "The Spirit of holiness has brought it down from your Lord."
(Nahl: 102).

He also says:

﴿نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿٣٣﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ ﴿٣٤﴾ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ﴾

"The Spirit, faithful to the trust, has descended with it. On thy heart, that thou may be a Warner, In plain and clear Arabic tongue." (Ash-Shu'araa: 193- 195)

Two - If the wording of the *hadeeth Qudsee* had been from Allah, there wouldn't have been any difference between it and the Qur'aan since they both, based on this consideration, are words of Allah. Then, fair judgment would necessitate equalizing them during evidencing since they have the same source. Nevertheless, it is well-known that there are various differences between the Qur'aan and *hadeeth Qudsee* such as:

1 - The *hadeeth Qudsee* is not read by way of worship; that is, one does not worship Allah the Exalted just by reading it. So, there is no giving ten rewards for reading an alphabet. However, the Qur'aan is read as worship and ten rewards are given for every alphabet recited.

2 - Allah the Exalted challenged mankind to produce a kind of the Qur'an or a verse like any of its verses. Nothing of such is mentioned of the *hadeeth Qudsee*.

3 - The Qur'aan is protected by Allah the Exalted as He the Glorious has said:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾﴾

"Verily, it is We Who have sent down this Exhortation, and most surely We are its Guardians." (Al-Hjr: 9).

The *Ahaadeeth al-Qudsiyyah* on the hand, may be *Saheeh* (Authentic) and *Hasan* (Sound). In fact, some *Da'eef* (Weak) and *Mawdoo'* (Fabricated) are also noted from them. Although, the last two are not part of it, they are ascribed to it. They also include putting

expressions forward or backwards, and additions and omissions.

3 - It is not allowed to read the Qur'aan in meaning by the consensus of the Muslims. On the contrary, it is allowed to transmit narrations from the Prophet in meaning; majority of the scholars view that it is allowed.

4 - It is approved to read the Qur'aan during the prayer; in fact, there are aspects of the Qur'aan whose omission invalidates the prayer. This is not the case with *Ahaadeeth al-Qudsiyyah*.

5 - The Qur'aan must not be touched except by the legally pure - according to the most correct opinion. Reverse is the case with *Ahaadeeth al-Qudsiyyah*.

6 - The Qur'aan should not be recited by the one in the state of sexual impurity - based on the most preponderant view - contrary to the *hadeeth Qudsee*.

7 - The Qur'aan is established from numerous reliable reporters at every level of its transmission necessitating absolute knowledge. If anyone denies any letter from it, agreed up by the scholars of the Qur'aan, he would have disbelieved. This is not the case with *Ahaadeeth al-Qudsiyyah*. If he rejects anything from it, claiming that it is not authentic, he would not have apostated. However, if he denies it after recognizing that the Prophet (ﷺ) said it, he would have apostated for belying the Prophet (ﷺ).

As for *Ahaadeeth al-Qudsiyyah* been ascribed to the Prophet (ﷺ) and that quoted statements are basically of their sources in their wordings, those who hold the second opinion respond that: we agree that this is the basic rule; however, its meaning and not the exact wording may also be ascribed to the source as is found in the Qur'aan. Allah would ascribe statements to their sources and we would know clearly that they were ascribed in meaning and not in wording as is in the Stories of the Prophets and others and the sayings of the hoopoe and the ant (both in the story of Sulaymaan). They are certainly not with their original wordings.

Therefore, it shows the preponderance of this view. The difference of opinion in this matter is not like that between the *Ashaa'irah* and the *Ahl as-Sunnah* about the Words of Allah. The *Ahl as-Sunnah* say: the Words of Allah are real and audible; He says statements with voice and letters. The *Ashaa'irah* do not affirm this. They hold that: The

words of Allah are the meanings which are entities and not voice and letters. Allah only creates a voice that expresses the meaning which is an entity!

This position of theirs is undoubtedly wrong and is actually the view of the *Mu'tazilah* because the *Mu'tazilah* says: The Qur'aan is a creature and it is the word of Allah, and these people say that: the Qur'aan is the word of Allah and a way of expressing the Words of Allah. So, they are both agreed that what is contained between the two covers of the *Mus-haf* (Qur'aan) is created.

Then, if it is said in our issue – on the *hadeeth Qudsee* – that it is rather better to refrain from discussions on that for the fear that it may be from destructive extremism and that stopping at saying that the *hadeeth Qudsee* is what the Prophet (ﷺ) reported from his Lord is sufficient. And perhaps that is safer. Allah knows best.

Note:

If the chain of transmission of a hadeeth stops at Allah the Exalted, it is called *Qudsee* owing to its sacredness and excellence. When it ends at the Prophet (ﷺ), it is named *Marfoo'* and when it stops with a companion, it is named *Mawqoof* and when it ends with the *Taabi'een* (the students of the companions) and those after them, it is named *Maqtoo'*.

His statement: in the like of the earth; i.e. what is like it in volume, weight or size.

His saying: *khataayaa* (sins) is the plural of *khatee'ah* meaning *dhamb* (sin). *Khataaya* are *Dhunoob* even if they are minor according to Allah's saying:

﴿بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ﴾

"Lo! Whoso does evil and is encompassed by his sins..." (Al-Baqarah: 81).

His statement: not joining anything in worship with Me is a sentence. *Laa tushrik* (not joining) is in the accusative expressing circumstance; that is: "...you meet me while you are not joining anything in worship me."

His saying: *shay-an* (anything) is an indefinite noun in the context of negation expressing generality. That is, without associating anything

with me in the major or minor form.

This is great condition about which a person may be negligent and say, "I do not associate partners with Allah" while not knowing. Covetousness, for example, is from joining partners with Allah when it tempts away from the remembrance of Allah. Thus the Prophet (ﷺ) said: "Ruined is the slave of *dinar*, ruined is the slave of *dirham*, ruined is the slave of *khamsiyyah*, ruined is the slave of *khameelah*..." to the end of the hadeeth.⁽¹⁾ So the Prophet (ﷺ) referred to the one whose utmost concern is for these things as a slave of them.

His statement: I will approach you with forgiveness of its like: i.e. the virtue of *Tawheed* is great; it expiates the major sins (for a person) if he meets Allah while not joining anything in worship with Him. Forgiveness is to cover the sin and pardon it.

The relevance of the hadeeth to the chapter title:

The hadeeth contains the excellence of *Tawheed* and that it brings about expiation of sins. Thus it corresponds with the (aspect of the) chapter heading: 'What It Expiates of Sins.'

Important Matters:

First - Vastness of Allah's favour.

Second - Abundance of the reward for *Tawheed* with Allah.

Third - How it expiates sins.

Fourth - Interpretation of the verse in *Soorat al-An'aam*.

Fifth - Contemplating the five issues in the hadeeth of 'Ubaadah.

Sixth - When you reconcile between it and the hadeeth of 'Utbaan and the one after it, the meaning of *laa ilaaha illa Allah* will become clear to you and so will the error of the deluded.

Seventh - Paying attention to the condition in the hadeeth of 'Itbaan.

Eighth - The fact that the Prophets (ﷺ) needed to be called to pay attention to the virtue of *laa ilaaha illa laah*.

Ninth - Noting its preponderance over all creation even though many of those who utter the expression take it lightly.

Tenth - Textual evidence that the earths are seven as the heavens.

Eleventh - That they have inhabitants.

1 Its reference had preceded.

Twelfth – Affirming Allah's Attributes contrary to the *Ash'ariyyah*.

Thirteenth – If you grasp the hadeeth of Anas, you will understand that his statement in the hadeeth of 'Itbaan: 'Allah has made the Hell forbidden for the one who says *laa ilaaha illa Allah* seeking Allah's Face therewith' means that rejection of joining partners with Allah in worship is not by mere utterance with the tongue.

Fourteenth – Contemplating the harmonization of the fact that 'Eesaa and Muhammad ﷺ both - are both servants and messengers of Allah.

Fifteenth – Understanding 'Eesaa's specially being the word of Allah.

Sixteenth – Recognizing his being a spirit from Him.

Seventeenth – Knowing the excellence of the belief in the Paradise and Hell.

Eighteenth – Understanding his statement: 'according to his deeds'.

Nineteenth – To know that the Scale (*Al-Meezaan*) has two pans.

Twentieth – To know the mention of the Face.



COMMENTARY

Important Matters:

The first matter - Vastness of Allah's favour based on his saying that: "Allah will enter him into the Paradise according to his deeds."

The second matter - Abundance of the reward for *Tawheed* with Allah owing to his saying: "*laa ilaaha illa Allah* will outweigh them all."

The third matter - How it expiates sins in addition to that: because of his statement that: "I will approach you with forgiveness in its like." Man may be overwhelmed by his self sometimes and so falls into sins even though he is still sincere with Allah regarding his acts of worship and obedience. So, the virtue of *Tawheed* expiates the sins when he meets Allah.

The fourth matter - the interpretation of the verse in *Soorat al-An'aam*; and that is His saying of Allah the Exalted says:

﴿الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا ءِيمَانَهُمْ بِظُلْمٍ اُولَٰئِكَ لَهُمُ الْاَمْنُ وَهُمْ مُّهْتَدُونَ﴾

"Those who belief and mix not up their belief with injustice - it is they who shall have security, and who are rightly guided..." (Al-An'aam: 82)

The injustice referred to here is *Shirk* as is pointed to in his saying: "Did you hear the saying of the pious man:

﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

'Surely, associating partners with Allah is a grievous injustice'?" (Luqmaan: 13)⁽¹⁾

The fifth matter: Contemplating the five issues in the hadeeth of 'Ubaadah: they are:

- 1 and 2 - The two statements of testimony (*Shahaadataan*).
- 3 - That 'Eesaa is a servant and His messenger and His word which He breathed on Maryam, and a spirit from Him.
- 4 - That the paradise is true
- 5 - That Hell is real.

The sixth matter - When you reconcile between it and the hadeeth of 'Utbaan and the one after it, the meaning of *laa ilaaha illa Allah* will become clear to you and so will the error of the deluded: This is because it must be done to seek Allah's Face. In that case, it should move the individual to do good deeds.

The seventh matter - Paying attention to the hadeeth of 'Itbaan: that is, he should seek Allah's Face with his uttering of the expression. Merely uttering it does not suffice since the hypocrites do say it too but it does not benefit them.

The eighth matter - The fact that the Prophets (ﷺ) needed to be called to pay attention to the virtue of *laa ilaaha illal laah* thus, that other than them should be reminded is with a greater reason.

The ninth matter - Noting its preponderance over all creation even though many of those who utter the expression take it lightly: Thus, the tribulation may be from the utterer and not the statement. This is because he might have failed to fulfill one of its preconditions or been hindered by one of the deterrents to its attainment since the lightness is depends on what he has. As for the expression itself, it outweighs the entire creation.

1 Its reference had preceded.

The tenth matter - Textual evidence that the earths are seven as the heavens: There is not clearcut text in the Qur'aan on that although it is explicitly stated in the Qur'aan that the heavens are seven as in His saying the Exalted:

﴿قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ﴾

"Say, 'Who is the Lord of the seven Heavens'" (Al-Mu'minoon: 86). But regarding the earth we only have His saying:

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ﴾

"Allah is He who created seven heavens, and of the earth the like thereof..." (At-Talaaq: 12). The similarity regarding the structure was not intended here since their dissimilarities in form, height and splendor are evident. It remains similarity in terms of number.

In the Sunnah however, it is very explicit that the earths are seven. For example, he (ﷺ) said: "Whoever usurps a hand-span of land, he will be burdened from the seven earths on the Day of Rising."⁽¹⁾ There had been differences concerning the meaning of his saying: "from the seven earths"; how is it seven? Some have said that it refers to the continents; this is not correct because it negates his saying: "he will be burdened from the seven earths". It is also said that it refers to the collection of the planets but what is apparent from the text is that it refers to levels as with the heavens. And we only have to speak about these earths according to the Qur'aan and Sunnah since we do not know them.

The eleventh matter: that they have inhabitants: i.e. the heavens, and their inhabitants are the angels.

The twelfth matter: Affirming Allah's Attributes contrary to the *Ash'ariyyah*. In some copies it reads: 'contrary to the *Mu'attilah* (the rejecters)'. This is better because it is more encompassing since it includes the *Ash'ariyyah*, the *Mu'tazilah*, the *Jahmiyyah* and others. It contains affirming the Attribute of Face for Allah Glorious and Exalted is He as is in his saying: '...seeking Allah's Face therewith', affirming *Kalaam* (Speech) for Allah as in his saying: '...and his word

1 From the hadeeth of Sa'eed bin Zayd reported by Muslim (Book of Land Distances, Chapter Of The Prohibition Of Injustice And The Seizure of Land With Coercion; 3/1230)

which he breathed...' and affirming *Qawl* (Saying) for Allah as in his saying: 'Say: *laa ilaaha illa Allah*'.

The thirteenth matter: If you grasp the hadeeth of Anas, you will understand that his statement in the hadeeth of 'Itbaan: 'Allah has made the Hell forbidden for the one who says *laa ilaaha illa Allah* seeking Allah's Face therewith' means that rejection of joining partners with Allah in worship – in some copies: If he rejects joining any partner with Allah: i.e. his saying: "Hell is forbidden for the one who says *laa ilaaha illa Allah* seeking Allah's face therewith (that is, rejecting *Shirk*)." It is not by mere utterance with the tongue because whoever seeks Allah's Face in this utterance can never join partners in worship with Allah.

The fourteenth matter: Contemplating the harmonization of the fact that 'Eesaa and Muhammad ﷺ both - are both servants and messengers of Allah: the word, '*Abday* is in the accusative case as the predicate of the word, *kawn* which is the infinitive of the word *kaana* and it will perform its function. Eesaa and Muhammad both form the subject of the word, *kawn*.

Consider the reconciliation in two ways:

First – that it is a connection for each of them both vis-a-vis servitude and message.

Second – that is to connect two men. So it becomes clear that Eesaa is like Muhammad: he is also a slave and a messenger, and not a god nor son of God Glorious is He. The author's statement: 'Contemplate' was because the matter deserves deep thought.

The Fifteenth matter – Understanding 'Eesaa's specially being the word of Allah: that is, that 'Eesaa ('*alayh as-salaam*) is different from Muhammad (ﷺ) with respect his creation since he was created with the word while Muhammad (ﷺ) was created from the semen of his father.

The sixteenth matter – Recognizing his being a spirit from Him: i.e. 'Eesaa is a spirit from Allah. The word, *min* here expresses explanation or origination and not division. Meaning that it is a spirit that came from Allah, not a part of Allah; it is rather one of the created spirits.

The seventeenth matter - Knowing the excellence of the belief in the Paradise and Hell based on his saying: '...and that the paradise is true and the Hell is true' and that the excellence is that it is from the

means of earning admission into the Paradise.

The eighteenth matter - Understanding his statement, 'no matter his deeds: i.e. no matter his good deeds; even if they are small. Or in spite of his evil deeds even if much but with the condition that he does not bring something that negates *Tawheed* and necessitates eternal stay in the Hell. However, there must be deeds. It is not also a precondition that the deeds must be perfect and complete as the *Mu'tazilah* and the *Khawaarij* opine.

Here, the five pillars of Islam are not mentioned since they include what by which when a person abandons he may be declared apostate and some without such consequences. The most correct opinion is that only the abandonment of the two statements of testimony: *laa ilaaha illa Allah* and *Muhammadun Rasoolulaah* and the *Salaah* lead to declaring such a person apostate even though there are reports from Imam Ahmad rahimahullah that a person may turn apostate by abandoning any of the five pillars. Yet, this is contrary to the truth regarding the matter.

The nineteenth matter - To know that the Scale (*Al-Meezaan*) has two pans: the author took this from his saying: "If the seven heavens and all that they contain other than Me and the seven earths were to be placed on a pan and *laa ilaaha illa Allah* on the other pan..." Apparently what we have in the hadeeth is expression of resemblance; which would mean that the expression *laa ilaaha illa Allah* is weightier than all things. The hadeeth does not include that this particular scale is that of the Hereafter. It is as if the author rahimahullah transferred his thoughts regarding this scale to that of the hereafter.

The twentieth matter - To know the mention of the Face: i.e. the face of Allah the Exalted. It is one the information-related Attributes of His Essence which - with respect to us - refers to bodily parts. Some of the Attributes of Allah are purely meanings and others - with respect to us - are bodily parts. We must not say with respect to Allah, bodily parts, because we must guard against use of the expression, bodily parts, with respect to Allah.



WHOEVER TRULY ATTAINS *Tawheed* WILL BE ADMITTED INTO THE PARADISE WITHOUT ACCOUNTING

Allah the Exalted says:

﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ﴾

“Verily, Ibrahim (Abraham) was an Ummah (a leader having all the good righteous qualities), or a nation, obedient to Allah, Haneefa (i.e. to Worship none but Allah), and He was not one of those who were Al-Mushrikûn (polytheists, idolaters, disbelievers in the Oneness of Allah, and those who joined partners with Allah).’ (An Nahl: 120).

COMMENTARY:

This chapter is like the completion of the preceding one: “Chapter on The Excellence of *Tawheed* And How It Expiates Sins”. From its excellence is this great virtue towards to which every sensible person aspires: admission into the Paradise without accounting.

His statement: *man* (whoever) is an article of condition, its predicate is *haqqaa* (to truly attain) and its response is *bilaa hisaab* (without accounts). That is; he will not be called to account concerning his sins and other things. To truly attain *Tawheed*: means making it free of *Shirk*; and this can not be achieved except through three things:

First – Knowledge: It is not possible to truly attain a thing before knowing it. Allah the Exalted says:

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾

“Know, therefore, that there is no god worthy of worship in truth other than Allah” (Muhammad: 19).

Second – Belief: If you know but do not believe, being arrogant, you cannot truly achieve it. Allah said concerning the disbelievers:

﴿أَجْعَلُ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ﴾

“What! Has he made all the gods into one God? This is, indeed, an astounding thing.” (Saad: 5) So, they did not believe singling out Allah

for worship.

Third – Submitting to its teachings: If you know and believe but do not submit then you cannot attain it. Allah the Exalted says:

﴿إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾ وَيَقُولُونَ إِنَّا لَا نَزِدُّكَ

ءَالِهَتَنَا إِلَّا شَاعِرٌ مِثْلُكَ ۖ﴾

“For when it was said to them, ‘There is no god but Allah’, they behaved arrogantly and said, ‘Shall we give up our gods for a mad poet?’” (As-Saaffaat: 35-6).

Therefore, when these things materialize and *Tawheed* is attained; the Paradise is guaranteed for such without accounting. We need not say, *Inshaa Allah* (If Allah wills) since this is the implication of a legally established ruling. It is for this reason that the author ﷺ stated it categorically in the chapter heading without saying *Inshaa Allah*. However, with respect to any specific individual, we should say *Inshaa Allah*.



The author ﷺ has cited two verses in this chapter and their relevance to the chapter points to truly affirming *Tawheed* and that it cannot materialise except with the negation of all forms of *Shirk*.

- Concerning the first verse; His saying:

﴿إِنَّا أَنْزَلْنَاهُ كَاتِبًا ﴿١٣٠﴾ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ۖ﴾

“Verily, Ibrahim (Abraham) was an *Ummah* (a leader having all the good righteous qualities), or a nation, obedient to Allah, *Haneefa* (i.e. to Worship none but Allah), and He was not one of those who were *Al-Mushrikûn* (polytheists, idolaters, disbelievers in the Oneness of Allah, and those who joined partners with Allah).’ (An-Nahl: 120).

His statement: *Ummatan*, that is, a leader. It had been mentioned earlier that the word, *Ummah* comes in the Qur’aan with four meanings: a leader, period of time, a group of people, and way of life (religion).⁽¹⁾

His statement: *Ibraaheem was indeed an Ummah*: This is praise

1 See pg 26.

from Allah the Exalted for Ibraheem (*alayh as-salaam*) that he was an exemplary leader since he was one of the eminent messengers, from amongst the messengers of strong will and for the fact that he was a model in his deeds and struggles; He tried hard over his people and they did what they did: He was thrown into the fire, yet he remained patient. Thereafter, Allah tested him by commanding him to sacrifice his only son who had attained puberty. The son was neither an old man the mind may give up nor a kid to whom the mind might not have gotten so attached to. He was at an age in which the mind gets so connected (to a person).

So, Ibraheem was granted a pious child, obedient to Allah. Allah the Exalted said concerning him:

﴿قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ﴾

"He said: "O My father! do that which You are commanded, *Inshā' Allāh* (if Allāh Will), You shall find Me of *As-Sābirin* (the patient ones, etc.)." (*As Saafaat*: 102).

He did not disobey his father, rebel and runaway; he rather wanted his father to carry out his Lord's order. This shows his kindness to his father and obedience to his Lord the Exalted. You could imagine this great power with reliance on Allah in His saying:

﴿سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ﴾

"...you shall find me, if Allah pleases, steadfast in my faith."
(*Saaffaat*: 102).

The letter *seen* in His saying, *satajidunee* expresses affirmation; yet he did not rely on himself, he rather sought help with Allah by saying: *Inshaa Allah*. So they both obeyed and submitted to Allah the Mighty and Sublime. He made him lie with his face towards the ground in order to slaughter him without taking pity on him. But the solution came from Allah – the Exalted:

﴿وَنَدَيْنَاهُ أَنْ يٰأَبْرَاهِيمُ ﴿١٠١﴾ قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَبْنَاكَ بِخَيْرِ الْمُحْسِنِينَ﴾

"We called to him, 'O Abraham, You have, indeed, fulfilled the dream.' Thus, indeed, do We reward those who do good."
(*Saaffaat*, 104-105).

What some of people have said, that the knife turned round or that

his neck became iron and things like that are wrong.

His saying: *qaanitan: al-Qanoot* means being obedient continuously no matter the situation. So, such is dutiful to Allah, steadfast upon obeisance at all times just as his son, Muhammad (ﷺ) gives remembrance of Allah in all conditions.⁽¹⁾ When he stands, he remembers Allah, when he sits, he remembers Him and during his sleep too. Likewise when he eats or even empties his bowels, he remembers Allah. He is ever conscious of Allah through the day and night.

His saying: *haneefan* i.e. keeping away from *Shirk* and avoiding whatever negates obedience. Thus, he is described with an affirmatory and nugatory i.e. with two attributes; positive and negative.

His saying: *and he was not of those who set up equals with Allah* is an emphasis because of his steadfastness upon *Tawheed*. Prophet Ibraaheem ('*alayhis salaam*) was divinely protected from joining partners with Allah even though his kinsmen were all idolaters. So, Allah described his keeping away from *Shirk* with a continual in His saying: *haneefan* and an initiation in His saying: "...and he was not of those who set up equals with Allah". The proof for this is that Allah made him a leader, and Allah never makes anyone who does not truly affirm *Tawheed* an Exemplary for people.

Whoever considers the situation of Ibraaheem – peace be upon him – would realize that he was most patient, full of certainty of faith because, no one will be so patient over these great trials except the one very sure of the reward. Whoever has doubt or is inconsistent can not exercise that level of patience. This is because the soul would only prefer something dearer to it, from which it hopes or is certain to gain from.

It is also pertinent to note that Allah's praising any of His creatures is not only intended to make the praise reach us; they have two purposes:

Firstly - that we may love the one Allah praises just as we should hate and detest the one whom Allah disparages. So, we love Ibraaheem ('*alayh as-salaam*) because he was an exemplary leader, ever conscious of Allah and was never among those who set up partners with Allah.

1 From the hadeeth of 'Aa'ishah reported by Muslim (Book of Menses, Chapter of the Remembrance of Allah in the State of Sexual Impurity; 1/282)

And we detest his people because they were misguided.

We love the angels - even though they are not of our sort - because they uphold Allah's orders. And we hate the *shayaateen* (devils) because they disobey Allah and are our enemies and Allah's enemies. We also hate the followers of the devils since they also disobey Allah and are His and our enemies.

Secondly - that we may imitate him in these qualities for which Allah praised him because they are laudable and we will also be commended according to level of following him in them. Allah the Exalted says:

﴿لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ﴾

"Assuredly, in their stories is a lesson for men of understanding..." (Yoosuf: 111). Allah the Exalted also says:

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ﴾

"Indeed there is a good example for you in Abraham and those who were with him..." (Al-Mumtahinnah: 4).

He also says:

﴿لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ﴾

"Surely, there is a good example in them for you - for all who have hope to see Allah and the Last Day." (Mumtahinnah: 6)

This issue is a great one since sometimes the first reason - loving the one Allah has praised - may go out of one's mind. But it is not proper that it does since loving for the sake of Allah and hatred for His sake are from the mainstays of Eemaan (faith).

A point of Benefit:

The father of Ibraaheem died upon disbelief, and the most preponderant opinion, which is our opinion, is that his name is Aazar as Allah the Exalted says:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَاِتَّخِذُ أَصْنَامًا ءَالِهَةً﴾

"And remember the time when Abraham said to his father, Aazar, 'Dost thou take idols for gods?'" (Al-An'aam: 74).

Allah the Exalted also says:

﴿وَمَا كَانَتْ أَسْتَفْغَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَّوْعِدَةٍ وَعَدَهَا إِيَّاهُ﴾

“And Abraham asking forgiveness for his father was only because of a promise he has made to him...” (At-Tawbah: 114) because he had said:

﴿سَأَسْتَغْفِرُكَ رَبِّي إِنَّهُ كَانَ فِي حَفِيَّا ۝١٧﴾

“...I will ask forgiveness of my Lord for thee. He is indeed gracious to me” (Maryam: 47) and:

﴿فَلَمَّا بَيَّنَّ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ﴾

“...but when it became clear to him that he was an enemy of Allah, he dissociated himself from him. Surely, Abraham was most tender-hearted and forbearing.” (At-Tawbah: 114).

In Soorat al-Ibraaheem, He (‘alayhis salaam) also said:

﴿رَبِّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ۝١١﴾

“Our Lord, forgive me and my parents and the believers on the day when the reckoning will take place.” (Ibraaheem: 41)

However, he later dissociated himself from him.

As for Nooh (‘alayh as-salaam), he said:

﴿رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنَاتِ﴾

“My Lord! Forgive me and my parents, and him who enters my house as a believer, and the believing men and the believing women...” (Nooh: 28). Therefore, this shows that the two parents of Nooh were believers.

Another Point of Benefit:

Imaam Ahmad rahimahullah said: “Three subjects lack basis: Al-Maghaazee (The Prophet’s Expeditions), Al-Malaahim (Tribulations) and Tafseer (Qur’aan Exegesis)”. So, most of what is mentioned in these subjects are without chains of transmission. As such, that the exegetes would mention the story of Aadam regarding the verse:

﴿فَلَمَّا آتَاهُمَا صَالِحًا﴾

“But when He gave them a righteous child...” (Al-A’raaf: 190), only a few of them refute the false stories narrated about it.⁽¹⁾

1 See the second volume, Chapter Concerning Allah’s Saying: ‘But when He gave them a righteous child...’

So, the rule is that: No one knows anything about the past generations except through revelation. Allah the Exalted says:

﴿الَّذِينَ كُنْتُمْ نَبَاؤُا الَّذِينَ مِنْ قَبْلِكُمْ قَوْمُ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ﴾

"Have not the tidings come to you of those before you, the people of Noah and the tribes of 'Aad and Thamood and those after them ? None knows them now save Allah." (Ibraaheem: 9).



He also says:

﴿وَالَّذِينَ هُمْ يَرْبِّهِمْ لَا يَشْكُرُونَ﴾

"And those who ascribe not partners to their Lord." (Mu'minoon: 59).

COMMENTARY

The second verse:

﴿وَالَّذِينَ هُمْ يَرْبِّهِمْ لَا يَشْكُرُونَ﴾

"And those who ascribe not partners to their Lord." (Al-Mu'minoon: 59), this verse is preceded by the verse:

﴿إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُتَّقُونَ﴾

"Verily, those who tremble with fear of their Lord" (Al-Mu'minoon: 57). However, the author only mentioned the point of reference.

His saying:

﴿مِنْ خَشْيَةِ رَبِّهِمْ﴾

"...with fear of their Lord" that is, due to their fear of Him, out of knowledge. And His saying: *Mushfiqoon*; i.e. they fear His punishment should they disobey Him.

Sins, in the general sense - as has preceded⁽¹⁾ - are all from *Shirk* since they spring from following the desire contrary to the *Shareeah*.

1 See page 71

Allah the Exalted said:

﴿أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ﴾

"Have you considered the case of him who has taken his own self desire for his god..." (Al-Jaathiyah: 23).

However, in a more specific sense, the scholars have graded it into two categories:

1. *Shirk.*
2. *Immorality.*

His saying: *laa yushrikoon* refers to *Shirk* in the general sense since *Tawheed* can not be truly attained except by shunning *Shirk* in its general sense. Although this does not mean that they will not fall in to sins because all sons of Aadam commit sins and are not infallible. But when they sin, they repent and do not continue with it as Allah the Exalted says:

﴿وَالَّذِينَ إِذَا فَعَلُوا فَجَسَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرَ اللَّهُ ذُنُوبَهُ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ﴾

"And those who, when they commit a foul deed or wrong themselves, remember Allah and implore forgiveness for their sins - and who can forgive sins except Allah - and do not knowingly persist in what they do." (Aal-Imraan: 135).



Husayn bin Abdur-Rahmaan said: "I was with Sa'eed bin Jubayr ؓ when he said: 'Who among you saw the star that fell yesterday night?' I answered, 'I did'. I then said, 'But I was not in prayer then; I was bitten'. He asked, 'So, what did you do?' I replied, 'I was exorcised'. He asked further, 'What made you do that?' I said, 'A hadeeth narrated to us by Ash-Sha'bee'. He enquired, 'What did he narrate to you?' I responded, 'He reported to us from Buraydah bin Husayb who said that, 'There should be no exorcism except for an evil eye or bite'.

He then said: 'The one who holds-on to what he has learnt has really done well. However, Ibn Abbaas ؓ narrated to us that the Prophet ﷺ said, 'Nations were shown to me and I saw a prophet with some

people and another prophet with one or two persons, and another prophet with no one. Then I was shown a huge crowd and I thought they were my people. But I was told, 'This is Moosa (*alayh as-salaam*) and his people'. I looked again and saw another large multitude and I was told, 'These are your people; seventy thousand amongst them will enter the Paradise without accounting or any punishment.'

He (ﷺ) then stood up and entered his house. The people started talking about (who) those people (will be). Some of them said, 'Perhaps they are those who accompany the Messenger of Allah (ﷺ). Some of them said, 'May be they are those who were born in Islaam and had never joined any partner with Allah.' They mentioned various things. Then the Messenger of Allah (ﷺ) came out to them and they told him. He then explained, 'They are those who do not seek to be exorcised, they do not get cauterized, they do not seek evil omen and they only rely on their Lord.'

Subsequently, 'Ukaasha bin Mihsan stood up and said, 'Ask Allah to make me one of them.' He (ﷺ) said: 'You are among them'. Another man then stood up and requested, 'Supplicate to Allah to make me one of them' but he (ﷺ) replied, 'Ukaashah has preceded you in that.'⁽¹⁾

COMMENTARY

His saying: Husayn bin Abdur-Rahmaan said: 'I was with Sa'eed bin Jubayr (رضي الله عنه); they are both from amongst the trustworthy *Taabioon*.

His saying: that fell yesterday night; *al-Baarihah* refers to the night of the preceding day. Some Arabic grammarians said: you should say 'we did such-and-such *al-laylah*' if you say so before midday, and 'we did such-and-such *al-Baarihah*' if you said it after midday. In our culture, between sunrise and sunset, we would say, *al-Baarihah* referring to the night of the previous day, and from sunset to sunrise, we say, *al-Laylah* to refer to the night in which we are. In fact, some of the commons would - when they wake up in the night - refer to the same night as *al-Baarihah* even though they are still in it.

His saying: I answered, 'I did' i.e. Husayn.

His saying: But I was not in prayer then; the word *ammaa* is an

1 Reported by Al-Bukhaaree (Book of Slavery, Chapter: Seventy Thousand People Would Enter Paradise; 4/199) and Muslim (Book Of Eemaan, Chapter Of The Proof That Some Muslims Will Enter Paradise Without Accounting ; 1/199)

article of introduction. It is said that it means, 'truly'. Thus, the *hamzah* in the word, *inna* would take a *fat'hah* sign and the expression will be: 'As for me, I was not really in prayer then'. He ﷺ has said this so he will not be assumed to be observing the late-night prayer (at the time) and so, be praised for something he did not do. This is in contrast to what some people do. They would be glad that the people were thinking that they were observing the prayer. This is from flawed *Tawheed* (on their part).

The statement of Husayn does not imply show-off, it is rather from the aspects of goodness. It is not also like the one who would leave a righteous act for fear of showing-off because Shaytaan may deceive a person to abandon an act of obedience for fear of show-off. So carry out good deeds but it should never be with the intention of attracting attention.

His saying: I was bitten i.e. a scorpion bite him or the like. It is apparent that it was severe because he could not sleep as a result.

His saying: I was exorcized, i.e. I sought exorcization since the syntax, *ifta'ala* is like *istaf'ala*. In the version of Muslim, it reads: *Istarqayt*, i.e. 'I sought exorcision'.

His statement: What made you do that, i.e. Sa'eed said: what is your reason for seeking to be exorcised?

His statement: A hadeeth narrated to us by Ash-Sha'bee, this shows that the pious predecessors dialogue among themselves until they arrive at the truth. Sa'eed did not intend to refute this man; he rather wanted to understand him and know his evidence.

His saying: There should be no exorcism, i.e. there should be no reading or seeking of recitals upon the sick or afflicted.

His saying: except for evil eye; the rank and file of the people today refer to it as *an-Nuhaatah* (shavings) and others call it *an-Nafs* (spirit) while some call it *al-Hasad* (envy). It is a look from an envious person with a corrupted heart, able to change into a specific form which brings about something that may afflict others.

His saying: bite, *humah* i.e. every venomous animal; that is, whomever is bitten by any of the venomous animals such as the scorpion.

Thereupon, Sa'eed bin Jubayr said: 'the one who holds on to what he has learnt has really done well. However, Ibn Abbaas narrated to

us that...?

So, Husayn based his action on the hadeeth, "There should be no exorcism except for evil eye or bite." This proves that exorcization for evil eye or bite is beneficial. This is real; exorcism benefits – out of Allah's will – for evil eye and bite. People read upon the one who is bitten and he gets healed immediately. This is evinced in the story of the man the Prophet (ﷺ) sent with a detachment (on a campaign). They stopped by a settlement and requested to be hosted and the people refused.

However, their leader got bitten by a scorpion and so they asked around, 'who knows exorcism?' Some said perhaps those travelers have an exorcist among them; so they approached the detachment and inquired, 'Is there an exorcist among you?' They replied, 'Yes, but we shall not exorcise you except for a sheep.' They said, 'We will give you.' So they gave them a part of sheep and then one of them went and read *Soorat al-Faatihah*. He read it three or seven times and he (i.e. the leader) stood up as if loosened from a shackle. Thus, the one who was bitten benefitted from the reading. The Prophet (ﷺ) asked, "How did you know that it is (beneficial for) exorcization?"⁽¹⁾ i.e. *Al-Faatihah*. Likewise, reading is beneficial for evil eye.

For the evil eye, another method other than exorcization may be employed; and that is Bathing. This involves the one with the evil eye been brought and asked to make ablution. Then the water drops are collected from his body and then poured on the afflicted. He could also drink from it, and he will be healed – by Allah's permission.

There is another method which is also approved. That is, to take the part of his cloth that touches his body directly such as his robe, cap, trouser etc. or the earth from his trail when wet. Water is poured on it and it is sprinkled on the sick person or he is given to drink. This is also effective.

As for the one with the evil eye, however, when he sees something that astonishes him, he should ask Allah's blessing on it based on the Prophet (ﷺ)'s statement to 'Aamir bin Rabee'ah when he stared at Sahl

1 From the hadeeth of Aboo Sa'eed reported by Al-Bukhaaree (Book of Employment, Chapter of What is Taken as Reward for *Ruqyah*; 2/136) and Muslim (Book of Greetings, Chapter of the Permissibility of Taking Reward for Exorcism with the Qur'aan; 4/1727).

bin Haneef, "You would have sought Allah's blessing for him."⁽¹⁾ That is, say: *Baarakallahu 'alayk* (may Allah's blessings be on you).

His saying: However, Ibn Abbaas (رضي الله عنه) narrated to us; the speaker was Sa'eed bn Jubayr.

His saying: Nations were shown to me; the one showing it to him was Allah the Mighty and Sublime. Apparently, this was in a dream. See *Fath al-Baaree* (11/407; Chapter on 70,000 Will Enter the Paradise, The Book Mind-Softeners). The word, *Umam* is the plural of the word, *Ummah* and this refers to the people of the prophets.

His saying: *raht* (some) is from three to nine persons.

His statement: and another prophet with one or two persons; apparently, *wa* (used in the Arabic text and translated as *or*) implies *aw* (or) because, if (it meant that) one and two persons were with him, it would sufficed for him to say, 'three persons were with him'. But it rather means: A prophet was with one person and another with two persons.

His saying: and another prophet with no one; that is, he will be raised and there will not be anyone with him. Yet, Allah will raise him to establish evidence and when that is established, He may pardon some of the creatures or establish the evidence against them.

His saying: Then I was shown; here it assumed that an expression is omitted and that is, 'While I was in that state, I was shown...'

His saying: a crowd; *as-Sawaad* (as occurs in the Arabic text) here apparently means people. Thus, it is said, 'I did not see his *sawaad*' i.e. his person. So, (in the sentence,) it would mean, a large number of people who owing to their number (appear) black.

His saying: I thought they were my people; because the prophets are shown their people. So, he (رضي الله عنه) thought that the crowd is his people.

His statement: I was told that, 'This is Moosa (*alayh as-salaam*) and his people'; this shows the numerosity of the followers of Moosa (*alayh as-salaam*) and the people to whom he was sent.

His saying: I saw another large multitude and I was told, 'These are your people'; this was a larger multitude than the first because the people of the Prophet (ﷺ) are much more than those of Moosa –

1 From the hadeeth of Aboo Umaamah bin Sahl bin Haneef from his father reported by Maalik in *Al-Muwatta* (Book of the Evil Eye, Chapter of Making Ablution Due to Evil Eye; 2/938) and its chain of transmitters are reliable. See the footnotes to *Zaad al-Ma'ad* (4/163).

peace be upon him.

His saying: without accounting or any punishment; i.e. they will not be punished nor called to account by way of favouring them; and in the face of it, not in their graves nor after Resurrection.

His saying: people started talking about (who) these people (will be); the conversation was intended to arrive at the truth theoretically and then practically so that they could (strive to) be among them.

His saying: those who accompany the messenger of Allah; it is possible that it implies the general companionship and this is supported by the apparent meaning of the expression.

It may also mean those who accompanied him during his *Hijrah*. This is supported by the fact that if it general companionship, they would have said, 'we' since those speaking were the companions themselves. This is further evinced by the Messenger of Allah's statement to Khaalid bin Al-Waleed (may Allah be pleased with him): "Do not abuse my companions"⁽¹⁾ since those intended here were those who accompanied him during his *Hijrah* even though it will be contradicted by the fact that those who migrated with him were not up to seventy thousand in number. Likewise, the first assumption will be contradicted (by the fact that): the companions are more than seventy thousand.

It may also refer to those who accompanied the Messenger of Allah (ﷺ) during the Conquest of Makkah because after the conquest, people trooped into the religion of Allah in groups. This matter deserves further research.

His statement: May be they are those who were born into Islaam; i.e. those who were born after his been sent as a Prophet and then accepted Islaam; and they are many. Possibly those born into Islaam among the companions may be not be up to seventy thousand.

His statement: Then Messenger of Allah (ﷺ) came out to them and they told him; i.e. they informed him of what they had said and what transpired among them.

His statement: those who do not seek to be exorcised; in some

1 From the hadeeth of Aboo Sa'eed Al-Khudree (رضي الله عنه) reported by Al-Bukhaaree (Book of the Virtues of the Companions, Chapter Regarding the Saying of the Prophet (ﷺ): 'If I were to choose a *Khaleel* (intimate friend)'; 8/3) and Muslim (Book of the Virtues of the Companions, Chapter of the Prohibition of Abusing the Companions (رضي الله عنهم); 4/1967).

versions in Muslim⁽¹⁾ (it reads), *laa yarqoon* (they do not practice exorcism). But these wordings are incorrect according to *Shaykh al-Islam* Ibn Taymiyyah رحمہ اللہ because the Messenger of Allah ﷺ would exorcise,⁽²⁾ Jibreel exorcized him⁽³⁾ and so did Aa'isha (*radiya Allahu anha*).⁽⁴⁾ The companions – رضی اللہ عنہم – also exorcised.⁽⁵⁾

Istaf'ala means seeking an action like *Istagfara* (meaning, seeking forgiveness) and *Istijaar* (meaning, seeking neighborhood). Here, *Istarqaa* means seeking to be exorcized. So they do not seek to be exorcised for the following reasons:

- 1- The strength of their reliance on Allah.
- 2- The high esteem of not bring themselves low before any other than Allah.
- 3- Because it involves some clinging to other than Allah.

His saying: they do not get cauterized; i.e. they do not ask anyone to cauterize them. The word, *Iktawaa* is to request for the one who cauterizes. This is similar to his saying, *wa laa yastarqoon*. But for the one who is assigned to cauterize by the government, asking him to cauterize one does not involve bringing oneself low because he is appointed by government; he will take his wages for the job from the government. Secondly, it is mere information from the person requesting that he needs cauterization and not a demeaning request.

His saying, those who do not seek evil omens; (the word *yatatayyaroon*) is taken from the word, *tayr* (bird) and its infinitive is *tatayyur* (to be controlled by the bird) and its verbal noun is *at-Tiyara* (evil omen). Its source is the practice of taking evil omen with birds even though it is more encompassing. It could also be taking evil omen from something that can be seen or heard or a period or a place.

The Arabs are known with relying on evil omen to such an extent

- 1 In the Book of *Eemaan*, The Chapter on The Evidence that Some-muslims Will Enter The Paradise Without Accounting; 1/200.
- 2 From the hadeeth of Aa'ishah reported by Al-Bukhaaree (Book of Medicine, Chapter of The Exorcism Of The Prophet ﷺ); 4/44) and Muslim (Book of Greetings, Chapter of Desirability of Making Exorcism From The Evil Eye; 4/1724).
- 3 In the hadeeth of Aa'ishah has reported by Muslim (Book of greetings, chapter of medicine, ailment and exorcism. 4/1718).
- 4 Reported by Al-Bukhaaree (Book of The Virtues of The Qur'aan , Chapter of The Virtues of *Al Mu'awwidhaat* (chapters 113 and 114 of the Qur'aan). 3/344) and Muslim (Book of Greetings, Chapter of The Exorcism Of The Sick. 4/ 1723).
- 5 As in the story of the one who was joined in the military detachment.

that if a person wants something good from them and then he sees birds flying towards the right direction or left – depending on the common thing among the people – you find him holding back from what he had intended. For some of them when they hear a sound or see a particular person, he becomes pessimistic. Some of them are pessimistic about the month of Shawwaal vis-à-vis marriage. Thus, Aa'ishah (may Allah be pleased with her) said: "The Messenger of Allah (ﷺ) married me in Shawwaal and consummated the marriage with me Shawwaal. Who among you is luckier with him?"⁽¹⁾ Some of them would envisage ill-luck on Wednesdays or in the month of Safar.

All these were rendered null and void in the *Sharee'ah* for their negative impacts on the people mentally, psychologically and character-wise. That one disregards these things is proof of his reliance on Allah. Thus he (ﷺ) ended the issue with his saying: "and upon their Lord they rely". So the absence of these things in them is proof of the strength of their reliance on Allah.

But does the foregoing imply that whoever does not possess these qualities is dispraised or imperfect (in his reliance on Allah)? The response is: he has missed perfection except on the issue of *tatayyur* (seeking evil omen) because it is not allowed. It is actually harmful and lacks any reality.

As for seeking cure (through exorcization), it is apparently like it since the wordings are all-encompassing. It may be said, "Were it not for his saying, 'and they do not seek to be exorcized,' I would have said that it is not inclusive because cauterization actually harms too: to be burnt with fire with pains while expecting benefit. However, the statement, *yastarqoon* is problematic".

As for exorcism it does not harm; if it does not bring benefit, it will not harm. Here, we will say that taking medicine could be likened to it since if it does not benefit, will not harm. Although it may still harm because if a person takes medicine while he is not sick from the illness connected to the medicine, it may harm. This issue needs some detailed study.

Can we say - for example – whatever is certainly beneficial and does not involve bringing oneself low will not harm i.e. it makes the person

1 Reported by Muslim (Book of Marriage, Chapter of The Desirability Getting Married And Marrying Someone Out In The Month of Shawwaal; 2/1039).

miss perfection (in his reliance on Allah) just like the surgical removal of any part of the body or - as people do nowadays - an extra limb and the like?

If someone concludes from the hadeeth that apart from not seeking to be exorcised or cauterized and not practicing evil omen, nothing prevents entering the Paradise without accounting or any punishment because of the texts that order seeking medication and praise for certain medicines such as the honey,⁽¹⁾ the black seed,⁽²⁾ then such a conclusion is strong.

If someone requests to exorcise you, is your perfect reliance on Allah affected when you don't reject?

The answer: It does not because the Prophet (ﷺ) did not prevent Aa'ishah from exorcising him⁽³⁾ and he is the most perfect creature in his reliance on Allah and trusting in Him. Also for the fact that this hadeeth: "...and they do not seek to be exorcised..." relates to seeking these things. And the difference is not unclear between when these things happen due to request and when they occur without request.

His saying: He (ﷺ) said, 'You are among them.' This statement of the Messenger (ﷺ), is it revelation of sanction from Allah or of information or just revelation to the messenger? It appears that issues like these are revelations for information or one through the Messenger (ﷺ) or revelation of approval. That is, that the Messenger (ﷺ) said it and Allah sanctioned and it became a revelation of approval.

However, the version of Al-Bukhaaree that: "O Allah! Make him one of them" proves that the expression, "you are one of them" is information implying supplication.

His saying: Another man then stood up and requested, 'Supplicate to Allah to make me one of them' but he (ﷺ) replied, 'Ukaashah has preceded you in that: The Prophet (ﷺ) did not intend to say 'no' to

1 Such as the hadeeth of Ibn Abbaas in the *Marfoo'* form that: "There is healing in three things: drinking honey, cupping and cauterization. But I forbid my people cauterization." Reported by Al-Bukhaaree (Book of Medicine, Chapter; *there is healing in three things*; 4/32).

2 Based on the hadeeth of Aa'ishah in the *Marfoo'* form that: "This black seed heals all ailments except *as-Saam*." I inquired: "What is *as-Saam*?" He replied, "Death". Reported by Al-Bukhaaree (Book of Medicine, Chapter of The Black Seed; 4/34) and Muslim (Book of Greetings, Chapter of Making Medication With The Black Seed; 4/1730).

3 See pg 102.

him. Instead, he said, 'he has preceded you in that'; that is, in this noble rank and virtue or 'Ukaashah bin Mihsan has asked before you.

The scholars have differed regarding why the Messenger of Allah (ﷺ) uttered this statement. It was said that the man was a hypocrite and the Messenger (ﷺ) did not want to confront him with something he will detest by way of drawing him close. It is also said that he feared opening up such and even those who are not entitled to it begin to request. So he uttered this statement which has since become a proverb. This position is the most preponderant.



Important Matters:

First: Knowing of the categories of people regarding *Tawheed*.

Second: What does truling affirming it mean?

Third: His praise for Ibraheem (*alayh as-salaam*) for the fact that he was not one of those who associate partners with Allah.

Fourth: His praise for eminent friends of Allah for their abandonment of *Shirk*.

Fifth: The fact that leaving exorcism and cauterization is from true affirmation of *Tawheed*.

Sixth: The fact that the one with all those qualities is the truly reliant on Allah

Seventh: The depth of the knowledge of the companions for the fact that they knew that they can not achieve that except with deeds.

Eighth: Their zeal for good.

Ninth: The excellence of this *Ummah* in number and manner.

Tenth: The excellence of the followers of Moosa (*alayh as-salaam*)

Eleventh: Showing the nations to him (ﷺ).

Twelfth: That every nation will be raised separately with its prophet.

Thirteenth: Fewness of those who accepted the prophets.

Fourteenth: That anyone who was not accepted by anybody will be raised alone.

Fifteenth: The fruit of this knowledge: not been deluded with large numbers and not been sufficed with small numbers.

Sixteenth: Permissibility of exorcizing against the evil eye and bite.

Seventeenth: The in-depth knowledge of the pious predecessors as evident in his saying; "he who holds on to what he has learnt has really done well". So it became known that the first hadeeth does not contradict the second.

Eighteenth: The pious predecessors were far from praising a person for the quality he does not have.

Nineteenth: His saying; 'you are among them' is one of the signs of prophethood.

Twentieth: The excellence of 'Ukaashah.

Twenty First: (The allowance of the) use of indirect expressions.

Twenty-second: His noble character (ﷺ).

COMMENTARY

His saying: Important Matters; that is, the chapter contains matters.

The first matter - Knowing the categories of people regarding *Tawheed*: This is derived from his statement: "They will enter the Paradise without accounting or any punishment." Then he (ﷺ) said, "They are those who do not seek to be exorcised, they do not get cauterized, they do not seek evil omen."⁶⁶

The second - What does truly affirming it mean? That is, truly affirming *Tawheed*. We had mentioned at the beginning of the chapter that its true affirmation is to make it free from *Shirk*.

The third - His praise for Ibraheem (*alayh as-salaam*) for the fact that he was not one of those who associate partners with Allah: This is apparent in the noble verse:

﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ خَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ﴾

"Verily, Ibrahim (Abraham) was an Ummah (a leader having All the good righteous qualities), or a nation, obedient to Allah, Haneefa (i.e. to Worship none but Allah), and He was not one of those who were Al-Mushrikûn (polytheists, idolaters, disbelievers In the Oneness of Allah, and those who joined partners with Allah)." (An Nahl: 120).

There is no doubt that this verse is stated to praise Ibraheem (*alayh as-salaam*). So if the reason for his praise is his being freed from *Shirk*, it proves that anyone who is free from *Shirk* is also praiseworthy before

Allah the Mighty and Sublime.

The fourth - His praise for eminent friends of Allah for their abandonment of *Shirk* based on His saying the Exalted: “and those who do not associate partners with their lord.” This occurs in context with many other verses which Allah started with:

﴿إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ﴿٥٧﴾ وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾ وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾ وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿٦٠﴾ أُولَٰئِكَ يُسْرِعُونَ فِي الْحَزَنِاتِ وَهُمْ لَهَا سَاقِطُونَ ﴿٦١﴾﴾

“Verily! those who live In awe for fear of their Lord; and those who believe In the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, and those who join not anyone (in worship) as partners with their Lord; and those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities, etc., have been accepted or not), because they are sure to return to their Lord (for reckoning). it is These who race for the good deeds, and they are foremost In them [e.g. offering the compulsory Salât (prayers) In their (early) stated, fixed times and so on].” (Al-Mu'minoon: 57-61)

These are the eminent friends of Allah. The statement of the author is from the aspects of attribution of an adjective to its noun; meaning ‘the friends of Allah who are eminent’. He ﷺ did not mean ‘the eminent ones among the friends of Allah’. He rather meant the friends Allah who are eminent among creatures.

The fifth - The fact that leaving exorcism and cauterization is from true affirmation of *Tawheed* owing to his saying, “They are those who do not seek to be exorcised, they do not get cauterized...” So, what is intended by the author’s saying, *Ruqyaa* (exorcism) and *Kayy* (cauterization) here, is rather *Istirqaa* (seeking to be exorcised) and *Iktiwa* (seeking to be cauterized).

The sixth - fact that the one with all those qualities is the truly reliant on Allah: The qualities are: keeping away from seeking to be exorcised, cauterized and avoiding to take evil omen. The one who does these is the strong about relying on Allah the Mighty and Sublime.

The seventh - The depth of the knowledge of the companions for

the fact that they knew that they can not achieve that except with deeds: That is, these seventy thousand individuals did not attain this position except with deeds. This is because the companions discussed for whom these great rewards could be and mentioned some things.

The eighth - Their zeal for good: This could be proven from their discussing this issue because they wanted to arrive at a conclusion so that they could act on it.

The ninth - The excellence of this *Ummah* in number and manner: As regards number, it is for the fact that the Prophet (ﷺ) saw a multitude greater than the crowd with Moosa (*alayh as-salaam*). And with respect to the manner, it is because they had among them, those who do not seek to be exorcised or cauterized or seek evil omen; they only rely on their Lord.

The tenth - The excellence of the followers of Moosa (*alayh as-salaam*): It is derived from his saying, "Then I was shown a great crowd..." However, it may be said that to say, '...the great number of the followers of Moosa' corresponds more with what the hadeeth shows because it says: "a great crowd and I thought they were my people." This shows that were numerous.

The eleventh - Showing the nations to him (ﷺ): This has two benefits:

One: Amusement for the Prophet (ﷺ) since he would see among the Prophets such who would only be accompanied by one or two persons and the one with whom there is no one. So, he – peace and blessings be upon him – would be gratified with that and say:

﴿مَا كُنْتُ بِدَعَايِنِ الرُّسُلِ﴾

"I am not a novelty of Apostleship..." (Al-Ahqaaf: 9)

Two: Making his excellence known – peace and blessings be upon him – and his virtue since he is more followed and more eminent. So presenting the nations to him brings about these two benefits.

The twelfth - That every nation will be raised separately with its prophet: based on his saying: "...and I saw a prophet with one or two persons..." Were it not that every Prophet is distinguished from the other, the nations would have mixed up and the followers of each would not have sorted out. This is pointed to in His saying the Exalted:

﴿وَتَرَى كُلَّ أُمَّةٍ جَائِيَةٌ كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا﴾

"And you will see every people on their knees. Every people will be summoned to its Book..." (Al-Jaathiyah: 28).

This proves that every nation will stand separately.

The thirteenth - Fewness of those who accepted the Prophets: This is clearly taken from his saying: "I saw a prophet with some people and another Prophet with one or two persons, and another Prophet with no one."

The fourteenth - That anyone (among the Prophets) who was not accepted by anybody will be raised alone: based on his saying: "...and another Prophet with no one."

The fifteenth - The fruit of this knowledge: not been deluded with large numbers ... because the large number may be upon misguidance. Allah the Exalted says:

﴿وَإِنْ تَطِعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ﴾

"And if You obey you of those on earth, they will mislead You far away from Allâh's Path." (Al-An'aam: 116).

Also, if a person becomes deceived by large number of people ...and then thinks he can never be overpowered or that he has triumphed, that is also a means towards humiliation. Therefore, if we consider that the majority of the people on the earth are misguided, we would not be deceived by large number. So, do not say, 'this is what the people are upon, why should I do the contrary?' Likewise, do not be deluded by large number if you have many followers upon the truth.

The statement of the author has two perspectives:

- 1- That we should not be deceived by the large number of people on the path of destruction and get destroyed with them.
- 2- That we should not be deluded by the large number of people on the path of salvation and so become afflicted by arrogance and not been sufficed with little: the few may be better than the multitude.

The sixteenth - Permissibility of exorcizing against the evil eye and bite: taken from his saying: "There should be no exorcism except for evil eye or bite."

The seventeenth - The in-depth knowledge of the pious predecessors as evident in his saying; "he who holds on to what he has learnt has really done well". So it became known that the first hadeeth does not contradict the second: because his saying: "there should be no exorcism except for evil eye or bite" does not contradict the second which is concerning seeking exorcization while the first is about the practice of exorcism. So if an individual is approached by the one to exorcise him and he does not prevent him, it does not negate his saying: "and they do not seek to be exorcized" because people would then be of three categories in this regard:

First Category: the one who requests to be exorcized. This has missed the perfection.

Second Category: the one who does not reject been exorcized. He has not also missed the perfection since he has not requested to be exorcized.

Third Category: the one who rejects been exorcized. This one contradicts the *Sunnah* because the Prophet (ﷺ) did not prevent Aa'ishah (may Allah be pleased with her) from exorcizing him. Similarly, the companions – ﷺ all – would not prevent anyone from exorcising them⁽¹⁾ since this does not affect reliance on Allah.

The eighteenth - The pious predecessors were far from praising a person for the quality he does not have: it is derived from his saying: would imply I was not in prayer then; I was bitten' because if he had seen the fallen star it implies that he was awake. And the one awake is either observing the prayer or busy with something else or is prevented from sleep by some other thing.

The nineteenth - saying: 'you are among them' is one of the signs of prophethood: That is, it a proof of the prophethood of the Messenger (ﷺ). How? Because 'Ukaashah bin Mihsan (may Allah be pleased with him) was protected from disbelief until he died in Islaam. Thus, it contains a proof; i.e. an evidence for the prophethood of the Messenger (ﷺ). This is if we consider the sentence as serving to inform, and not supplicate. If we hold it to serve supplication, we could also say that it contains a sign of prophethood: that Allah answered the supplication of the Prophet (ﷺ).

However, the acceptance of supplication is not exclusive for the

1 See page 110

Prophets; the prayer of a non-Prophet could also be answered. Thus, it would not be from the signs of prophethood except when we consider the sentence as absolutely informative.

The twentieth - The excellence of ‘Ukaashah: this is for the fact that he is among those who will enter paradise without accounting or any punishment. But can we affirm that for him? Yes, since the Prophet (ﷺ) has affirmed same for him – may Allah be pleased with him.

The twenty first - (The allowance of the) use of indirect expressions: Use of indirect expressions is a sufficient means of avoiding lies as is contained in the saying of the Messenger (ﷺ), “‘Ukaashah has preceded you in it.” Really, this was not the real reason for the bar; the reason was what we cited earlier during the commentary: perhaps the man was a hypocrite and the Prophet (ﷺ) did not want to make him among those who will enter the paradise without accounting or any punishment, or that he was fearful of opening the door such that the people who do not deserve such status begin to request for it.

The twenty-second – His noble character (ﷺ): That was from the fact that he responded to the man and foreclosed the matter without any grudge or hatred.



FEAR OF SHIRK

Allah's saying the Exalted:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

"Never shall Allah forgive the incorporation with him of other deities, but he forgives all else to whom he wills." (An-Nisaa': 116)

COMMENTARY:

The Relevance of This Chapter to the Two Preceding Chapters

In the first chapter, the author ﷺ mentioned affirmation of *Tawheed*, in the second chapter, he mentioned that whoever truly affirms *Tawheed* will enter the Paradise without accounting and without any punishment. He ﷺ then followed with this chapter as the third because an individual may think that he has truly affirmed *Tawheed* while he has not. This was why some of the pious predecessors would say, "I do not struggle against my soul for anything as I do on Sincerity."

This is because the human mind is connected to worldly things; it desires to share from material possessions, fame and positions of leadership in this world. It may even desire that using the deeds of the hereafter which shows great weakness in the person's Sincerity. Only a few have the hereafter as their ultimate aim in every deed. Thus, the author ﷺ followed the two aforementioned chapters with this chapter: Fear of *Shirk*. He cited two verses therein:

The First: His saying:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ﴾

"Never shall Allah forgive the incorporation with him of other deities"

The article *laa* is of negation, and '*an yushraka bihee* (the incorporation with him of other deities) is a present tense connected with the infinitive article, *an*, turning to the infinite mood such that it fully occurs as: 'Never shall Allah forgive association partners with Him' or 'Never shall Allah forgive any form of association of partners with Him'.

Allah will never forgive *Shirk* because it is a serious crime against the exclusive right of Allah, the *Tawheed*. As for other sins, such as

fornication and theft, humans may be affected in his passion. But for *Shirk*, it is violation of Allah's rights. Humans don't have any share thereof; it is not for any passion a person seeks to fulfill. It is an act of injustice! Allah the Exalted says:

﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

"Polytheism is a grave injustice (and an unforgivable sin) indeed"
(Luqmaan: 13)

However, is the polytheism mentioned here the major one or just general *Shirk*? Some scholars hold that: it is general, including every form of *Shirk*; even the minor ones such as swearing with other than Allah for the reason that Allah will not pardon it.

As for the Major sins such as theft and consuming intoxicants, it is under Allah's Will, Allah may forgive it. Even *Shaykh al-Islaam* Ibn Taymiyyah, an erudite scholar in this field had different views on this issue. Once he said that: Allah will not forgive *Shirk* even if it is the minor one, and at another instance he said: the form of *Shirk* that Allah will not forgive is the Major one. Anyway, one must be cautious of *Shirk* in its entirety since the minor form could fall under the general. This is because, the statement of Allah: *an yushraka bihi* (the incorporation with him of other deities) the article *an* and what comes after it change the sentence to the infinitive and it comes fully as, 'any form of joining any partner with.' So it is syntax of an indefinite noun in the context of negation therefore implying generalization.

His saying: "*but he forgives all else*" what is meant with *duna*, (all else) here is all other sins lesser than *Shirk* and not any other than *Shirk*.



Al-Khaleel – ﷺ - also said:

﴿وَأَجْنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ﴾

"And guard me O Allah, my Creator, and my progeny from idol worship." (Ibraaheem: 35).

COMMENTARY

The Second verse:

﴿وَأَجْنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ﴾

“And guard me O Allah, my Creator, and my progeny from idol worship.” (Ibraaheem: 35): It is said that what he means with the word, *baniyyah*, my progeny is: his sons from his loins. And we do not know of any from his loins except Ismaa’eel and Ishaq (*alayhima as-salaam*). Some have also said that it refers to his progeny and descendants, and this is the most preponderant. This is based on the verses which indicate his supplications for people among his progeny.

However, from Allah’s wisdom is that He did not answer his supplication regarding some of them as the Messenger (ﷺ) also did supplicate that the problem of his *Ummah* should not be from amongst themselves⁽¹⁾ and Allah did not accept his supplication.

Additionally, the first position will not hold for the fact that the verse is in the plural tense while Ibraaheem – peace be upon him – only had Ishaq and Ismaa’eel.

“...and guard me” means, put me on one side and the idols, apart. This is more eloquent than for him to say, ‘keep me and my progeny away from *Shirk*’ because if he is on one side away from it, he is more faraway.

Ibraaheem (*alayh as-salaam*) feared *Shirk* for himself despite being the *Khaleel* (the bosom friend) of the Most Merciful and the leader of Monotheists. What then shall we say about our own case?! So, do not feel secured from *Shirk* or *Nifaq* because it is only the hypocrites who do feel safe from hypocrisy, and no one fears hypocrisy except the believer. Thus, Ibn Abee Mulaykah said, “I met thirty companions of the Prophet (ﷺ); each of them feared hypocrisy for himself.”⁽²⁾

Even, Umar bin Khattaab (may Allah be pleased with him) feared hypocrisy for himself. So he told Hudhayfah bin Al-Yamaan (may Allah be pleased with him) to whom the Prophet (ﷺ) confided the names of some of the hypocrites, “I adjure you by Allah, did the Prophet (ﷺ) mention my name among those he mentioned from the hypocrites?” Hudayfah – may Allah be pleased with him – replied, “No, but I shall not sanctify any other person after you.”⁽³⁾ Umar only sought to be more convinced; otherwise, the Prophet (ﷺ) had already

1 The reference comes up later.

2 Reported by Al Bukhaaree (book of Eemaan, chapter of the fear of the believer lest his deeds are spoilt; 1/32).

3 See *Tareeq al-Hijratayn* authored by Ibn Al-Qayyim, the end of the fifteenth category.

affirmed that he will enter the Paradise.

It should not be said that: Umar – may Allah be pleased with him - only wanted to encourage people to beware of hypocrisy but did not worry about it himself since this assumption contradicts what is apparent from the expression; and the basic rule is to consider expressions based on their apparent meanings.

A similar statement is what some of the scholars have said about some things the Prophet (ﷺ) would attribute to himself. They say: he (ﷺ) only aimed to teach by it, he only intended to explain to others as it is said that: the Messenger (ﷺ) did not say, *Rabbi-gfirlee* (O my Lord, forgive me) because he had sins but because he wanted to teach the people how to seek forgiveness. This assumption contradicts the basic rule!

Likewise, some say that he (ﷺ) would loudly recite the words of remembrance after the obligatory prayers in order to teach the people remembrance of Allah, and not because loudly reciting it is from the *Sunnah* and things like that.

His saying, "...from idol worship..." the article *an*, and the verb after it turns to the infinitive and is a second predicate for the expression, *ujnubnee* (guard me).

The word, *Al-Asnaam* is the plural of the word, *sanam* (idol). It refers to what is made in the image of man or others which is worshipped besides Allah. As for *Al-Wathan*, it refers to all that is worshipped besides Allah in whatever form it is. In a hadeeth, it says: "Do not make my grave an object of worship."⁽¹⁾ So, *Wathan* is more general than *Sanam*.

There is no doubt that Ibraaheem (*alayh as-salaam*) asked his Lord for steadfastness upon *Tawheed* since if He distanced him from *Shirk*, he remains firm upon *Tawheed*.

The point of reference from the verse is that: Ibraaheem feared *Shirk* even though he was the leader of the monotheists; he was their leader with the exception of the Messenger of Allah (ﷺ).



In the hadeeth, it says, "What I fear for you the most is the minor *Shirk*." He was asked, 'What is it?' He replied, "It is show-off."⁽²⁾

1 Its reference will come later.

2 From the hadeeth of Mahmood bin Labeed (رضي الله عنه) reported by Imaam Ahmad in the *Musnad* (4/428). Ibn Hajar (رحمته الله) said in *Buloog al-Maraam* (pg. 302): 'It is re-

COMMENTARY

His saying: In the hadeeth: Hadeeth refers to all that is attributed to the Prophet (ﷺ) of speech or action or approval or attribute. *Khabar* is that which is attributed to him and to others. *Athar* is that which is attributed to other than the Messenger (ﷺ) i.e. the companions and those after them. Except when it is specified such as if it is said: 'In the *athar* from the Messenger of Allah (ﷺ)' then it is as specified.

His saying: "What I fear for you the most", the address was to the Muslims since it is the Muslim for whom *Shirk* is feared. It is not for all mankind.

His saying: "*Ar-Riyaa*, Show-off": it is derived from *ru'yah* (sight), the infinitive form of the word, *raa'aa* (he displayed proudly), *yuraa'ee* (he displays proudly). The infinitive case, *riyaa'an* (show-off), is as in *qaatala* (he fought) – *yuqaatilu* (he fights) – *qitaalan* (a fight).

Ar-Riyaa is to worship Allah to be seen by the people and be praised for being a worshipper. He does not intend to direct the worship to the people because if he intended that it would have been a major *Shirk*. Apparently, this is by way of exemplifying. Otherwise, it could be *riyaa* (show-off) or *samaa'* (popularity seeking), which is also a form of *riyaa*. The use of the word, *riyaa* is from the aspects of expressing the most common.

However, if he worships openly so that the people may imitate him in it, this is not from *riyaa* but from the aspects of inviting unto Allah the Mighty and Sublime. The Messenger (ﷺ) said, "I had done such-and-such so that you may follow me and learn my (way of) prayer."⁽¹⁾

Show-off is divided - based on its nullification of worship - into two:

First: When it forms the basic reason for carrying out the act of worship. That is, when he stood up worshipping only to show-off. The action of such is null and void, rejected to him based on the hadeeth

corded by Imaam Ahmad with a Sound chain of transmission.' Al- Mundhiree (ﷺ) also said in *At-Targeeb* (1/69): "Its chain of transmission is Good.' Al-Haythamee *Majma az-Zawaa'id* (10/222): 'Its reporters those of the *Saheeh* except Abdullaah bin Shubayb bin Khaalid who is also a trustworthy narrator.'

- 1 from the hadeeth of Sahl bin Sa'd As-Saa'idee reported by Al-Bukhaaree (Book of Jum'ah, Chapter of Giving Sermon Over The *Mimbar*; 1/290) and Muslim (Book of Mosques, Chapter of The Permissibility of Taking One or Two Strides During the Prayer; 1/386).

of Aboo Hurayrah (رضي الله عنه) in the *Saheeh* from the Prophet (ﷺ) that Allah the Exalted said: "I am the most undeserving to be joined in worship with partners. Whoever does an act and joins any other with Me in it, I will abandon him with his association."⁽¹⁾

Second: When show-off crosses the act of worship. Meaning that the worship is basically for Allah, show-off suddenly comes into it. This is also in two sub-divisions:

One – When he repels it in then it will not affect him. For example, after someone had observed a unit of prayer and some people joined in the second unit. Then it crosses his mind to prolong the bowing or prostration or that he should pretend to be weeping or the like. If he repels it, it will not affect him since he had struggled against it.

Two – that he goes along with it. So, all the actions would be performed basically for show-off and are as such, null and void. For example, when he lengthens the standing or the bowing or the prostration or pretends to weep! The actions of such a person are nullified.

However, is the nullification extended to the entire worship or not? We say: The matter will fall in either of two situations:

First – when the last part of the act of worship depends on the first part such that the last part will only be valid if the first part is valid. Then the entire act of worship is nullified. An example is in the *Salaah*; it is impossible that the last part is invalid without invalidating the first part. Then, the entire *Salaah* is null and void if show-off comes in during *Salaah* and one does not repel it!

Second – when the later part of the worship is not connected with its first parts such that its first part could be sound even without the last part. Then whatever is affected with show-off is nullified while the others are sound. For example, if someone has a hundred Riyals and sincerely gives out 50 Riyals in charity out of it and thereafter gives another 50 Riyals in charity for show-off. The first part is accepted while the second is not accepted since its last part is disconnected from the first.

If it is said: What if *riyaa* comes in during ablution. Does it extend to also nullify the *Salaah*? Or vis-à-vis charity, does it only affect the aspects affected by *riyaa*?

1 Its reference will be cited later.

The answer: Both are possible. It may extend to the *Salaah* because the ablution is a separate worship with interdependent aspects; the cleaning of every limb is not an independent act of worship. And it may be linked with charity since it is not like the *Salaah* in every form or charity in all respects. This is because if we rule that the aspects infiltrated by *riyaa* are nullified, and he cleans it again, it will not affect it because washing a limb many times does not nullify the ablution even if it is deliberate contrary to the *Salaah*.

If he repeats any part of the *Salaah* such as the bowing or prostration without a legitimate reason, the *Salaah* becomes invalid. So, if after washing his arm, he goes back and washes the face, the ablution is not nullified. However, if after prostrating (in *Salaah*), he goes back and bows, his *Salaah* will be nullified. Although both have sequence, any addition in *Salaah* invalidates it while addition in ablution does not nullify it.

Even, returning to the first limb, for example, does not also invalidate it although such returning is not actually from the ablution since it is not approved of in the *Sharee'ah*. Perhaps he may first wash his face once and then washes his two hands and then say: the best is to complete the three-time washing of the face. So he washes the face twice and then comes back to the hands. His ablution is still valid.

But if he leaves reciting the *Tasbeeh* 3 times during bowing and after prostrating, says: I have missed an excellent deed; I will return so that I could recite the *Tasbeeh* 3 times, his *Salaah* becomes nullified. In essence, there is difference between the ablution and *Salaah*, thus, I will not sleep tonight until I have made further research about it – Allah willing.



Ibn Mas'ood (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said, "Whoever dies while calling unto other than Allah in equality with Him will enter the Hell." Reported by Al-Bukhaaree.⁽¹⁾

COMMENTARY

His saying: *man* (Whoever), is particle of condition serving a generality for both males and the females.

1 Reported by Al-Bukhaaree (Book of *Tafseer*, Chapter Concerning the Verse: '*there are among men who take other deities besides Allah*'; 3/197).

His saying: while calling unto other than Allah in equality with Him: That is, joining an equal with Allah either by supplicating to it by way of worship or requesting; because supplications are of two divisions:

First – *Du'a al-'Ibaadah* (Supplication of Worship) such as fasting, the *Salaah* and other forms of worship. When a person observes the *Salaah* or fasts, he has called upon his Lord in the circumstance to forgive him, save him from His punishment and grant his requests; this is during the *Salaah*. Such also entails clearcut supplications. This division is evinced by His saying the Exalted:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي﴾

"And your Lord says, 'Pray unto Me; I will answer your prayer. But those who are too proud to worship Me.'" (Al-Ghaafir: 60).

So He made supplication an act of worship.

In this division, whoever directs any act of worship to other than Allah has apostated out of the fold of Islaam. If he bows to a person or prostrates for a thing revering it as he reverts Allah during the bowing or prostration then such a person is a polytheist. It is for this reason that the Prophet (ﷺ) forbade stooping while greeting one another when he was asked concerning the one who meets his brother; should he stoop for him? He answered, "No!"⁽¹⁾

This is contrary to what some ignoramus do; when they greet you they stoop for you. So, it is pertinent for every believer in Allah to disapprove of it since such a person is revering you at the expense of his religion.

Second – *Dua al-Mas'alah* (Supplication of Request). It does not all entail *Shirk*; it has aspects. If the creature has the ability to grant the request, then it is not *Shirk*. Such as your saying: 'give me water' to a person who can do that. He (ﷺ) said, "Whoever requests of you grant him."⁽²⁾ Allah the Exalted says::

﴿وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَأَرْضُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا

1 In the hadeeth of Anas (رضي الله عنه) as reported by At Tirmidhee (Book of seeking permission, chapter of the reports concerning hand shaking. 7/357) and he said: 'a *hassan* hadeeth' and Ibn Maajah (Book of etiquettes, chapter of handshaking; 2/1220) and Ahmad in his *musnad* (3/ 198).

2 Recorded by Ahmad (2/68), Aboo Daawud (3/17), Nasaa'ee (5/28), haakim (1/412) and Al Bayhaquee (4/99). Haakim and Haafidh bn Hajar authenticated it as in *takhreejul adhkaar* as in *Futoohaat* (5/250).

مَعْرُوفًا

"And should the relatives, the orphans and the needy be present (at the occasion of dividing the heritage and distributing it among the heirs,) then provide them with some portion of it and say to them good words." (An-Nisaa: 8)

So, when a poor stretches his hand and says, 'give me'; it is not *Shirk* as Allah says: *"then provide them with some portion of it."* But when he requests a creature of what Allah alone can grant, then his supplication is an act of *Shirk* which removes a person from the fold of Islaam. For example, that he requests a person to cause rainfall believing that such is capable of that.

The meaning of the Messengers (ﷺ)'s saying: "Whoever dies while calling unto other than Allah in equality with Him..." is an equal in worship. As for an equal in request; that entails the aforementioned explanation. Unfortunately, in some Islamic lands, some believe that a particular person buried in the grave whose remains may still be in the ground or might have been eaten up by the earth could grant benefit or cause harm! Or that such dead person could provide progeny for the barren. This – and the refuge is with Allah – is major *Shirk* which throws a person out of the fold of Islam. To affirm this is worse than affirming alcohol consumption, illicit intercourse and homosexuality because it is affirmation of disbelief and not just an affirmation of lewdness.

His saying: will enter the Hell: that is, forever even though the expression has not pointed to that. This is because *da-kha-la* describes an action which is not limited. Similarly, Allah the Exalted says:

﴿إِنَّهُ مَنْ يَشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾

"Verily, Whosoever sets up partners in Worship with Allâh, then Allâh has forbidden Paradise for him, and the Fire will be his abode and for the Zâlimûn (polytheists and wrongdoers) there are no helpers." (Al-Maaidah: 72)

So, if such is forbidden entrance into the Paradise, then it implies that he will be in the Hell forever. Therefore, it is obligatory to fear *Shirk* considering its punishment. The polytheist will loose in the Hereafter because he will be in Hell forever. He will also loose this world because he would not have benefitted anything from it. The

evidence had been established against him; the warner had come to him but he lost – and the refuge is with Allah. He did not gain anything from this world! Allah the Exalted says:

﴿أَوَلَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرُ وَجَاءَكُمُ النَّذِيرُ﴾

“Did We not give you life long enough to give a chance to him who was willing to open his heart’s ears and to lift to Allah his inward sight! You received Allah’s Messengers.” (Al-Faatir: 37).

He the Exalted also said:

﴿وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَهُ فِتْنَةٌ أُنْقَلَبَ عَلَى

وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١١﴾ يَدْعُوا مِن دُونِ اللَّهِ مَا لَا

يُضُرُّهُ وَمَا لَا نَنْفَعُهُ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٢﴾ يَدْعُوا لَمَن ضَرُّهُ أَقْرَبُ مِن نَّفْعِهِ

لَيْسَ الْمَوْلَىٰ وَلَيْسَ الْعَشِيرُ ﴿١٣﴾﴾

“And among mankind is He who worships Allâh as it were, upon the very edge (i.e. in doubt); if good befalls him, He is content therewith; but if a trial befalls him, He turns back on his face (i.e. reverts back to disbelief after embracing Islâm). He loses both This world and the Hereafter. That is the evident loss. He calls besides Allâh unto that which hurts Him not, nor profits Him. That is a straying far away. He calls unto Him whose harm is nearer than his profit; certainly, and evil Maula (patron) and certainly an evil friend!” (Hajj: 11-13).

Allah the Mighty and Sublime said:

﴿فَاعْبُدُوا مَا شِئْتُم مِّن دُونِي قُلْ إِن الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَمَةِ﴾

“Say (O Muhammad), ‘The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!’” (Az-Zumar: 15).

Thus, he lost his soul since he did not gain anything! He lost his family because if they were from the believers they will be in the Paradise. So he will not enjoy them in the hereafter. And if they enter the Hell, it is the same! Because whenever any group enters, it it curses the other.

Shirk is sneaky; it may be in a person while he knows not except

after succinct contemplation. Thus, one of the pious predecessors said⁽¹⁾: “I have not struggled against my soul as I did over Sincerity.” So *Shirk* is very hard to deal with, not easy. But Allah makes sincerity easy for the servant when he pays serious attention to it seeking Allah’s Face with his actions, not seeking people’s praise or avoiding their disparagement. The people will never benefit him even if they come out with him to follow his corpse, they will not benefit him except his deeds. He (ﷺ) said, “...three things follow the dead, two of which return while one remains. His family, wealth and deeds follow him. His family and wealth return while the deeds remain.”⁽²⁾

Likewise, it is necessary that one is not delighted that the people accept his statements just because they are his. He should rather be happy that his statements are accepted when seen to be the truth, not necessarily because they are his. Similarly, it should not sadden him that the people reject his statements because it is the truth. In this manner, sincerity becomes truly attained. It is actually a difficult thing except for the one who is truly and submissively devoted to Allah and upon the straight path, for Allah will help him achieve it and make it easy for him.



Muslim also reported from Jaabir (رضي الله عنه) that the Messenger of Allah (ﷺ) said, “Whoever meets Allah not joining any partner with Him will enter the Paradise. And whoever meets Him while joining any partner with Him will enter the Hell.”⁽³⁾

COMMENTARY

His saying: *man* (whoever) is a particle of condition serving a generality. The accompanying predicate is *laqiya* (meets) while the response is his statement *dakhala al-Jannah* (will enter paradise).

This admission into the Paradise does not negate his been punished according to his sins if he has sins as is pointed to by the Texts of Threat. And that is if Allah does not forgive him since it falls under His Will.

His saying: *laa yushrik* (not joining any partner) serves in the accusative mood showing the condition of the subject of the verb, *laqiya* (meets).

- 1 It was said by Sufyan ath-Thawree – may Allah shower blessings on him. See *Jaa-mi’u al-’Uloom wa al-Hikam* by Ibn Rajab (p. 70).
- 2 From the hadeeth of Anas collected by Al-Bukhaaree (6514) and Muslim (2960).
- 3 The Book of *Eemaan*, Chapter Regarding He Who Dies While Not Associating Anything With Allah Will Enter the Paradise; 1/94.

His saying: *shay'an* (any partner) is an indefinite noun in the context of a conditional expression thereby including all forms of *Shirk*: even if he joins the the noblest creature – the Messenger (ﷺ) -, he will enter the Hell. So, what about the one who regards the Messenger (ﷺ) as greater than Allah and therefore turns to him (ﷺ) during calamities?! He would not turn to Allah; in fact he may even turn towards something below the Prophet (ﷺ)?!

There are those who care not about swearing with Allah whether upon the truth or while lying. As such, there is difference concerning the one who bothers not about swearing by Allah but would only swear with his creed or something he reveres upon the truth. Should he be requested to swear by Allah or by theses things (he reveres)?

It is said that he should be made to swear by Allah even if he lies in that since he should not be assisted upon *Shirk*. This is the correct opinion.

It is also said that he should be made to swear with other than Allah since the aim is to get to reveal the truth which will not be achieved since he would lie on oath. We however, say: But if he is being truthful he will swear and fall into *Shirk*.

A Matter for Discussion:

Does entering the Hell for the one who commits *Shirk* necessarily mean being in it forever? This will depend on the category of *Shirk*. If it is a minor *Shirk*, that does not necessarily mean being in the Hell forever. But if it is the major *Shirk*, he will definitely abide in Hell forever as the texts evince.

However, if we consider the discussion to be about the major *Shirk* in the two cases: “Whoever meets Allah not joining any partner with Him will enter the Paradise” and his saying: “Whoever meets Allah while joining any partner with Him will enter the Hell” and say: Whoever meets Allah, not committing major *Shirk* will enter the Paradise even if he is punished in Hell as appropriate, his eventual place of abode will be in the Paradise. And that whoever meets Him while upon major *Shirk* will enter the Hell and abide therein forever; without this elaboration (the hadeeth may not be put in the right place).



Important Matters:

First - Fear of *Shirk*.

Second - That show-off is a form of *Shirk*.

Third - That it is a minor *Shirk*

Fourth - That it is what is most feared for the righteous.

Fifth - The proximity of the Paradise and Hell (to a person).

Sixth - Connecting between their proximities in one hadeeth: "Whoever meets Allah not joining any partner with Him..."

Seventh - That whoever meets Him joining any partner with Him will enter the Hell even if he is among the most worshipful of the people.

Eighth - The great issue of Khaleel's supplication for himself and his children for protection from idol worship.

Ninth - Considering it (i.e. *Shirk*) as the condition with greater multitude based on His saying: "O Allah, my Creator, surely they have strayed the mind's of the many among people..." (*Ibraaheem*: 36).

Tenth - It contains the explanation of *laa ilaaha illa Allaah* (There is no deity worthy of worship except Allah) as mentioned by Al-Bukhaaree

Eleventh - The excellence of the one free from *Shirk*.

COMMENTARY:

Important Matters;

First - Fear of *Shirk*: based on His saying:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ

صَلَاتًا بَعِيدًا﴾

"Verily! Allah forgives not (the sin of) setting up partners in Worship with him, but He forgives whom He pleases sins other than that, and whoever sets up partners In Worship with Allâh, has indeed strayed far away" (*Nisaa*: 116).

And His saying:

﴿وَأَجْنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ﴾

"And keep me and my sons away from worshipping idols." (*Ibraaheem*: 35).

Second - That show-off is a form of *Shirk*: Based on the hadeeth, "What I fear most for you is the minor *Shirk*." He was asked about it and he replied, 'Show-off.' The explanations on its rulings vis-à-vis

the invalidation of deeds had preceded.

Third - That it is from minor *Shirk* because the Prophet (ﷺ) when asked about it answered that it is, "Show-off." So he called it minor *Shirk*. But can it advance to a major one? From the apparent meaning of the hadeeth, that is not possible because he said, "minor *Shirk*" and when asked about it he said it is, "Show-off."

However, in the statements of Ibn al-Qayyim (رحمته الله تعالى), when he mentions minor *Shirk*, he would say, "such as some show-off." This shows that much of it is not from minor (*Shirk*). Nevertheless, if he meant number; he will be right because if such a person shows-off in all actions, he would have been committing the major *Shirk* due to the absence of sincerity in every deed he performs. But if he meant, the manner (of the *Shirk*) then the apparent thing from the hadeeth is that it (i.e. show-off) is entirely minor.

Fourth - That it is what is most feared for the righteous: It is deduced from his saying, "What I fear most for you is the minor *Shirk*" and because it may cross a person's mind surreptitiously owing to its being hidden and endearing to the soul: many souls love to be praised for worshiping Allah.

Fifth - The proximity of the Paradise and Hell (to a person) based on his saying: "Whoever meets Allah not joining any partner with Him will enter the Paradise. And whoever meets Him while joining any partner with Him will enter the Hell."

Sixth - Connecting between their proximities in one hadeeth: "Whoever meets Allah not joining any partner with Him..."

Seventh - That whoever meets Him joining any partner with Him will enter the Hell even if he is among the most worshipful of the people: it is derived from the generality of his statement, "Whoever meets Allah..." since the word, *man* serves the general sense. But if the *Shirk* he commits is major, he will not enter the Paradise even he is among the most worshipful of the people based on His saying The Exalted:

﴿إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ﴾

"And he who incorporates with Him other deities shall be denied Paradise; Allah shall exclude him totally from the eternal bliss and shall destine him to the abode in Hell." (Maa'idah: 72)

However, if it is the minor one, he will be punished to the degree of his sins and then will enter the Paradise.

Eighth - The great issue of Khaleel's supplication for himself and his children for protection from idol worship is taken from His saying:

﴿وَأَحْشِبْنِي وَبَنِيَّ أَنْ تَعْبُدَ الْأَصْنَامَ﴾

"And guard me O Allah, my Creator, and my progeny from idol worship" (Ibraaheem: 35).

Ninth - Considering that it (i.e. *Shirk*) is the condition with the majority based on His saying:

﴿رَبِّ إِنَّمَنْ أَضَلَّنَ كَثِيرًا مِنَ النَّاسِ﴾

"O Allah, my Creator, surely they have strayed the minds of the many among people..." (Ibraaheem: 36).

There is an ambiguity because the author ﷺ said, 'with the majority' while the verse reads, "*many among people*" and there is difference between 'majority' and 'many'.

Thus, Allah the Exalted says concerning the descendants of Aadam:

﴿وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا﴾

"...And We placed them in a class distinctly above many of Our creatures." (Israa': 70). He did neither say, 'above most of the creatures' nor 'above the creatures'. Therefore, the children of Aadam were preferred over many of Allah's creatures but are not the most preferred creatures to Allah even though He favoured them.

Tenth - It contains the explanation of *laa ilaaha illa Allaah* (There is no deity worthy of worship except Allah) as mentioned by Al-Bukhaaree: apparently, this was taken from the entire chapter because *laa ilaaha illa Allah* entails affirmation and negation.

Eleventh - The excellence of the one free from *Shirk* based on His saying:

﴿وَيَغْفِرْ مَا دُورَكَ ذَلِكَ لِمَنْ يَشَاءُ﴾

"...but he forgives all else to whom he wills" and the Prophet's statement, "Whoever meets Allah not joining any partner with Him will enter the Paradise."



INVITATION TO TESTIFYING THAT *Laa 'Ilaaha Illa Allah*

(THERE IS NO DEITY WORTHY OF WORSHIP
EXCEPT ALLAH)

COMMENTARY

This arrangement by the author, is the most appropriate. Because after mentioning a person believing in *Tawheed* himself, he mentioned his inviting others to it since belief is incomplete until one invites to it. Allah the Exalted says:

﴿وَالْعَصْرِ ۝١ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝٢ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ ۝٣﴾

"By the declining day, surely man is in loss. Save those who exhort one another to truth and exhort one another to endurance." (Al-'Asr: 1-4).

So, *Tawheed* must be accompanied with inviting to it. Otherwise, it will be defective. Undoubtedly, the one who follows the path of *Tawheed* does so because he considers it the best path. If he is truthful in his belief, then he will definitely invite others to it. Thus, inviting to the testification that *laa illaha illa Allah* is from perfecting the *Tawheed*, and *Tawheed* is defective except with it.



Allah – The Exalted – says

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَنَ اللَّهُ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ۝١٠٨﴾

"Say (O Muhammad): 'This is My Way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and Whosoever follows Me (also must invite others to Allâh i.e to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge and Glorified and Exalted be Allâh (above All that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers In the

Oneness of Allâh; those who Worship others along with Allâh or set up rivals or partners to Allâh)." (Yoosuf: 108).

COMMENTARY

His saying: *Say: 'this is my way'*: what is referred to is what the Prophet (ﷺ) came with of rulings in worship and invitation to Allah. My way: My path.

His saying: *I invite* expresses the circumstance of the *yaa* (in *Sabeelee*). It could also express a recommencement to explain that path.

His saying: *to Allah*: because the callers to Allah are divided into two:

- 1- The caller to Allah
- 2- The caller to other than Him.

The caller to Allah the Exalted is the sincere who wants to connect the people to Allah the Exalted. As for the caller to other than Him, he could be a caller to himself who would invite to the truth to be venerated and honored among the people. So, you see him getting angry when the people do not adhere to what he orders, and he does not get annoyed when they commit worst things. He will not tell them to shun it.

He may also be a caller to his leader as is in many countries of misguided scholars of the government – not scholars of the path - who invite to their leaders. For instance, when (calls for) Socialism started in the Arab world, some misguided scholars started to cook-up evidences with irrelevant verses and *Ahaadeeth*. Those people call to other than Allah.

Whoever invites unto Allah and sees people staying away from him, he should not despair nor leave the call. The Prophet (ﷺ) told 'Alee bn Abee Taalib (رضي الله عنه), "Proceed slowly, for by Allah! That Allah guides a person through you is better for you than a red camel."⁽¹⁾ That is, that the guidance of a single man from among the Jewish tribes is better for you than the red camel. So when he invites unto Allah and is not answered, his discontentment should be because the truth was not being followed and not because he was not accepted. If his anger is for this reason, it means that he is calling unto Allah, and if

1 The reference comes up later.

just one person accepts, it suffices him. And if no one accepts, he has discharged his duty. It's been reported in hadeeth that there will be: "A prophet with who there will be no one."⁽¹⁾

Also it would suffice as from calling to the truth and warning against evil that it becomes clear to the people that this is the truth and such-and-such is falsehood. This is because when people do not explain the truth and falsehood becomes established over time, the truth will be thought to be false and falsehood, true.

His saying: *'alaa baseerah (with sure knowledge)* that is, knowledge. So, this call involves sincerity and knowledge because what mostly destroys *Da'wah* is lack of sincerity or lack of knowledge. The knowledge referred to in the verse: "*with sure knowledge*" is that of the *Sharee'ah* alone. It includes the knowledge of the *Sharee'ah*, the condition of the one being invited and knowledge of the path that leads to the objective. This is wisdom.

So, he should be well-acquainted with the rulings of the *Sharee'ah*, the condition of the one being invited and how to actually attain the call. Thus, the Prophet (ﷺ) said, "You are going to a people from the people of the Book."⁽²⁾ And these are not all from the knowledge of the rulings of *Sharee'ah* because my knowing that this person responds to *Da'wah* with gentleness and the other will respond to it with sternness, or that the other will present some ambiguities is something beyond the rulings of the *Sharee'ah* alone.

Likewise, the knowledge of the methods that will attract the invited, such as encouraging them with a particular thing and cheering them up such as his saying (ﷺ): "The killer of the fallen takes his spoils."⁽³⁾ Or by assuaging them; the Prophet (ﷺ) gave about a hundred camels

1 Its reference had preceded.

2 Reported by Al-Bukhaaree (Book of Expeditions, Chapter of The Dispatch of Aboo Moosa and Mu'aadh (tmaa) To Yemen; 3/160) and Muslim (Book of Eemaan, Chapter of The Invitation To the Two Statements of Testimony; 1/50). The version, '**They should Allah alone**' was reported by Al-Bukhaaree (Book Of *Tawheed*, Chapter of The Report Concerning The Prophet's Invitation of His *Ummah*; 3/378).

3 From the hadeeth of Aboo Qataadah that the Prophet (ﷺ) said: "Whoever kills a fallen having the proof of that will have his spoils." Reported by Al-Bukhaaree (Book of Expedition, Chapter Concerning the Saying of Allah: '**and on the day of Hunayn when you were...**'; 3/154) and Muslim (Book of Zakaah, Chapter Concerning the Right of the Killer to the Spoils of the Fallen; 3/1370).

to those who were to be appeased during the Hunayn expedition.⁽¹⁾ All of this is from wisdom. The ignorant is not suitable for *Da'wah* and is not praise-worthy and his approach is not in line with that of the Messenger (ﷺ) since the ignorant destroys more than he rectifies.

His saying: *I and whosoever follows me*: Two opinions are mentioned here:

First - the word, *anaa* (I), is the subject, and its predicate is *'alaa baseerah* (upon sure knowledge); *wa man it-taba'anee* (and whosoever followed me) is connected with *anaa* meaning: I, along with those who follow me are upon sure knowledge; i.e. in my worship and call.

Second - the word *anaa* is a stress for the concealed pronoun in His saying: *ad'oo* (I call); i.e. 'I, as a person invite unto Allah and those who follow me also invite, and we are upon sure knowledge.'

His saying: *Glory be to Allah!* That is, glorious is Allah that I should call (unto Him) based on clear knowledge!

The parsing of *subhaana*: it is a cognate accusative with an omitted active element, fully meaning: *usabbihu*, 'I glorify'.

His saying: *and I am not of the idolaters*: Its place in this context is to express emphasis since *Tawheed* implies negating *Shirk*.



Likewise, Ibn Abbaas (رضي الله عنه) narrated that when the Messenger of Allah (ﷺ) sent Mu'aadh as an emissary to Yemen, he said him, "You are going to the people of the Book, so the first thing you should invite them to should be: the testimony that *laa ilaaha illa Allah* (there is no deity worthy of worship except Allah)." In another version, it says: "that they should worship Allah alone. If they follow you in that, teach them that Allah has made obligatory on them, five prayers during every day and night. If they follow you in that, teach them that Allah has made compulsory on them charity, to be taken from the rich among them and given to the poor among them. If they follow you in that, you should be careful with their valuables and be fearful of the curse of the wronged because there is no barrier between it and

1 From the hadeeth of Anas (رضي الله عنه) reported by Al-Bukhaaree (Book of *Khumus*, Chapter of What The Prophet (ﷺ) Used To Offer The Assuaged (no. 3147) and Muslim (Book of *Zakaah*, Chapter Concerning What Is Given To The Assuaged (no. 1059).

Allah.” They both recorded it. ⁽¹⁾

COMMENTARY

His saying (that is, Ibn Abbaas): sent Mu’aadh: i.e. he sent him. He sent him as an envoy as a teacher, judge, and caller to Islaam. He sent him in Rabee’ Al-Awwal in the tenth year of Hijrah. This is the most popular opinion. He sent him and Aboo Moosaa Al-Ash’aree – ﷺ both. He sent Mu’aadh to San’aa and its environs and Aboo Moosaa ‘Adn and its environs, and ordered both of them to: come together, agree and not divide. Ease things and not bring difficulty, give glad tidings and not frighten them.”⁽²⁾

His saying: *lammaa* (when): It is a conditional particle considering its parsing. It is a particle that expresses the presence of a thing due to the presence of another. As for *law* (if), it expresses absence due to an absence, and *law laa* shows absence due to presence.

His saying: you are going to the People of the Book: He said that to guide him. This is evidence that he (ﷺ) was well-acquainted with people’s condition. What he knows of their state is from two sources:

- 1- Revelation.
- 2- Knowledge and experience.

His saying: *min* here expresses explanation. The Book implies the *Tawraah* and the *Injeel*. So, the intended meaning of ‘the People of the Book’ is the Jews and Christians. They formed the majority of people in Yemen during that time although there were polytheists in Yemen. However, the Jews and Christians formed the majority; thus, he concentrated on the majority. The Prophet (ﷺ) told him this for two reasons:

First – that he may be acquainted with the condition of those he will be inviting.

Second - that he may prepare for them; since they are people of the Book who have some knowledge.

His saying: *faliyakun*: the letter, *faa* (as it appears in the Arabic text) expresses a reopening or conjunction. The letter, *laam* (i.e. *li* in *faliyakum*) conveys an order. The word *Awwal* (first) is the subject of

1 Its reference had preceded.

2 Reported by Al-Bukhaaree (Book of Battles, Chapter of The Sending of Aboo Moosa And Mu’aadh To Yemen; 3/160).

yakun while its predicate is *shahaadah* (testimony). It is said that the case is vice-versa; that is, *Awwal* is the predicate, put forward while *shahaadah* is the subject of *yakun* made to appear later. Apparently he (ﷺ) wants to show that the first thing should be the testimony; and in that case, the word, *Awwal* will be nominative on the consideration that it is the subject of *yakun*, meaning: the first thing you should invite them to is the testimony that *laa ilaaha illa Allaah* (there is no deity worthy of worship except Allah).

His saying: *shahaadah* (testimony): the attestation here is out of knowledge. Allah the Exalted says:

﴿إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ﴾

“Only to those who had bore witness to this truth and are aware.”
(Az-Zukhruf: 86)

So here, testimony refers to knowledge and utterance with the tongue because the witness informs of particular knowledge. In this situation, merely informing does not suffice; there must be knowledge and informing, acceptance, attesting and submitting.

If he believes in his heart but does not utter with his tongue that: ‘I testify that there is no deity worthy of worship except Allah’, *Shaykh al-Islaam* Ibn Taymiyyah رحمته الله said such is not a Muslim by consensus (of the scholars) until he utters it. This is because the phrase, ‘I testify’ expresses informing which entails utterance. As such, utterance is a must and merely intending will not suffice nor profit him before Allah until he utters it. The Prophet (ﷺ) told his uncle, Aboo Taalib: “Say”⁽³⁾ and not: ‘believe that there is no deity worthy of worship except Allah.’

His saying: there is no deity (*laa ilaaha*): that is, there is no object of worship. The word *ilaah* means deified. The theological rhetoricians hold that it is *ilaah*, deity, meaning *aalihah*, deities; such that it is a *nomen agentis*. Thus, *laa ilaaha illa Allah* would mean: ‘there is no one capable of creation’ and this is invalid. If this meaning is held, the polytheists whom the Prophet (ﷺ) fought will be regarded as monotheists since they attest to that. Allah the Exalted says:

﴿وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ﴾

3 The reference will come up later.

"And if you ask them who created them, they will surely say: 'Allah'." (Az-Zukhruf: 87).

He also said:

﴿وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ﴾

"And verily, if you should ask them who created the heavens and the earth, they will say: 'Allah'." (Az-Zumar: 38).

If it is said: Why is it said: there is no deity other than Allah whereas the idolaters worship idols?!

I will respond that: they worship them without right. So even if they refer to them as deities, their deification is wrong; they are deserving of been worshipped. Thus, when calamity afflicts them, they have recourse to Allah the Exalted and worship him sincerely. Therefore they (i.e. the deities) are not deserving of been called deities. They worship them but confess that they only do that so that they help them get closer to Allah. So, they make them means and path. With this understanding, we will have no problems with the saying of the Prophets - عليهم السلام - to their people:

﴿يَقَوْمُ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ﴾

"O my people! Worship Allah, you have no other God save Him." (Al-A'raaf: 59) since these gods (they have and worship) are not deserving of been worshiped; rather, The Deity who is actually worthy of worship is Allah - Glorified is He and most Exalted.

His saying: *laa ilaaha illa Allah*: is negation of the right of being worshipped for other than Allah, and establishing such for Allah. Therefore, the expression is restrictive.



They both also reported from Sahl bin Sa'd (رضي الله عنه) that the Prophet (ﷺ) said on the day of the Khaybar expedition, "I shall give the flag tomorrow to a man who loves Allah and His Messenger and whom Allah and His messenger also love. Allah will grant victory from his hands." People spent that night talking about whom it will be given to. When they woke up, they went to the Messenger of Allah (ﷺ) early in the morning with each of them hoping that it will be given to him. He then asked, "Where is 'Alee bin Abee Taalib?" He was told that he

was complaining of pains in his eyes. So, they sent for him and he was brought. He (ﷺ) spat into his eyes and he was healed as if he had never suffered any pain. He (ﷺ) then handed over the flag to him and said, "Proceed slowly until you get to their area. Then invite them to Islam and tell them what is obligatory on them in it of the rights of Allah the Exalted. For by Allah! That Allah guides a person through you is better for you than a red camel."⁽¹⁾

COMMENTARY

His saying: I shall give: this sentence is being stressed with three elements of emphasis: a concealed article of oath, letters *laam* and *noon* such that it fully means: 'By Allah! I shall give'.

His saying: the flag: is called *ar-raayah* (in the Arabic) because it is seen. It is what the commander uses to indicate where he is. The word, *al-liwaa'* is said to also mean *ar-raayah* (flag). It is also said that it is: something whose top is rolled or that entirely rolled. Thus, the difference between them is: the *raayah* is waved, not rolled, while the *liwaa'* is rolled either at its top or entirely but they are both used as indicators and are as such referred to as '*alam* (signs).

His saying: *gadan* (tomorrow): he meant by that, the day after today while *ams*, yesterday, refers to the day before today. Basically, *al-gadd* means the day that follows today while *al-ams* refers to the day that today followed. *Gadd* could mean the day further than that. Allah the Exalted says:

﴿وَلَنَنْظُرَنَّ مَا فَدَمَتْ يَدَاكَ﴾

"And let every soul look to that which he sends-on before for the morrow" (*Hashr*: 18) i.e. the Day of Resurrection.

Similarly, *ams* could be used for days beyond that; that is, the days further before yesterday.

His saying: who loves Allah and His Messenger and whom Allah and His messenger also love: He affirmed the attribute of love for Allah from the two angles: that is, Allah the Exalted Loves and is Loved. The Deniers deny this attribute. They say: what is meant with the Allah's love for a person is His rewarding him or His intention

1 Reported by Al-Bukhaaree (Book of Military Expeditions, Chapter of Khaybar Expedition; 3/134) and Muslim (Book of the Virtues of the Companions, Chapter of the Virtue of 'Alee; 4/1872)

to reward him and the meaning of the servant's love for Allah is his love for His reward. This is perversion statement from its apparent meaning contrary to the consensus of the pious predecessors among the companions, their successors and the guided scholars after them.

Allah's attribute of Love is well-established with Him and is from His action-related Attributes. Every Attribute of Allah with a *sabab* (cause) is from His Action-related Attributes. Love has cause; Allah may hate a person at a particular time and love him at another time owing to a specific cause.

His saying: from his hands: i.e. Allah will give victory over Khaybar through him. This contains good news of divine help.

His saying: talking about: i.e. they got engrossed in it. The phrase, talking about expresses what they spent the night doing.

His saying: they went to the Messenger of Allah (ﷺ) early in the morning: i.e. they went early to him in the morning, with each of them expecting to be given, to attain Allah's love and the Messenger's.

His saying: He then asked, 'Where is 'Alee bin Abee Taalib?' The speaker was the Messenger (ﷺ).

His saying: He was complaining of pains in his eyes: That is, he feels pain in them. However, he was complaining to Allah because he took ill in his eyes.

His saying: So, they sent for him: By the order of the Messenger (ﷺ).

His saying: and he was brought: As if he – may Allah be pleased with him – could not see because his statement, he was brought, means 'he was lead.'

His saying: as if he had never suffered any pain: That is, without leaving behind any red traces or any other thing.

His saying: he was healed: This from Allah's signs pointing to His Ability and the truthfulness of His Prophet (ﷺ). This is among the virtue of the Leader of the Faithfuls, Alee bin Abee Taalib (عليه السلام): that he loves Allah and His Messenger, and that Allah and His Messenger also love him since the Prophet (ﷺ) selected him amongst other companions.

His saying: Proceed slowly: i.e. take your time, taken from *risl an-Naaqat* meaning, its milk is taken gradually. However, it is used to say,

'go with ease' owing to the dangerous circumstance; the Kameen tribe is feared and the Jews are wicked and treacherous.

His saying: until you get to their area: i.e. near and around them. The Prophet (ﷺ) would say: "Whenever we pass the night in a people's area, evil is the morn for the warned."⁽¹⁾ This if we were to be in the situation the Messenger (ﷺ) was along with his companions. But if we are partisan; even if we camp in their midst they may stand up and we will be overwhelmed!

His saying: Then invite them: That is, the people of Khaybar. To Islaam: i.e. submission to Allah.

His saying: tell them what is obligatory on them: that is, just inviting to Islaam does not suffice; he should also inform them of what is compulsory for them so that they would understand it and stick to them. However, it should be in the sequence contained in the hadeeth of Mu'aadh's mission.

One becomes unclear regarding this matter: should he tell them what is obligatory on them of Allah's rights in Islaam before they accept Islaam or he should after their acceptance? If we consider the apparent thing in the hadeeth of Mu'aadh and Sahl, we would say: the preferred thing is for him to invite to Islaam, and after they accept Islaam, he should tell them. But if we consider the situation of the people today; they do not accept Islaam out of conviction. He may accept Islaam and when you tell him, he may retract.

We would say: they should be informed first about what is obligatory on them from the rights of Allah in it so that they do not apostatize from Islaam after telling them their obligations. In that case, it will be obligatory to execute them (if they apostatize) because they are apostates. We may also say that: leave the issue to the prevailing situation and the desired benefits to determine what to do first before the other.

His saying: That Allah guides: the letter, *laam* (in *li-an*) occurs as a response to the oath. The particle *ani*, with a *fathah* sign on the *hamzah* is in the infinitive. The word *yahdee* was changed by the infinitive, becoming the subject. The word, *khayr* (better) is the predicate; such as Allah's saying:

1 From the hadeeth of Anas (رضي الله عنه) reported by Al-Bukhaaree (Book of *Salaah*, Chapter of What is Mentioned Regarding the Thigh; 1/139).

﴿وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ﴾

“And that you fast is better for you.” (Al-Baqarah: 184).

His saying: ‘red camel’, the word ‘humr’ is the plural form of the word ‘ahmar’ (red colour) but if it is read: ‘humur’, it is the plural word for ‘himaar’ (donkey). The first meaning is intended here.

He mentioned the red camel because the Arabs so much admire it as it is the most valuable and precious camels to them.

His saying: ‘That Allah guides someone through you’, he did not say: ‘that you guide...’ since the One Who guides is Allah. The guidance meant here is that of success from Allah and been shown the way.

Is the guidance referred to that from disbelief to Islam, or it includes all forms of guidance?

We say: it was addressed to a people he was going to invite to Islam.

Should we say that the circumstance demonstrates restriction, and that the one in whose hands an individual gets guided about a subsidiary issue of the religion will not get that reward based on circumstantial evidencing since Alee was sent to unbelievers to invite them to Islam? Allah knows best.



Important Matters:

First: Invitation to Allah is the way of those who follow the Messenger of Allah (ﷺ).

Second: Exhortation on sincerity; because for many of the people, if they would call, they invite to themselves.

Third: That sure knowledge is from the obligations.

Fourth: From the proofs of perfect *Tawheed* is that one holds Allah the Exalted far above any comparison.

Fifth: From the ugliness of *Shirk* is that it involves comparing Allah (with His creatures).

Sixth: And is one of the most important – distancing the Muslim from the Idolaters so that he does not become amongst them even if he does not commit *Shirk*.

Seventh: That *Tawheed* is the first obligation.

Eighth: That he should start with it before anything else; even

Salaah.

Ninth: That the meaning of: 'that they should declare Allah's oneness' is in the meaning of the testimony that: *laa ilaha illa Allah* (there is no deity worthy of worship except Allah).

Tenth: That a person may be one of the people of the Book without knowing it (i.e. the statement: *laa ilaha illa Allah*) or that may be aware of it and not act upon it.

Eleventh: Exhortation towards teaching in piecemeal.

Twelfth: Starting with the most important and then, the next in importance.

Thirteenth: How Zakat is given.

Fourteenth: The scholar should explain ambiguities to the student.

Fifteenth: Prohibition of tampering with people's wealth.

Sixteenth: Avoiding the curse of the wronged.

Seventeenth: Information that it (i.e. the curse) is not obstructed.

Eighteenth: From the proofs of *Tawheed* is what befell the leader of the Prophets (ﷺ) and the leading beloved servants of Allah of difficulty, hunger and trials.

Nineteenth: His statement: "I shall give the flag to a man..." is one of the signs of prophethood.

Twentieth: His spitting – peace and blessings be upon him - into his eyes is also one of its signs.

Twenty-first: The excellence of Alee (عليه السلام).

Twenty-second: The excellence of the companions for their gathering that night and being busy from talking about the glad tidings of the conquest.

Twenty-third: Belief in Preordainment since it (i.e. the banner) came to the one who had not striven for it and its been kept from the one who strove for it.

Twenty-fourth: The mannerliness in his saying: 'proceed slowly'.

Twenty-fifth: that inviting to Islam comes before fighting.

Twenty-sixth: It is legitimate vis-à-vis those who had been invited previously and even fought.

Twenty-seventh: Invitation should be with wisdom based on his

saying: "...and tell them what is obligatory on them."

Twenty-eight: Knowing Allah's rights in Islam.

Twenty-ninth: The reward of the one from whose hands a single person becomes guided.

Thirtieth: Swearing while giving religious verdicts.

COMMENTARY

Important Matters:

The first - : Invitation to Allah is the way of those who follow the Messenger of Allah (ﷺ). This is derived from His saying – The Exalted:

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَنَ اللَّهِ وَمَا أَنَا

مِنَ الْمُشْرِكِينَ﴾

"Say (O Muhammad): 'This is My Way; I invite unto Allâh (i.e. to the Oneness of Allâh) with sure knowledge, I and Whosoever follows Me (also must invite others to Allâh i.e to the Oneness of Allâh) with sure knowledge. And glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers In the Oneness of Allâh; those who Worship others along with Allâh or set up rivals or partners to Allâh).'" (Yoosuf: 108).

It will be more encompassing and eloquent considering the verse to say that, "Invitation to Allah is the way of the messengers – الرسل - and their followers."

The second matter: Exhortation towards sincerity taken from His saying: 'I invite unto Allah' and that is why he said, "because for many of the people, if they would call, they invite to themselves." The one who truly calls to Allah is the one who only intends to establish Allah's religion while the one who calls to himself is the one who wills that his saying – whether right or wrong - be accepted.

The third matter: That sure knowledge is from the obligations. It is deduced from His saying: "I invite unto Allah upon sure knowledge". That sure knowledge is from the obligations stems from the fact that the caller must have knowledge of what he calls to, and Da'wah is obligatory. Therefore, the knowledge of that is also obligatory.

The fourth matter – From the proofs of perfect *Tawheed* is that one holds Allah the Exalted far above any comparison: This is derived from His saying: “*Glory be to Allah and I am not of the idolaters*”. The phrase, ‘*Subhanallaah*’ (glory be to Allah) is proof that He is One owing to His perfection.

What is the meaning of *al-Masabbah* (comparison)? That is, the comparing the Creator to the creature; since comparing the perfect with the defective renders the perfect defective.

A poet said:

Don't you see that the sword is under-estimated
When it is said: the sword cuts more than a stick.

The fifth matter: From the ugliness of *Shirk* is that it involves comparing Allah (with His creatures); this is taken from His saying: “*and I am not of the idolaters*” after saying: “*Glory be to Allah*”.

The sixth matter: And is one of the most important – distancing the Muslim from the Idolaters so that he does not become amongst them even if he does not commit *Shirk* based on Allah's saying the Exalted: “*and I am not of the idolaters*”. He did not say: “I am an Idolater” because if he should be amongst them, even if he is not an idolater, he will be apparently with them. Thus, Allah said to the angels:

﴿اَسْجُدُوا لِآدَمَ فَسَجَدُوا اِلَّا اِبْلِسَ﴾

“Prostrate yourself before Aadam, they fell prostrate, all save Iblees” (*Baqarah: 34*); the address was to him and them.

The seventh matter: That *Tawheed* is the first obligation; taken from his saying: “so, invite them first to the testimony that there is no deity worthy of worship in truth except Allah”. In another version, it reads; “That they should worship Allah alone”. Some scholars have said that the first obligation is “Meditation”; but the correct position is that *Tawheed* is the first obligation because knowing the Lord is pointed to by natural instincts.

The eighth matter: That he should start with it before anything else; taken from his saying, “invite them to Islam and tell them what is obligatory on them in it of the rights of Allah the Exalted.”

The ninth matter: That the meaning of, “that they should worship Allah alone” is in the meaning of the testimony: *laa ilaha illa Allah*

(there is no deity worthy of worship except Allah); deduced from the expression of the companion in one of the versions 'the testimony that there is no deity worthy of worship except Allah' and in another, he said, 'that they should worship Allah alone'.

The tenth matter: That a person may be one of the people of the Book without knowing it or that he may be aware of it and not act upon it. What he means by his saying: 'without knowing it or that he may be aware of it' is the testimony that: *laa ilaaha illa Allah* (there is no deity worthy of worship except Allah). And it is deduced from his saying, 'the first thing you should invite them to should be: the testimony that *laa ilaaha illa Allah* (there is no deity worthy of worship except Allah)' since if they had known *laa 'ilaaha illa Allah* and acted upon it, they would not need to be invited to it.

The eleventh matter: Exhortation towards teaching in piecemeals; taken from his statement (ﷺ) to Mu'aadh (رضي الله عنه): 'invite them to worship Allah alone. If they follow you in that, then teach them that Allah has made obligatory on them...' to the end of the hadeeth.

The twelfth matter: Starting with the most important, then the next in importance; deduced from his order – peace and blessings be upon him – to Mu'aadh to firstly invite to *Tawheed*, and then, the *Salaah* followed by *Zakaah*.

The thirteenth matter: How *Zakaah* is given; taken from his saying, 'and given to the poor among them'.

The fourteenth matter: The scholar should explain ambiguities to the student. The meaning of 'ambiguity' here is, aspects of knowledge that are unclear; that is, of which he is ignorant. This is derived from his saying, Allah has made compulsory on them charity, to be taken from the rich among them and given to the poor among them. So, he explained that this charity is to be taken from the rich and that its receivers are the poor.

The fifteenth matter: Prohibition of tampering with people's wealth; derived from his saying, 'you should be careful with their valuables' the word, *Iyyaaka*, (be careful) expresses warning, and to be warned (against a thing) necessitates its prohibition.

The sixteenth matter: Avoiding the curse of the wronged. It is taken from his saying, 'and be fearful of the curse of the wronged'.

The seventeenth matter: Information that it (i.e. the curse) is not

obstructed; derived from his saying, 'because there is no barrier between it and Allah'. So, he connected exhortation or warning with the rulings (of the *Sharee'ah*) such that the exhortation prompts the mind while the warning restrains and keeps him from it. This is according to his saying, 'and be fearful of the curse of the wronged'. The soul may not keep off from it but when it is said: 'because there is no barrier between it and Allah', it fears and hates it.

The eighteenth matter: From the proofs of *Tawheed* is what befell the leader of the Prophets (ﷺ) and the leading beloved servants of Allah of difficulty, hunger and trials. Apparently, that the author (رحمہ اللہ) was referring to the story of Khaybar owing to the severe hunger that it experienced during the time of the Prophet (ﷺ) to the extent that they ate donkey meat and garlic.⁽¹⁾ As for the trials, it is in reference to what happened during the caliphate of Alee (رضی اللہ عنہ). As regards the difficulty, it is clear. The reason why those are from the proofs of *Tawheed* is that, being patient and persevering in the face of these things demonstrates an individual's sincerity in his *Tawheed* and that his goal is Allah and for that reason, he was patient over the difficulties.

The nineteenth matter: His statement: "I shall give the flag to a man..." is one of the signs of prophethood because it actually happened. Thus, Alee (رضی اللہ عنہ) truly loves Allah and His Prophet, and Allah and His prophet love him too.

The twentieth matter: His spitting – peace and blessings be upon him - into his eyes is also one of its signs; owing to his spitting into his eyes and he got healed as if he had never suffered any pains.

The twenty-first matter: The excellence of Alee (رضی اللہ عنہ); this is clear because he loves Allah and His Prophet, and Allah and His Prophet love him too.

The twenty-second matter: The excellence of the companions for their gathering that night and being busy away from the glad tidings of the conquest for the fact that they busied themselves with trying to find out the one who loves Allah and His Prophet, and that Allah and

1 Consuming the flesh of donkey is contained in the hadeeth of Salamah bin Akwa' as reported by Al-Bukhaaree (Book Of Military Expeditions, Chapter of The Expedition of Khaybar; 3/135) and Muslim (Book of Jihaad, Chapter of The Expedition Of Khaybar; 3/1427). While the eating of garlic is reported by Al-Bukhaaree (in the previously mentioned Chapter and Section; 3/128) from the hadeeth of Ibn Umar (tmaa).

His Prophet love and not the gladdtidings of the conquest.

The twenty-third matter: Belief in Preordainment since it (i.e. the banner) came to the one who had not striven for it and its been kept from the one who strove for it owing to the fact that the companions (رضي الله عنهم) went early in the morning to the messenger of Allah (ﷺ) with everyone hoping to be given (the flag) but none of them was given. However, Alee bin Abee Taalib (رضي الله عنه) was sick and could not vie for it, yet he was given the flag.

The twenty-fourth matter: The mannerliness in his saying: 'proceed slowly'; and that is from the perspective that he ordered him to be at ease and hasty.

The twenty-fifth matter: That inviting to Islam comes before fighting; based on his statement, 'When you get to their area, invite them to Islam.'

The twenty-sixth matter: It (i.e. fighting) is legitimate vis-à-vis those who had been invited previously and even fought.

The twenty-seventh matter: Invitation should be with wisdom based on his saying: "...and tell them what is obligatory on them; since it is from wisdom that the invitation is completed by first telling them about Islam and then, telling them the obligations upon him from Allah's rights. It does not suffice that you introduce Islam to him since he may or may not act upon it. Infact, he has to be given attention so that he does not return to disbelief.

The twenty-eight matter: Knowing Allah's rights in Islam taken from his saying, '...and tell them what is obligatory on them in it of the rights of Allah the Exalted.'

The twenty-ninth matter: The reward of the one from whose hands a single person becomes guided; based on his statement, 'That Allah guides a person through you is better for you than a red camel'. That is, it is better for you than all that is desired in this world. The meaning is not as some put it, 'it is better for you than for you to give a red camel in charity'.

The thirtieth matter: Swearing while giving religious verdicts; so, the Prophet (ﷺ) swore while he was not requested to do so. The point in that is to exhort him being a means of Allah's guidance and stress it.

However, it is not right to swear while giving religious verdicts except due to a benefit or advantage because the listener may feel that

the legal authority would not have sworn if not for some doubts he had.

Imaam Ahmad rah would sometimes say in his responses, "By Allah!" Allah ordered His Prophet (ﷺ) to swear on three occasions in the Qur'aan:

In His saying the Exalted:

﴿وَيَسْتَفْتُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ﴾

"And they asked you to inform them (saying): is it true? Say: Yea, by my Lord, verily it is true." (Yoonus: 53).

Also in His saying the Exalted:

﴿زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُعْرَأَ قُلْ بَلَى وَرَبِّي لَتُعَنَّ﴾

"Those who disbelieve assert that they would not be raised again. Say (unto them O Muhammad): Yea, verily, by my Lord! You will be raised again." (Taghaabun: 8).

Likewise in His statement:

﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَى وَرَبِّي لَتَأْتِيَنَّكُمْ﴾

"Those who disbelieve say: 'The hour will never come to us', Say: 'Nay, by my Lord, but it is coming unto you surely...'" (Saba': 3)

So if there is an advantage in swearing whether ordinarily or in response to a question, such is allowed and in certain instances infact, it may be required.



EXPLANATION OF

Tawheed &

THE TESTIMONY THAT:

Laa Ilaaha Illa Allah

His saying the Exalted:

﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ﴾

“Those whom they call upon [like ‘Iesa (Jesus) son of Maryam (Mary), ‘Uzair (Ezra), angels] desire (for themselves) means of access to their Lord (Allah), as to which of them should be the nearest...” (Israa’: 57).

COMMENTARY

At-Tafseer (explanation) means: to disclose and clarify, taken from their saying, ‘the fruit *fasarat* (brings out) its shell’, and as someone would say, ‘*Fasartu* (I removed) my clothing and what was behind it was revealed’. From that also is (the expression), *Tafseer al-Qur’aan al-Adheem* (explanation of the glorious Qur’aan).

As for *Tawheed*, its definition had preceded.⁽¹⁾ Here, it means the belief that Allah is One having the sole right to be worshipped.

His saying: And the testimony that: *Laa ilaaha illa Allah* (there is no deity worthy of worship except Allah) is connected to *Tawheed*; meaning, ‘and the explanation of the testimony that: *Laa ilaaha illa Allah* (there is no deity worthy of worship except Allah)’. This conjunction is from the aspects of connecting two synonyms since *Tawheed* is essentially, testifying that *laa illaha illa Allah*.

This chapter is important because, after the previous discussion about *Tawheed*, its virtues and invitation to it, as if the mind now seeks to know the explanation of what *Tawheed* – about which these titles: Its Obligation, Virtues, Invitation were given - is. Thus, this chapter is given as response: Explanation of *Tawheed*.

The author ﷺ mentioned five verses:

The first: His saying the Exalted: *ulaa-ika* (those). *Ulaai* is the

1 See page 10

subject and *Al-ladheena* is a relative pronoun, its apposition.

“Whom they call” connects the relative pronoun.

The sentence, “they desire” is the predicate to the subject. That is, those whom those people call themselves seek the nearest means of approach to their Lord. Why then should you call upon them while they themselves are in need and want?! This is real foolishness! This applies to all to whom people call while they themselves call (on Allah) such as ‘Eesaa bin Maryam, the angels, the friends of Allah and the righteous. As for the trees and stones, they do not come under the verse.

Those you regard as masters beside Allah can neither remove harm for you nor deflect it from one place to another because they themselves supplicate and seek the nearest means of access to their Lord. Allah the Exalted said concerning those unto whom others call:

﴿وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ﴿١٣﴾ إِنَّ تَدْعُوهُمْ لَا يَسْمَعُوا دَعَاءَكُمْ وَلَا يَسْتَجِيبُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بَشِرِكِكُمْ وَلَا يَنْتَفِكُ مِنْ خَيْرٍ ﴿١٤﴾﴾

“And those, whom You invoke or call upon instead of him, own not even a Qitmîr (the thin membrane over the datestone). If You invoke (or call upon) them, they hear not Your call, and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown Your worshipping them. and none can Inform You (O Muhammad (ﷺ)) like Him who is the AllKnower (of each and everything).” (Faatir: 13-14).

His saying: “you invoke” that is, supplication by way of request such as those who call on Alee during difficulties and the one who calls unto the Prophet (ﷺ) saying:

O most eminent among creation! I do not have any other to resort to Other than you to unravel general calamities.

It may also be the supplication by way of worship such as the one who humbles himself before them with offerings, oaths, bowing and prostrations!

His saying: “they desire” that is, they seek.

His saying: “means of access”, that is, what will bring them to Allah.

Meaning, they seek means to Allah - Glorious is He the Exalted - which of it is nearest to Allah. Likewise, they hope for His mercy and fear His punishment.

The relevance of the verse to the chapter heading: Explanation of *Tawheed* and the Testimony that: *laa ilaaha illa Allah*.

Tawheed includes staying clear from *Shirk* by not calling upon anyone with Allah; not a near angel nor a sent prophet. Therefore, those who call upon angels and prophets have not stayed clear from *Shirk*. They rather engage in it. It is surprising that they call on those whom are themselves in need of what will bring them closer to Allah The Exalted. They are themselves dependent on Allah; how then can they profit others?!



And His saying:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ ﴿٦٧﴾ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ﴾

“And (remember) when Ibrahîm (Abraham) said to his father and his people: “Verily, I am innocent of what You worship, except Him (i.e. I Worship none but Allâh Alone) who did create Me, and Verily, He will Guide me.” (Zukhruf: 26-27).

COMMENTARY

The second and third verses: “And (remember) when Ibrahîm (Abraham) said to his father and his people...” to the end of the two verses.

His saying: *baraa* on the inflection; *fa'aal*. It is an adjectival from the word *tabarru'* (meaning, to avoid). That is, ‘I am staying completely clear from whatever you worship besides the One Who created me. Ibraaheem ﷺ is strong regarding Allah; so he proclaimed that to his father and people. His father was Azar.⁽¹⁾

His saying: “*you worship*”; worship here refers to humbling oneself and subservience because there are among his people those who worship idols while others worship the sun, the moon and the stars.

His saying: “*except Him who did create me*”; he combined affirmation and negation. The negation is: “*I am innocent of what you worship*” while the affirmation is in: “*except Him Who did create me*”. It then

1 See page 94.

shows that *Tawheed* is not complete except by disbelieving in all except Allah and believing in Allah alone.

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ﴾

"And he who rejects false deities and believe in Allah has grabbed a firm hand hold..." (Baqarah: 256).

Those people worship Allah and others beside Him since he said, *"except Him Who did created me"* and basic ruling about exclusion – linguistically – is to consider the sentence inclusive except as otherwise proven. He however stayed clear from them.

Likewise, it is found in some Islamic countries, those who may observe the *Salaah*, give *Zakaat*, fast and perform the pilgrimage and yet, they go to graves and bow and prostrate to it. They are infidels and not monotheists! No deed will be accepted from them. This is one of the most pathetic evils with some Muslim communities because disbelief in other than Allah, to them, is nothing important. This is sheer ignorance and laxity on the part of their scholars since a lay man only takes from his teacher. However, some people – and the refuge is with Allah – are scholars of the government and not scholars of the religion.

In the statement of Ibraaheem (عليه السلام): *"except Him Who did created me"*; he did not say, 'except Allah' for two reasons:

First – an indication of the reason for worshiping Allah alone: since He alone made creation, it necessitates that He alone must be worshiped.

Second – a demonstration of the nullity of idol worship: since He has not created you for their worship.

The expression therefore contains the reason for *Tawheed* entailing rejection and affirmation. This is from the perfect eloquence in the expression of Ibraaheem – *alayh as-salaam*.

It is also deduced from the verse that *Tawheed* can not be achieved by worshiping Allah and any other than Him. Rather, it should be made for Allah alone.

In this regard, people fall in three categories:

- 1- Those who worship Allah alone.
- 2- Those who only worship other than Allah.
- 3- Those who worship Allah and other than Him.

Only the first category are monotheists.



And His saying:

﴿ اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَنَهُ

عَمَّا يُشْرِكُونَ ﴿٣١﴾

“They have taken as lords beside Allah their rabbis and their monks and the Messiah son of Mary, when they were bidden to worship only One God. There is no god save Him. Be he glorified from all tat ascribe as partners (unto Him)!” (Tawbah: 31).

COMMENTARY

The fourth verse, His saying:

﴿ اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَنَهُ

عَمَّا يُشْرِكُونَ ﴿٣١﴾

“They have taken as lords beside Allah their rabbis and their monks and the Messiah son of Mary, when they were bidden to worship only One God. There is no god save Him. Be He glorified from all they ascribe as partners (unto Him)!” (Tawbah: 31).

His saying: “their rabbis” the first object of *ittakhadhoo* (they have taken) and the second, *arbaaban* (as lords). That is, those Christians and Jews take their monks and rabbis as lords.

The word, *Ahbaar*, the plural of *habr* (monk), the scholar; the scholar is also referred to as *bahr* (lit. sea) due to his abundant knowledge.

The word *habr* with a *fatha* on the letter, *haa*; and is also read as *hibr*.

His saying the Exalted, “and their monks” that is, the ardent worshippers amongst them.

His saying: *Arbaab*, the plural of *rabb* (lord). That is, they made them

as lords besides Allah. They make the rabbis and monks lords since they obey their orders, flouting the orders of Allah. So, they follow them in disobedience to Allah.

They made their monks as lords by making them friends and protectors whom they worship besides Allah.

His saying: “*besides Allah*”, that is, other than Allah.

His saying: “*and the Messiah son of Mary*” is connected with “*their rabbis*”. That is, they also took the Messiah, son of Mary as lord by their saying: he is as one of the trinity.

His saying: “*except to worship*”; that is, they humble in obedience to Allah alone who created the Messiah, the rabbis, the heavens and the earth.

His saying: “*There is no god save Him*”, that is, there is truly no deity except Him.

His saying: “*Be he glorified*”, Allah is deemed far above that which they associate with Him.

This verse explains *Tawheed* and the testimony: *laa ilaaha illa Allah* from the fact that Allah disapproved them taking their rabbis and monks as lords besides Allah. A full explanation of the verse will come up later from the author.

Those people take the the rabbis as partners to Allah in obedience; each time they order a thing, they obey them whether it agrees with Allah's command or not. Therefore, the explanation of *Tawheed* with *laa ilaaha illa Allah* necessitates that your obedience is to Allah alone. This was why despite his stressing obedience to constituted authority, he (ﷺ) said, “Obedience is only in respect of righteous deeds.”⁽¹⁾

And His saying the Exalted:

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ

رَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ﴾ (١٦٥)

“Yet of mankind are those who take unto themselves object of worship which they set as rivals to Allah, loving them with a

1 From the hadeeth of Alee (ؓ) reported by Al-Bukhaaree (Book Of Military Expeditions, Chapter Of The Military Detachment Of Abdullaah bin Hudhaafah As-Suhamee; 3 /160) and Muslim (Book Of Leadership, Chapter of The Obligation of Obedience To The Leaders in Other than Sins; 3/1469).

love like (that which is due) of Allah (alone). Those who believe are stauncher in their love for Allah, that those who do evil had but known, (on the day) when they behold the doom, that power belongs wholly to Allah and that Allah is severe in punishment.” (Al-Baqarah: 165).

COMMENTARY

The fifth verse:

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ﴾

“Yet of mankind are those who take unto themselves object of worship which they set as rivals to Allah, loving them with a love like (that which is due) of Allah (alone)...” (Al-Baqarah: 165).

His saying: “Yet of mankind...” the article *min* (in the phrase, *mina an-Naas*) expresses a part, and that is evinced by its being suitably replaced by the word, *ba’d* (some). The noun (*an-Naas*) and its governing preposition (*min*) are connected to an omitted particle forming the predicate, advanced; and *man yattakhidhu* (...who take unto themselves) forms the subject (as in a nominal sentence), moved back. That is, who set *andaadan* (rivals) with Allah. Thus, its first object would be *andaadan* (rivals) but moved back, while its second object is the phrase, *min doonillah* (besides Allah), advanced.

His saying: “who take” comes in the singular sense in concord with the article, *man* (who, which also occurs in the singular).

His saying: “loving them”; in the plural form, considering the meaning.

His saying: “rivals”; the plural form of *nidd* (a rival), meaning, ‘a like and equal’. Thus, the Prophet (ﷺ) told the one who said to him, “As Allah wills and you will”, “Do you make me a rival with Allah?! Rather, if Allah alone wills.”⁽¹⁾

His saying: “loving them with a love like (that which is due) of Allah (alone)...”; this is the point of comparison. That is, the rivalry is in terms of love; they love them in a manner due for Allah alone. The exegetes have differed concerning the interpretation of the sentence, ‘love like (that which is due) of Allah’: It is said that: they make their love for the idols equal with love for Allah. Thus, they have in their

1 Referenced earlier (pg 62)

hearts, love for Allah and love for the idols. They also make their love for the idols like love for Allah. As such, the infinitive is attributed to its object; meaning, they love the idols in the manner they love Allah.

It is also said that it means: they love these idols so much as the believers' love for Allah.

However, the context of the verse supports the first interpretation.

His saying: *"Those who believe are stauncher in their love for Allah"*: based on the first opinion, its meaning will be; 'those who believe are stauncher in their love for Allah than the idolaters' love for Allah. This is because the love of the believers is a sincere one, but the love of those involves joining between Allah and their idols! But according to the second opinion, this phrase will mean that: those who believe are stauncher in their love for Allah than those with respect to their idols since the believers' love is established during ease and difficulty based upon authentic proof. Contrary to the idolaters, their love for their idols dwindles away during adversity.

How then do we view a person who loves other than Allah more than his love for Allah?! How do you see an individual who loves other than Allah but does not love Allah?! Such is more loathsome and worse! This is found in many of those who associate themselves to Islam today. They love their *Awliyaa* (beloved masters) more than they love Allah. So, if he were told to 'Swear by Allah', he swears whether upon the truth or falsehood. But for the *Waliyy* (his beloved master) he does not swear with him except when he says the truth!

You find many of them coming to Makkah and Madeenah believing that visitation to the grave of the Messenger (ﷺ) is greater than visitating the House (i.e. the Ka'bah). This is because they feel similar or greater love for the Prophet (ﷺ) in themselves than the love for Allah. And this is *Shirk*! This is because Allah knows that we do not love the Messenger of Allah (ﷺ) except owing to the love of Allah, and the fact that he is the messenger of Allah.

We do not love him because he is Muhammad, the son of Abdullaah, but rather, we love him owing to our love for Allah. Conversely, those people make Allah's love follow their love for the Messenger (ﷺ)- if at all they love Allah. This verse contains a great trial for many Muslim minds today who make other than Allah rivals with Allah in their love.

There are also some others who associate partners with Allah by

loving other than Him, not by way of legitimate worship but in form of the worship mentioned in the hadeeth:⁽¹⁾ the worship of *dirham*, *deenaar*, *khameesah* and velvet-textured clothes! There are those who, if you open their hearts, will find it full of the love of worldly possessions. Even the one comes and prays but while in the mosque, his mind is busy with the things he loves from the worldly things! And this is essentially a form of worship!

If one ruminates over the reason for his been created, he will find out that he was created to worship Allah, and that he is created for the life hereafter, not this abode. This worldly life is only a path a man threads to the hereafter, the abode for which he was created, for which it is obligatory for him to pay attention to working for.

I would wish that someday one ponders about: what have I prepared? What remains for me in this world? What have I achieved? Days pass by but I know not whether I have gotten closer to Allah or further away from Him. Do we examine ourselves regarding this issue? Every sane person has a goal; what is his own goal in life?

In our own case, we seek for knowledge in order to get closer to Allah and educate ourselves and others. Do we act upon any of the issues we learn? In all circumstances, we find our self with much deficiency. When we know an issue, do we invite Allah's servants to it? This issue requires self-examination and as such, there is a great responsibility upon the student of knowledge. much more than handing out the obligatory charity from wealth he must work and act and spread knowledge and awareness in the Muslim *Ummah*. Otherwise, he will deviate from the Allah's path.

Ibn al-Qayyim رحمته الله said: "All affairs move on with love." For example, you will not strive for a thing except that you love it, even the morsel of food you eat, you do not eat it except due to your love for it. Thus, it was said that, "All forms of striving are based on love." Love is the basis for deeds, and as such, joining partners in love is (a way of) association of partners with Allah.

Love has forms:

First – Love for the sake of Allah; this does not negate *Tawheed* it is rather from its perfection. The strongest handhold of *Eemaan* is loving for the sake of Allah and hating for His sake. Loving for

1 Earlier cited (pg. 35).

the sake of Allah is that you love a thing –be it a person or a deed - because Allah loves it. This is from the perfection of *Tawheed*. The one who became obsessed about Laylaa said:

The abodes of Laylaa rule over all abodes I will kiss those behind the walls My heart is not arrested by the love for the walls But love for the residents of the abodes.

Second – Natural love that one must not prefer over the love for Allah. This does not negate the love for Allah; such as loving one's spouse, child and possessions. Thus, when the Prophet (ﷺ) was asked, "Who is the most beloved person to you?" He answered, "Aa'ishah". It was asked further, "Among the men?" He replied, "Her father."⁽¹⁾ Likewise the love for food, drink and clothings.

Third – Loving (a thing) along with Allah which negates the love for Allah. That is when the love for other than Allah is like the love for Allah or greater such that when love for Allah conflicts with that of other than Him, love for other than Allah is given preference. That occurs when he makes that love to rival the love of Allah. So he would prefer it to the love of Allah or equate it with it.

The point of reference in this verse is that: Allah described as idolaters, those who equate love for Allah with love for other than Him, setting up rivals with Allah.



And in the *Saheeh* from the Prophet (ﷺ) that he said, "Whoever says, *laa ilaaha illa Allah* and disbelieves in all that is worshipped besides Allah, his wealth and blood becomes sacred and his accounts are with Allah the Mighty and Sublime."⁽²⁾

The sections that follow explain this titling

COMMENTARY:

His saying: And in the *Saheeh*; the author. did not specify his intent with the term *Saheeh*; is it *Saheeh al-Bukhaaree* or *Saheeh Muslim* or does he mean a *Saheeh* (authentic) hadeeth whether it is contained in

- 1 From the hadeeth of 'Amr bin al-'Aas (رضي الله عنه) reported by Al-Bukhaaree (Book of The Virtues of The Companions, Chapter Concerning The Saying of The Prophet (ﷺ): 'If I will choose a *Khaleel* (bosom friend)...'; 3/9) and Muslim (Book of Virtues, Chapter of The Virtues of Aboo Bakr; 4 /1856).
- 2 Reported by Muslim (Book of *Eemaan*, Chapter of The Order That People Should Be Fought Until They Say *laa ilaha illa Allah*; 1/35).

the two *Saheehs* or in one of them or in other than them. He has no pattern in that upon which the general statement may be understood. Thus, the hadeeth should be checked up in its references. This expression came up in the work of the author in other places but here, it means *Saheeh Muslim*.

His saying: "Whoever says *laa ilaha illa Allah*"; that is, there is no true deity except Allah. The *Lafdh al-Jalaalah* (Word of Greatness, Allah) is an apposition for the concealed pronoun in the predicate. Whoever considers *laa* to function as a definite article would say: it is the predicate (here).

His saying: "...and disbelieves in all that is worshipped besides Allah" that is, in the worship of those worshipped besides Allah. We say that because, 'Eesaa, the son of Maryam, is worshipped besides Allah and we believe in him but not in worshipping him nor because he deserves to be worshipped as He The Exalted says:

﴿وَإِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ ۖ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَإِيمَىٰ إِلَهَيْنِ مِن دُونِ اللَّهِ ۖ قَالَ سُبْحَنَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ ۖ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ۖ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١٧١﴾ مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنِ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۖ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١٧٢﴾﴾

"And (remember) when Allah will Say (on the Day of Resurrection): 'O 'Eesa (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allah?' He will say: 'Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my innerself though I do not know what is in yours. Truly, You, only You, are the AllKnower of all that is hidden and unseen. Never did I say to them aught except what You (Allah) did command me to say: 'Worship Allāh, My Lord and Your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the watcher over them, and You are a witness to all things.'" (Maa'dah: 116-7).

His saying: "and disbelieves in all that is worshipped besides Allah"

is evidence that merely uttering *laa ilaha illa Allah* does not suffice; one must rather disbelieve in the worship of other than Allah. One must also disbelieve in every form of disbelief. So, whoever says *laa ilaha illa Allah* but still views that the Christians and the Jews of today are upon the correct religion is not a Muslim. Such is not a Muslim! Whoever considers the religions as thoughts from which he could choose whichever he desires is not a Muslim. The religions are rather sets of obligated belief from Allah the Mighty and Sublime upon which people are required to live.

This is why it is detestable that some say, 'Islamic thought'; it should rather be said, 'the religion of Islam' or 'the creed of Islam' although it is not wrong to say 'Islamic thinker' because it is an attribute of the particular individual and not of the religion he is upon.

His saying: explain this titling: what is intended by the explanation here is *Tafseel* (elaboration) and *Tarjamah* which is basically an interlingual rendition but generally used by authors to refer to titles and sections. So it would be said, "he titled it such-and-such" meaning, "he made it a section".



Important matters:

It contains the greatest and the most significant issues: Explanation of *Tawheed* and the testimony which he explained with clear facts, such as:

- The verse of *Soorah al-Israa*: he explicated the refutation of the idolaters in it, those who call upon the righteous. It clearly states that it is major *Shirk*.
- The verse in *Baraa*: he stated in it that the people of the Book consider their rabbis and monks as lords besides Allah. He explained that they were only told to worship One God, along with the fact that its meaning (i.e. of their taking their rabbis and monks as lords) without any ambiguity is obedience to scholars and devotees in sin and not that they supplicated to them.
- From that also is the statement of al-Khaleel - ﷺ - to the disbelievers:

﴿إِنِّي بَرَاءٌ مِّمَّا تَعْبُدُونَ ﴿٥٨﴾ إِلَّا إِلَٰهِيَ فَطَرَنِي﴾

"I am innocent of what You worship, except Him (i.e. I Worship none but Allâh Alone) who did create Me..."

So, he exempted His Lord from what they worship. He – Glorious is He – also mentioned that this shunning and support is the meaning of the testimony that *laa ilaha illa Allah*. He said,

﴿وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ. لَعَلَّهُمْ يَرْجِعُونَ﴾

"And he made it (i.e. Lâ ilâha ill-Allah) a Word lasting among his offspring (True Monotheism), that they may turn back (i.e. to repent to Allâh or receive admonition)." (Az-Zukhruf: 28)

- From that also is the verse in *al-Baqarah* about the disbelievers about whom Allah said:

﴿وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ﴾

"And they will never get out of the Fire." (Al-Baqarah: 167)

And he mentioned that they (i.e. the disbelievers) love the rivals they set up with Allah as they should love Allah alone proving that they greatly love Allah but that does not make them Muslims. How about the one who love the rival more than Allah?! How about the one who loves the rival alone and does not love Allah at all?!

Likewise his saying – ﴿ – "Whoever says *laa ilaha illa Allah* while disbelieving in all that is worshipped besides Allah, his wealth and blood becomes inviolable and his account is with Allah." This is from the best explanations of *laa ilaaha illa Allah* because he did not mention uttering it as sufficient for the sanctification of blood and wealth; not even just knowing its meaning and then uttering it or affirming it (suffices). In fact, that he supplicates only to Allah alone and He has not any partner is not sufficient. His blood and wealth is not sacrosanct unless he adds disbelief in all that is worshipped besides Allah.

If he doubts or holds back, his blood and wealth are still not inviolable. How great and significant then is this issue! How perfect is this exposition! What a strong and clearcut evidence for an advocate!

COMMENTARY

His saying: It contains the greatest and the most significant issues: Explanation of *Tawheed*: The explanation of *Tawheed* is that it must

include two things:

First - Negating the right to be worshipped for any other than Allah – the Mighty and Sublime.

Second – Affirming the right to be worshipped for Allah alone.

Establishing *Tawheed* must involve Negation and Affirmation since *Tawheed* is to make something one in creed and deed, and that must involve affirmation and negation. If you say, 'Zayd is standing', you have established that he is standing but you have not said he is the only one standing. But if you say, 'No one is standing except Zayd', you have established that he is standing and that he is the only doing so.

So, if you say, 'Allah is a deity', you have affirmed His right to be worshipped but you have not negated it for other than Him.

His saying: the explanation of the testimony: The testimony is the expression of what one is certain about in his heart. So, the statement, 'I testify that there is no deity worthy of worship except Allah' means, I utter with my tongue, expressing the certainty in my heart that 'there is no deity worthy of worship except Allah'.

His saying: such as the verse of *Soorah al-Israa* it is the saying of Allah:

﴿أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ﴾

"those unto whom they cry seek the way of approach unto their Lord, which of them shall be the nearest..." (Israa: 57).

He refuted therein the idolaters, those who supplicate to the righteous, and stated that it is major *Shirk* since supplication is worship. Allah the Exalted said:

﴿ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ

﴿دَاخِرِينَ﴾

"And your Lord had said: pray unto me and I will hear your prayer. Surely, those who shun my worship will enter hell, disgraced" (Ghaafir: 60).

So, it proves that supplication is worship because the end of the statement gives the reason for its first part. Thus, whoever supplicates to any other than Allah - dead or living – commits major *Shirk*. Asking

the creatures has three categories:

First – Permissible: this is when you ask a creature for a thing attainable through something known and feasible. This is not regarded as supplication by way of worship. It is rather from the permissible matters. He (ﷺ) said, “And when he invites you, accept his invitation.”⁽¹⁾

Second – Calling upon a creature - dead or living - concerning what Allah alone can do. This is a major *Shirk* because you made him a rival with Allah regarding something Allah alone can do. For example, (to say), “O so-and-so! What is in the womb of my wife should be a male.”

Third – To call a dead creature who cannot even respond with through any known means. This is also major *Shirk* since he would only called such a creature after believing that he has some covert abilities in the universe.

His saying: Likewise the verse in *Baraa*: he stated in it that the people of the Book consider their rabbis and monks as lords besides Allah, this *Shirk* pertaining to obedience, more connected to *Tawheed ar-Ruboobiyyah* than *al-Uloohiyyah* because, rule - whether of legislations or existence - belong to Allah the Exalted. It is from the perfection of His *Ruboobiyyah*. He the Exalted says:

﴿وَمَا اخْلَقْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ﴾

“And in whatsoever you differ, the verdict belongs to Allah.”
(*Shooraa*: 10).

He the Exalted also said:

﴿وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ﴾

“...and His is the command and unto Him you will all be brought back.” (*Qasas*: 70).

The Shaykh رحمه الله regarded the *Shirk* pertaining to obedience as Major but this has some elaborations which will be mentioned – Allah willing - in the Chapter on: He Who Follows the Leaders and Scholars to Allow What Allah Has Prohibited or Vise-Versa.

His saying: From that also is the statement of al-Khaleel – peace be

1 From the hadeeth of Aboo Hurayrah (رضي الله عنه) reported by Muslim (Book of Greetings, Chapter on From The Rights of a Muslim Over Another is Response to Greetings of *Salaam*; 4/1704)

upon him – to the disbelievers:

﴿إِنِّي بَرَاءٌ مِّمَّا تَعْبُدُونَ ﴿٦﴾ إِلَّا الَّذِي فَطَرَنِي﴾

"I am innocent of what You worship, except Him (i.e. I Worship none but Allâh Alone) who did create Me..."

So, he exempted His Lord from what they worship. This shows that *Tawheed* must include negation and affirmation: shunning (the worship of) other than Allah and making worship sincerely for Allah alone.

He – Glorious is He – also mentioned that this shunning and support is the meaning of the testimony that *laa ilaha illa Allah*. He said,

﴿وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ﴾

"And he made it a Word lasting among his offspring (True Monotheism), that they may turn back (i.e. to repent to Allâh or receive admonition)." (Az-Zukhruf: 28)

That word is *laa ilaha illa Allah*. So, the meaning of His saying:

﴿إِنِّي بَرَاءٌ مِّمَّا تَعْبُدُونَ ﴿٦﴾ إِلَّا الَّذِي فَطَرَنِي﴾

"I am innocent of what you worship. Save Him Who did created me" is laa ilaha illa Allah.

His saying: From that also is the verse in *al-Baqarah* about the disbelievers about whom Allah said:

﴿وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ﴾

"And they will never get out of the Fire." (Al-Baqarah: 167)

So Allah made loving from the aspects of *Shirk* if he loves a thing other than Allah as he loves Allah. So, he would have joined partners with Allah as relates to love. Thus, love for Allah should be pure, no one should share in it with Him; not even the love of the Messenger (ﷺ). If he were not a Messenger, obedience to him would not have been obligatory. Likewise loving him; it would have been as we love every other believer, and no one has been prohibited from loving any other than Allah. In fact, he may love anything that is allowed for him to love such as the children, spouse, but he must not make that as his love for Allah.

The author said: How about the one who loves the rival more than Allah?! How about the one who loves the rival alone and does not love Allah at all?!

There are four categories:

First - to love Allah more than any other than Him; this is *Tawheed*.
Second - to love other than Allah like the love for Allah; this is *Shirk*.

Third - to love other than Allah more than Allah; this is worse than the one before it.

Fourth - to love other than Allah without any love for Allah in his heart - the Exalted; this is most serious and wicked.

Love has causes and things connected to it; and it differs with respect to what is connected to it. Likewise, happiness differs with respect to the things connected to it and its causes. When someone gets delighted with music, it is not like his delight the remembrance of Allah.

Even, the forms of love differ. One would love his father and son differently; he would love Allah and his son also differently; even though love in the two cases differs. All abstract issues such as love, happiness and sadness differ with respect to the things connected to them and their causes. Some more explanations will be given on this matter - Allah willing - at the saying of the author about the verse:

﴿وَمِنْ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا﴾

"Yet of mankind are those who take unto themselves object of worship which they set as rivals to Allah." (Al-Baqarah:165).

His saying: Likewise his saying - peace and blessings be upon him - "Whoever says *laa ilaha illa Allah...* (to the end of the hadeeth). Thus, one must disbelieve in all that is worshipped except Allah and believe in Allah the Exalted:

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى﴾

"And he who rejects false deities and believes in Allah has grasped a firm hand hold." (Baqarah: 256).

His saying: and disbelieves in all that is worshipped besides Allah: that is, disbelief in idols; he must loathe that worshipping them is right. So, it would not suffice to say *laa ilaha illa Allah* and that, 'I will

not worship any idol'. One must add that, 'I disbelieve in the idols that are worshipped besides Allah and in their been worshipped. For example, it does not suffice to say, '*laa ilaaha illa Allah* and I will not worship *Laat* and *Uzzaa*' but rather, he must disbelieve in them and hold that, 'their been worshipped is not right' otherwise, he would be affirming.

Whoever is pleased with Christianity as a religion with which Allah is worshipped is a disbeliever because if he equates any other religion with Islam he has belied Allah's saying:

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ﴾

"And whosoever seeks as religion other than Islaam, it will not be accepted from him..." (Aali-Imraan: 85).

Thus, he becomes apostate. This makes us understand the great calamity that has afflicted the Muslims today due to their interactions with the Christians. The Christians call to their religion day and night but the Muslims make no moves. Worse still, some Muslims who really know nothing in Islam mellow out to those people:

﴿وَدُّوا لَوْ نَدَّهْنُ فَيَدَّهِنُوا﴾

"They wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you." (Qalam: 9).

This is from the trials that have befallen the Muslims today and brought them the level of disgrace they suffer.

SHIRK INCLUDES

WEARING AMULET, CHARM &

THE LIKES TO REMOVE OR

PREVENT AFFLICTION

COMMENTARY

His saying: From *Shirk: min* (in the Arabic) expresses a part; that is, this is part of *Shirk* and not all of *Shirk*. (The word), *Shirk*, is a generic noun which entails the major and the minor forms but wearing these things may be minor or major based on the belief of the person wearing it.

To dress in these things is from *Shirk* because, whoever establishes a means not approved of by Allah through legislation or reality has made himself a partner with Allah. For example, the recitation of *Faatihah* is an approved means of healing. Similarly, taking purgatives is a feasible means to cure stomach problems; it is viable since it could be known through tests.

Concerning means, people are into two extreme groups and one of middle course:

First- Those who deny means; they are those who reject Allah's wisdom such as the *Jabariyyah* and the *Ash'ariyyah*.

Second – Those who went to the extremes about means such that they regard non-means as means. Those are the generality of the mythologists among the Sufis and their likes.

Third – those who believe in means and their effects but they do not affirm other than what Allah and His Messenger (ﷺ) affirm when such means are legislative or mundane, worldly. There is no doubt that those are the one who really believe in Allah and in His wisdom because they connect the means to their ends and causes to their effects. This is perfect wisdom.

If the person wearing the amulet and things like that believes that it impacts on its own besides Allah, such is has committed a major *Shirk* pertaining to *Tawheed ar-Ruboobiyyah* because he believes that others create besides Allah.

If he regards it as a means which does not impact on its own, he

commits a minor *Shirk* because he took a non-means as one. He has joined a rival with Allah the Exalted in the ruling that that thing is a means while Allah has not approved of that.

To know that a particular thing is means could be:

Through the (rulings of the) *Sharee'ah* such as the honey:

﴿فِيهِ شِفَاءٌ لِّلنَّاسِ﴾

"Wherein is healing for mankind" (*Nahl*: 69) and the recitation of the Qur'an wherein is healing for mankind. Allah the Exalted says:

﴿وَنُزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾

"And We reveal of the Qur'aan that which is a healing and mercy for the believers." (*Israa'*: 82).

Or from reality; such as when we practically test a thing and find it useful for this ailment or diseases. However, its effect must be visible and perceptible such as when one cauterizes and becomes healed. This is a plain and clear means.

We have said this so that no one should say, 'I have tried such-and-such and found it beneficial' while such is not perceptible like the amulet. Someone may wear it believing that it is beneficial and so, he may benefit from it owing to the effects of personal emotions. Similarly, one may recite to the sick and it will not have any effect on him but when someone else comes - whose reading he considers beneficial - and reads the same verse, he feels the effect and becomes relieved of the ailment.

Likewise, those who wear (charm) rings and amulets; they may feel some relief from the pain or impulse or its removal based on their belief in its effectiveness. The relief felt by the one who thinks the amulet is beneficial is mere mental perception; it is not a legitimate means of affirming the means just as intuition is not a means of legislation.

His saying: Wearing Amulet and Charm: *Hilqah* (amulet) is from iron, gold or silver and the like, and charms are well-known.

His saying: And the Likes: such as charmed inlays and those who use particular shapes of copper or its like for preventing calamity or the one who hangs parts of certain animals on himself. Some of the

people would even hang tattered sheath on their vehicles and the likes to prevent the evil eye such that when someone sees it, he holds back and does not look with an evil eye!

His saying: To Remove Or Prevent Affliction: the difference between them both is that removal occurs after the occurrence of affliction, and prevention is before the affliction.

Shaykh al-Islam Muhammad bin Abdul-Wahhaab رحمه الله does not negate legitimate means of cure or prevention; he only negates the disapproved means.



His saying the Exalted:

﴿أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّيهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هِيَ مُنْسِكَةٌ رَحْمَتِهِ ۚ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ﴾

“Don’t you see those whom you call beside Allah, if Allah willed some hurt for me could they remove from me His hurt; or if he willed some mercy for me, could they restrain His mercy? Say: sufficient for me is Allah. In Him do (all) the trusting put their trust.” (Zumar: 38)

COMMENTARY:

His saying: “Don’t you see...”; that is, ‘tell me’; this is interpretation with the imperative because the one who sees informs; otherwise, it will be a question about the seeing. Allah the Exalted – says:

﴿أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْذِّبْرِ﴾

“Have you seen the one who belied religion?” (Maa’oon: 1)

That is, tell me about the condition of those who belied religion? It gives two objects in the accusative; the first, a singular, and the second, an interrogative sentence.

His saying: *maa* (those whom), is the first object of *ra-aytum* (you see) and the second object is a sentence, “if Allah willed some hurt for me”.

His saying: “you call”; what is meant with the call is supplication by way of worship and request. They call upon these idols by way

of worship. So, they worship them with oath, sacrifice, bowing and prostration. They call unto them by way of request to prevent calamities and seek good. If Allah – Glorious is He wills an evil for a slave, no idol can remove it and if he desires mercy for him, it cannot withhold the mercy from him. It does neither remove harm nor restrain benefit; so why are they worshipped?!

His saying: “*remove from*” entails prevention and removal. So, it cannot remove hurt by repelling or restraining it, and it cannot remove it by taking it away and dispelling it.

His saying: “Say: ‘Sufficient for me is Allah...’”; that is, the One who suffices me; and *al-hasb* means sufficiency. From that is His saying the Exalted:

﴿جَزَاءٌ مِّن رَّزْقِكَ عَطَاءٌ حِسَابًا﴾

“A Requital from your Lord; a gift in payment.” (*Naba’*: 36)

From *al-hasb* (adequate). The word, *hasbee* is the subject; and the *Lafdh al-Jalaalah* (the Word of Greatness, Allah) is the object; this is more eloquent. Some have said it’s vice-versa, but the most correct is the first position for two reasons:

First – the basic rule is that there should be no putting something first and putting the other last.

Second – when you say, ‘Allah is sufficient for me’ you have restricted sufficiency to Allah, meaning; ‘sufficient for me is Allah, not any other than Him’. It is as you will say: ‘I have no sufficiency except in Allah’ contrary to saying: ‘Allah suffices me’; it does not contain the said restriction and so does not restrict sufficiency to Allah.

His saying: “*in Him do (all) the trusting put their trust*” the preposition and the noun that it governs were advanced to express restriction since advancing what should be brought backwards indicates restriction. It means that the real trusting is the one who trusts in Allah. But for the one who relies on idols, saints and sepulchures, such is not reliant on Allah the Exalted.

This however, does not negate that someone entrust something to another and rely on him because there is difference between relying on a person who is to provide you service by your orders and one’s dependence on Allah. This is for the fact that your depending on Allah is your believing that benefit and harm are in His Hand. You humble

yourself before Him depending on him, in need of Him; entrusting all your affairs to Him.

The point of reference in this verse is that these idols do not benefit its people; they neither bring benefit nor prevent harm. So they are no means to good or evil. One may then apply all other means that are not approved of in the *Sharee'ah* or real and then consider them as from association of partners with Allah. This shows the author's proficiency - and his exceptional deductive abilities. If not, the verse pertains to major *Shirk* which involves idol worship but juristic deduction is quite clear since the idols are not beneficial means; so, the rulings for all non-means are deduced therefrom and therefore considered acts of *Shirk*.

Another point of reference is in His saying: "*sufficient for me is Allah*" as it involves entrusting sufficiency to Allah, not the assumed means. As for the actual means, following them does not negate the servant's reliance on Allah the Exalted and entrusting matters to Him since they are from Him.



'Imraan bn Husayn (رضي الله عنه) reported that the Prophet (ﷺ) saw a man with a brass ring on his hand. So he asked, "What is this?" The man replied, "It is used to cure arm pain and weakness." He retorted, "Remove it! It will only worsen your weakness. If you should die while it is on you, you will never succeed!" Reported by Ahmad with a good chain.⁽¹⁾

COMMENTARY

His saying in the hadeeth of 'Imraan: "saw a man" he did not mention his name since the essential thing is to mention the incidence and its ruling. However, there are indications that it was 'Imraan himself but he concealed his person. Ring and brass are well-known. As for *Waahinah*, it is a pain on the arm or the upper arm.

His saying: "you will never succeed"; success here means salvation

1 Reported by Ahmad (4/445) - and the wording was his -, Ibn Maajah (Book Of Medicine, Chapter Concerning The Wearing Of Amulet; 2/1167) without: "If you should die...". In *Az-Zawaa'id*, it says: "Its chain is good because the Mubaarak here is the son of Fadhaalah". It is also reported by Ibn Hibbaan (no. 1410) with the wording: "If you should die while it is on you, you will be abandoned to it." Also, Abee Aamir Al-Kharaaz reported from Hassan on the authority of 'Imraan similarly; reported by Ibn Hibbaan (no. 1411) and Al-Haakim (4/216) who graded it authentic and Adh-Dhahabee agreed with him.

from the dreaded and attainment of the desired.

This hadeeth is perfectly relevant to the chapter because the man was wearing a brass ring either to prevent or remove affliction. Apparently, it was used to remove affliction based on his statement, "It will only worsen your weakness" and the addition will be upon the basic thing.

The hadeeth points to a number of things:

1. That it is necessary for the one who wants to forbid an evil to inquire firstly about the situation since he may assume something to be evil while it is not. Its evidence is that the Messenger (ﷺ) asked, "What is this?" The interrogation here apparently expresses enquiry and not disparagement.

As for the man's saying, *mina al-Waahinah* (It is used to cure weakness); (the article) *min* here expresses purpose; meaning, I have worn it owing to *Waahinah*, an ailment which makes one pathetically ineffective and weak. It may affect the entire body or some parts of the body as mentioned earlier.

2. The obligation of forbidding evil based on his saying (ﷺ), "Remove it!" He ordered him to remove it since wearing it is abominable. He then stressed that by his saying, "It will only worsen your weakness". That is, weakness in the mind and not the body although it may also worsen that of the body.

As for the weakness of the mind, it is because when an individual attaches his mind to such things, it becomes weak and he begins to rely on it forgetting reliance on Allah the Mighty and Sublime. Mental perceptions have serious impacts on weakening the individual. Sometimes a healthy person may imagine himself sick and he eventually falls sick. At other times, the sick may conceive of himself being healthy and he gets well. Mental disposition towards a thing has great effects. Thus, you find that some of those who suffer from psychological ailments were originally weak-minded. One would imagine himself ill from such-and-such ailment; he would suddenly turn weak and become so afflicted!

This person who was wearing a ring due to arm pain and weakness, such will only worsen his condition because he would believe that he is healthy as long as it is on and that if he removes it his ailment would return. This is no doubt, weakness of the mind.

3. The means that are ineffective according to the *Sharee'ah* or custom or experience also do not really benefit man.

4. Wearing rings and the likes to ward off or remove afflictions is from the aspects of *Shirk* according to his saying (ﷺ), "If you should die while it is on you, you will never succeed!" Negation of success indicates ruin and loss!

However, is this major or minor *Shirk*? We had explained previously under the heading that it differs with respect to the person's belief.

5. The deeds of man are considered according what he ends upon based; on his saying (ﷺ), "If you should die while it is on you..." It becomes known that if he removes it before his death, it will not harm him because if a person repents before he dies, it is as if he was sinless.



He also reported on the authority of 'Uqbah bin 'Aamir in *Marfoo'* form that, "Whoever hangs on an amulet, Allah will not perfect things for him. Whoever hangs on charmed sea shell, may Allah will not give him succor."⁽¹⁾

COMMENTARY

His saying: "Whoever hangs on an amulet"; that is, he who connects his mind to it and depends on it to attract benefit or avert evil. Amulets are made from some trinkets hung on children to prevent the evil eye.

His saying: "Allah will not perfect things for him": the sentence is predicative; implying supplication. It is also possible that it occurs merely as a predicate. Both possibilities show that amulets are prohibited; whether the Prophet (ﷺ) informed that Allah will not perfect his affairs for him or supplicated that Allah should not perfect his affairs for him. If the Prophet (ﷺ) only intended information therewith, we would say just as the Prophet (ﷺ) said, and if otherwise, we would supplicate for what the Prophet (ﷺ) supplicated for.

An example of this is his saying – peace and blessings be upon him

1 Reported by Ahmad in *Musnad* (4/154) and At-Tahaawee in *Sharh Ma'aanee al-Aathaar* (4/320) and Haakim (4/216) who graded it authentic and Adh-Dhahabee agreed with him. The chain has Khaalid bin 'Ubaydullaah Al-Ma'aafree who was only graded trustworthy by Ibn Hibbaan as in *At-Ta'jeel* (pg. 114). Al-Mundhiree said in *At-Targheeb* (4/306), "Its chain is good". Al-Haythamee said in *Al-Majma'* (5/103), "Its narrators are trustworthy". Ibn Hajar said, in *At-Ta'jeel* (pg. 114), "Its narrators are rated reliable".

-: "Whoever hangs on a charmed sea shell, may Allah not give him succor". *Al-Wad'ah* is the singular form of *Wad'* which refers to pearls or shells from the sea hanged-on to repel evil eye. They claim that if a person hangs on the charmed sea shell, he will not be affected with the evil eye or the Jinn!

His saying: "may Allah not give him succor" that is, may Allah not grant him tranquility and rest. And the opposite of tranquility and rest is anxiety and agony. It is said (that it means), "may Allah not give him any fortune, he will be met with the opposite of what he desired!"



In a version, it says, "Whoever hangs-on an amulet has committed *Shirk*."⁽¹⁾

Ibn Abee Haatim reported on the authority of Hudhayfah (رضي الله عنه) that, "He saw a man with a piece of twine on his hand for protection against fever. He cut it off and recited:

﴿وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللهِ إِلَّا وَهُمْ يُشْرِكُونَ﴾ (106)

"And most of them believe not in Allah except that they attribute partners to Him." (Yoosuf: 106)⁽²⁾

COMMENTARY

His saying: "has committed *Shirk*" the *Shirk* will be Major if he believes that it repels on its own without Allah's command; otherwise, it is minor (*Shirk*).

His saying: "...for protection against fever" (the article) *min* here expresses purpose, Meaning, he was wearing the piece of twine owing to fever either to cool off from it or get healed through it.

His saying: "He cut it off": that is, he cut the twine. This action of his is a form of forbidding evil with the hand, and it points to the *Salaf's* zeal and resolve to forbid wrong with the hand and other means.

His saying: "...and recited:

- 1 Reported by Ahmad (4/156) and Al-Haakim (4/219, Book of Medicine). Al-Mundhiree in *At-Targeeb* (4/308) and Al-Haytamee in *Al-Majma'* (5/103) said, "The reporters of Ahmad's (version) are reliable".
- 2 In *An-Nahj as-Sadeed* (pg. 57): "It is weak; reported by Ibn Abee Haatim. He cited its chain in *Tayseer al-Azeez al-Hameed* through 'Urwah bin Zubayr from Hudhayfah but 'Urwah is not known to have heard narrations from Hudhayfah (رضي الله عنه)".

﴿وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ﴾

“And most of them believe not in Allah except that they attribute partners to Him.” (Yoosuf: 106), that is, Hudhayfah (رضي الله عنه) then recited this verse referring to the Idolaters who in *Tawheed ar-Ruboobiyyah* but disbelieve in *Tawheed al-Uloohiyyah*.

His saying: “they attribute partners to Him”; in the accusative, expressing circumstance of “most of them”, meaning, while they get involved in *Shirk*. Hudhayfah’s criticism of a Muslim wearing a piece of twine to cool off fever or seek cure from it proves that *Eemaan* and *Shirk* may co-exist in an individual; even though, that should not be major *Shirk* since major *Shirk* cannot co-exist with *Eemaan*. So, what is referred to here is minor *Shirk* as is known.

Important Matters:

First: The seriousness of wearing amulets, twines and the likes for such purposes.

Second: That if the companion (رضي الله عنه) died while having it on him; he will not prosper points to the view of the companions that: minor *Shirk* is worse than the major sins.

Third: That ignorance is no excuse.

Fourth: That it does not benefit in this life; it rather harms as evident his saying: “It will only worsen your weakness”.

Fifth: Serious condemnation of the one who does that.

Sixth: Declaration that whoever hangs on something will be abandoned to it.

Seventh: Declaration that whoever hangs on an amulet has committed *Shirk*.

Eight: That wearing a piece of twine for protection from fever is from that.

Ninth: Hudhayfah’s recitation of the verse is evidence that the companions (رضي الله عنه) employ the verses that mention major *Shirk* in (the matters of) minor *Shirk* as Ibn Abbaas mentioned in the verse of *Al-Baqarah*.

Tenth: That the hanging-on charmed sea shells for protection from the evil eye is from that too.

Eleventh: Invocation of evil on whoever hangs on an amulet that “may

Allah not perfect things for him” and “whoever hangs on a charmed sea shell, may Allah not give him succor” meaning, grant it to him.

COMMENTARY

His saying: Important Matters; that is, there are some important matters deduceable from this chapter.

The First matter: The seriousness of wearing amulets, twines and the likes for such purposes; based on his saying – peace and blessings be upon him - “Remove it! It will only worsen your weakness. If you should die while it is on you, you will never succeed!” This is strong condemnation of wearing or hanging on these things.

The second matter: That if the companion (ﷺ) died while having it on him; he will not prosper: this is even when he is a companion; what about those below a companions?! He will be more distanced with from success.

The author said: This, points to the view of the companions that: minor *Shirk* is worse than the major sins.

His saying: the view of the companions: meaning, their opinion and it is correct. Minor *Shirk* is worse than major sins. Ibn Mas'ood (رضي الله عنه) said, “That I swear by Allah while lying is more beloved to me than for me to swear with other than Him upon the truth.”⁽¹⁾ This is because the sin, *Shirk* is worse than the sin of major sins since *Shirk* is not pardonable even if minor contrary to major sins which is under Allah's Will.

The third matter: That ignorance is no excuse. However, this is disputable because his saying, “If you should die while it is on you, you will never succeed!” is not clear-cut that if he died before knowing (about its ruling). Rather, it shows that, “If you should die while it is on you, you will never succeed” i.e. after you have known and been told to remove it. This issue deserves some elaborations and as such, I say: Ignorance is in two categories;

Ignorance for which a person may be excused and the ignorance that is inexcusable. Whatever results from laxity, negligence with the opportunity to learn is not excusable whether in matters of *Kufr* or sins. But those that result from other than that; meaning, a person was not lax nor neglectful and where there was no opportunity to

1 Reported by Abdur-Razzaq in *Musannaf* (8/469) and At-Tabaraanee in *Al-Kabeer* (no. 8902). Al-Mundhiree said in *At-Targeeb* (3/607) and Al-Haythamee in *Majma' az-Zawaa'id* (4/177): “Its reporters are of the *Saheeh*.”

learn such that it has not just crossed his mind that such a thing is prohibited, then he may be excused.

If he professes Islam such a thing will not harm him but if he is disbelieving, then he is a disbeliever in this world but in the hereafter, his case is with Allah - based on the most preponderant opinion. He will be tested; if he obeys, he will enter the Paradise but if he disobeys, he will enter the Hell. Therefore, the one who grew up back country, far away where there are no scholars and it never crossed his mind that such-and-such a thing is forbidden or obligatory, such a person is excused. For example:

A person who attains maturity while still young and in a village without any scholar and has not heard anything about knowledge. He took it that worship is not obligatory until one reaches the age of fifteen. So, he remains like that even after maturity until he attains fifteen years of age without observing the *Salaah*, without fasting and not taking the ritual bath from sexual impurity. We will not order such a person to repay those acts of worship because he is excused due to his ignorance which was not out of laxity to learn and that did never occur to him.

Similarly, if it were a female who began to menstruate while still young, not having anyone to ask around her and it never occurred to her that such-and-such is obligatory except until she reaches fifteen. She will be excused if she was not fasting or observing the *Salaah*. But for those whose condition is otherwise, like the one living in the cities who could ask but has some negligence and laxity; such is not excused. Because the common thing in the cities is that these rulings will not be unknown to him, and scholars could be found there from whom he could easily ask. So, he is lax and as such, must pay back (the missing prayers and fast) and will not be excused for ignorance.

The fourth matter: That it does not benefit in this life; it rather harms as evident his saying: "It will only worsen your weakness": The author deduced the matter and mentioned the evidence for the deduction.

The fifth matter: Serious condemnation of the one who does that: i.e. such be strongly condemned based on the hadeeth presented by the author and the Prophet's saying, "Whoever hangs on an amulet, Allah will not perfect things for him".

The sixth matter: Declaration that whoever hangs on something will be abandoned to it: taken from his saying, "Whoever hangs on an amulet, Allah will not perfect things for him" if we consider the

sentence predicative, and that whoever hangs on an amulet, Allah will not perfect things for him, and as such, he becomes abandoned to the amulet! The one who is abandoned to a creature is humiliated. However, it is well expressed in the chapter that follows that, "Whoever hangs on anything will be abandoned to it."⁽¹⁾

The seventh matter: Declaration that whoever hangs on an amulet has committed *Shirk*: It is one of the two versions of the hadeeth of 'Uqbah bin 'Aamir.

The eighth matter: That wearing a piece of twine for protection from fever is from that: It is taken from the action of Hudhayfah who saw a man with an amulet on him for protection against fever. He cut it off and recited His saying the Exalted:

﴿وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ﴾

"And most of them believe not in Allah except that they attribute partners to Him." (Yoosuf: 106).

The ninth matter: Hudhafah's recitation of the verse is evidence that the companions (رضي الله عنهم) employ the verses that mention major *Shirk* in (the matters of) minor *Shirk* as Ibn Abbaas mentioned in the verse of *Al-Baqarah*: i.e., His saying the Exalted:

﴿وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ﴾

"And most of them believe not in Allah except that they attribute partners to Him" regarding the major *Shirk*. However, they give evidence with the verse regarding major *Shirk* in (the matters of) minor *Shirk* since even the minor *Shirk* is essentially also *Shirk* even though it does not take one out of the fold of Islam. Thus, we say: *Shirk* is in two categories: the major and the minor.

His saying: as Ibn Abbaas mentioned in the verse of *al-Baqarah*: that is his saying the Exalted:

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ
وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ﴾

"Yet of mankind are those who take unto themselves object of

1 Its reference will come later on pg. 188

worship which they set as rivals to Allah loving them with the love (like that which is due) of Allah only. Those who believe are stauncher in their love for Allah..." (Baqarah: 165).

So, He made love in the manner of the love for Allah as from setting up rivals with Allah the Mighty and Sublime.

The tenth matter: That the hanging-on charmed sea shells for protection from the evil eye is from that too: His saying, '...from that too' means, from the hanging of amulets which pertains to *Shirk* since it has no established effect whether in the *Sharee'ah* or mundane affairs.

The eleventh matter: Invocation of evil on whoever hangs on an amulet that "may Allah not perfect things for him" and "whoever hangs on a charmed sea shell, may Allah not give him succor" meaning, grant it to him: could be deduced from the Prophet's (ﷺ) invoking evil on those who hang on amulets and sea shells. It is not strange at all that we are ordered to invoke evil upon those who violate (Allah's orders and those of the Messenger - sallallahu alayhi wasallam -) and are disobedient. The Prophet (ﷺ) had said, "Whenever you hear someone announcing a missing object in the mosque, say, 'May Allah not return it to you.'"⁽¹⁾ And that "When you hear someone selling or buying in the mosque, say: 'May Allah not make your business profitable.'"⁽²⁾ Similarly here, you should say to him, "May Allah not perfect things for you".

However, the Prophet (ﷺ) said this generally speaking we should not address him so directly, saying to a person whom we see wearing an amulet, "May Allah not perfect things for you" because our addressing such person directly and specifically may cause him to become unwilling to accept the truth. We should rather say, "Avoid this amulet and charmed sea shell for the Prophet (ﷺ) said, "Whoever hangs on an amulet, Allah will not perfect things for him. And whoever hangs on charmed sea shell, may Allah not give him succor".

1 Recorded by Muslim (Book of Mosques, Chapter of The Prohibition of Longing For A Missing Item In The Mosque; 1/397).

2 Recorded by At-Tirmidhee (Book of Transactions, Chapter of The Prohibition of Making Transactions In The Mosques; 3/274), An Nasa'ee in 'Amal al-Yawm wa Al-Laylah (no. 176), Ad-Daarimee (no. 1408), Ibn Hibbaan (Mawaarid no. 313), Al-Haakim (2/56) and Al-Bayhaquee (2/447). At-Tirmidhee graded it as *Hasan* (good) and Al-Haakim, *Saheeh* (authentic) and Adh-Dhahabee agreed with him.

WHAT IS REPORTED ON *AR-RUQAA* (EXORCISM) & THE USE OF AMULETS

It occurs in the *Saheeh*, on the authority of Aboo Basheer Al-Ansaaree (رحمته الله), who narrated that he was in the company of the Messenger of Allah (ﷺ) during one of his journeys. He then sent a messenger (to proclaim that): "No (charmed) string collars - or collars - should remain on the neck of any camel; they should be cut off!"⁽¹⁾

COMMENTARY

The author's saying: What is Reported on *Ar-Ruqaa* (Exorcision) And Use of Amulets. The author did not mention that this chapter is about *Shirk* because its ruling differs from that regarding wearing charmed rings and twines. Thus, the author was unequivocal in the first chapter that it is from *Shirk* without any exception. However in this chapter, he did not mention that it is from *Shirk* because there are forms of exorcism which are not of *Shirk*. So, he said: What is Reported on *Ar-Ruqaa* (Exorcision) And Use of Amulets.

His saying: *Ar-Ruqaa* is the plural of *Ruqyah* which means is incantation (recitation). It is said, *raqaa 'alayhi* - with letter *alif* - from recitation, meaning 'he was exorcised', but, *ruqiya 'alayhi* - with letter *yaa* - from ascension, means 'he ascended to him'.

His saying: *At-Tamaa-im* is the plural of *Tameemah* (amulet). It called *Tameemah* because they assume that it will completely protect against evil eye.

His saying: his journeys: a journey is departure from the place of abode. It is so named for two reasons:

First - a sensuous reason; which is that one goes out and leaves his town.

Second - an abstract meaning; which is that it shows the character of people. You would not know people's character, manners and nature except during journeys.

1 Reported by Al-Bukhaaree (Book of Jihaad, Chapter of The Reports Concerning The Attachment of Collar And The Likes on The Neck of The Camels; 2/359) and Muslim (Book of Dressing, Chapter of Undesirability of Taking Dogs And Gongs Along On A Journey; 3/1672).

His saying: (charmed) string collars - or collars: the doubt was from the narrator but the first is most correct because, the collars used to be made from strings and they would believe that protects the camel from evil eye. This is an erroneous because it constitutes hanging on a non-means. It had been previously mentioned that hanging on an unapproved or a unfeasible means is *Shirk* because by his hanging it on he would be affirming things as means neither due to its legitimacy nor practicability.

Thus, the Prophet (ﷺ) ordered that these collars be cut off. However, if the collars are not made from (charmed) strings but are only used to guide (the riding animal) such as bridles there is no blame due to the absence of the erroneous belief. People do use that a great deal from wool or other materials.

His saying: "on the neck of any camel": he mentioned the camel because that was the common thing during that time. Thus, this specification is based on the prevalent situation then; so it is like giving an example and not a restrictive.

The following could be deduced from the hadeeth:

- 1- That the elderly among a people should be concerned with their situation. So, he should look for them and see to their affairs.
- 2- He should guide them according to the *Sharee'ah*; if they engage in any forbidden act, he forbids them and whenever they lax in an obligation he exhorts them towards it.
- 3- It is not allowed to hang around the necks of animals objects regarded as means of attracting benefits or averting evil while such things are actually non-beneficial legally or feasibly. Doing so is *Shirk*. The string may not necessarily be on the neck, even if it is hanged on the hand or the leg, it has the same ruling as hanging it on the neck. This is because the cause (for the ruling) is the (charmed) string and not the place to which it is attached: the place does not matter.
- 4- It is obligatory upon whoever has the ability to correct an evil with the hand to do so.



And Ibn Mas'ood (رضي الله عنه) said, "I heard the Messenger of Allah (ﷺ)

saying, 'Certainly, *Ruqaa*, *Tameemah* and *Tiwalah* are *Shirk*.'" Reported by Ahmad and Abou Daawood. ⁽¹⁾

COMMENTARY

His saying: "Certainly, *Ruqaa*": the plural of *Ruqyah* (exorcism through incantations). This is not general; it is in fact, a general statement with which the specific is intended. It refers to *Ruqyah* with what is not approved in the *Sharee'ah*. As for what the *Sharee'ah* approves, such is not from *Shirk*. He – peace and blessings be upon him – said concerning *Soorat al-Faatihah* (the Opening Chapter of the Qur'an), "What informed you that it is *Ruqyah*?"⁽²⁾

Does *Ruqyah* in the hadeeth, (mentioned to be from *Shirk*) refer to what the *Sharee'ah* has not approved even if it is permissible or it means what involves *Shirk*?

The answer is the second (view) because the statements of the Prophet (ﷺ) do not contradict one another. So, the lawful *Ruqyah* which the *Sharee'ah* has approved is permissible. Likewise other permissible forms of *Ruqyah* that a person recites in incantations to cure the sick by way of supplications which do not involve *Shirk* are also allowed.

His saying: *At-Tamaaim*: the author defined it with his saying, an object hung around children to avert evil eye. It is a form of *Shirk* because the Law-Giver has not approved that as a means of averting evil eye.

If a person dresses his children in tattered and worn-out clothes out of fear of evil eye; is this permissible? Apparently there is nothing wrong with that because he has not done anything, he only left something: beautification and adornment. Ibn al-Qayyim mentioned in *Zaad al-Ma'ad* that Uthmaan (may Allah be pleased with him) saw a good-looking child and said, "Soil his *Noonah*", and *Noonah* is the slight depression on the cheek of a child when it smiles (dimple).

As regards *Khatt*, it refers to pages of the Qur'an, folded and placed

1 Reported by Ahmad (1/381), Abou Daawood (Book of Medicine, Chapter Concerning The Use of Amulet; 5/212), Ibn Maaajah (Book Of Medicine, Chapter Concerning The Use of Amulet; 2/1166), Haakim (Chapter Concerning The Use of Amulet And Incantations; 4/418) and he said, "Its chain is authentic on the conditions of the two Shaykhs" and Adh-dhahabee agreed with him; so did Ibn Hibbaan (no. 1412) and At-Tabaraanee in *Al-Kabeer* (no. 10503).

2 Its reference had preceded.

in a piece of leather and then sewn. The child wears it on his hands or neck. The scholars have differed regarding it:

On the face of it based on the hadeeth, it is forbidden and not permissible. It even includes some of the people writing the entire Qur'an with tiny scripts on very small sheets of paper. They would place it in a small box and hang it around the child. Besides the fact that it is an innovation (in the religion); it entails disrespect for the glorious Qur'an! The child's saliva will touch it, and perhaps, it will be soiled with filth and he will be taken into the lavatory and other places of filth with it. All this is contempt for the Qur'an.

Unfortunately, from the acts of worship, some of the people only consider the aspects of seeking blessings such as what is seen of those people who rub the Yemeni-corner (of the Ka'bah) and wipe the face and chest of a child with it! This indicates that they regard rubbing their hands on the Yemeni-corner as a means of seeking blessings and not worship. This is sheer ignorance! Umar bin al-Khattab (may Allah be pleased with him) has said concerning the black stone, "I know you are a stone which neither harms nor benefits. If not that I saw the Messenger of Allah (ﷺ) kissing you, I would not have kissed you."⁽¹⁾

His saying: *At-Tiwalah* is an item hung around the bridegroom. They opine that it causes the bride to be loved by the bridegroom, and him to be loved by his wife! This is *Shirk* since it has no legal or practical connection with love. An example of such is the *dublah*.

The *dublah* is a ring which is bought during weddings and worn on the groom's finger. Whenever the husband removes it, the wife portends that he does not love her! They believe that it attracts benefit or avert harm, and that, as long as it remains in the hand of the husband, it indicates that their relationship is firm and vice versa. If it is used with such an intention, it is from minor *Shirk*, but if not – which is far from possible –, then it is from imitating the Christians since it came from them.

If it is made from gold, it has, with respect to the male, a third evil: use of gold. Thus, it is either *Shirk*, imitation of the Christians or in the case of the men, prohibition of its nature. However, if its use is not for any of these, it is then permissible since it is just an ordinary ring.

1 Reported by Al-Bukhaaree (Book of Hajj, Chapter of Kissing the Blackstone; 1/495) and Muslim (Book of Hajj, Chapter of Desirability of Kissing the Blackstone; 1/925).

His saying: "...are *Shirk*", is it major or minor *Shirk*? We would say, it depends on what the individual intends with it; if he wears it thinking that the love is caused by Allah, it is minor *Shirk* but if he conceives of it to impact on its own, then it is major *Shirk*.



Abdullaah bin 'Ukaym (may Allah be pleased with him) reported in the *Marfoo'* form that, "Whoever hangs on anything will be abandoned to it". Reported by Ahmad and At-Tirmidhee.⁽¹⁾

At-Tamaaim: An object hunged around children to avert evil eye.

COMMENTARY

His saying: "Whoever hangs on anything" i.e. depends on it and makes it his concern and ultimate goal, connecting his hope to it and seeking to clear his despair from it. (The word,) *Shay-an* (anything) is an indefinite noun in the context of condition; so, it entails all things. But whoever connects with Allah – Glorious is he and Exalted – and places his zeal and hope in Him and seeks to remove his despair by Him, Allah says:

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾

"And whosoever puts his trust in Allah, then He suffices him."
(*Talaaq*: 3).

That is, sufficiency. Thus, from the supplications of the messengers and their followers during afflictions and difficulties is, *Hasbunallaah wa ni'ma al-Wakeel* (Sufficient for us is Allah, what an excellent guardian is He!) Ibraaheem – peace be upon him – said it when he was thrown into fire. Muhammad (ﷺ) and his companions also said it when it was said to them:

﴿إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ﴾

"Verily, the people (pagans) have gathered against you (a great

1 Reported by Ahmad (4/310), At-Tirmidhee (Chapters of Medicine, The Chapter Concerning The Undesirability of Hanging On Things; 6/263). He said, "The hadeeth of Abdullaah bin 'Ukaym is only known from the hadeeth of Ibn Abee Laylaa." Al-Haakim (in The Book of Medicine; 4/216). He and Adh-Dhahabee were silent about it. Ibn Al-Banaa said in *Al-Fath Ar-Rabbaanee* (17/188), "I say: This hadeeth is no less *Hasan* (good) in grade more so that it has corroborating narrations that strengthen it".

army), therefore, fear them.” (Aali-Imraan: 173)⁽¹⁾

His saying: “...he will be abandoned to it”, i.e. he will be linked up to it, and consigned.

Forms of Connecting with Other than Allah:

First – that which basically negates *Tawheed*. That is when he connects with something that cannot have any impact. He then depends on it leaving Allah such as the connection of grave worshippers with its occupant to solve problems! So, whenever any severe affliction visits them they call out, “O so-and-so! Deliver us”! This is no doubt, a major *Shirk* which takes one out of the fold (of Islam).

Second – that which negates the perfection *Tawheed*. This is when he depends on a means approved in the *Sharee’ah* and good while being neglectful of the Disposer of affairs, Allah the Mighty and Sublime. This is also a form of *Shirk*; we would not say major *Shirk* since Allah has approved of the means he took.

Third – that he connects with a means only merely for its being a means while his basic reliance is on Allah. So, he believes that this means (he is taking) is from Allah and if He Wills He may annul or retain its impacts, and that means only have impacts by Allah’s Will the Mighty and Sublime. This does not negate *Tawheed*, neither in its perfection nor foundation. As such there is no sin upon him.

When there are approved and good means, one should not connect with the means; he should rather connect with Allah. The employee, (for example), whose mind is completely connected to his rank or level while forgetting that the One responsible for events is Allah, has fallen into some form of *Shirk*. But if he views that the rank is a means and the Causer is Allah – Glorious is He and Exalted – placing his reliance on Allah while thinking that the rank is a means, this does not contradict Reliance on Allah. The Prophet (ﷺ) would employ means while relying on the One who produces events and effects, Allah the Mighty and Sublime.

It reads in the hadeeth, *man ta’allaqa* (whoever’s [soul is] attached) and not, *man ‘allaqa* (whoever attaches) because the one who makes *ta’alluq* to a thing connects his mind and soul to it such that he removes his fears and places his hope and expectations on it. Such is not the

1 Reported by Al-Bukhaaree on the authority of Ibn Abbaas (رضي الله عنه) (Book of Tafseer, Chapter Regarding The Verse: ‘those unto whom men said:...’; 3/211).

case with the one who makes *ta'leeq*.



But if the attached object is from the Qur'an, some of the pious predecessors have given some concessions on it while others like Ibn Mas'ood (رضي الله عنه) did not concede, regarding it from the Prohibited matters.

COMMENTARY

His saying: But if the attached object is from the Qur'an... (to the end). If the attached object is from the Qur'an or permissible supplications and reported formulas of remembrance of Allah, the pious predecessors – رحمهم الله – have differed on it. Some of them have given concessions on it based on the generality of His statement the Exalted:

﴿وَنُزِّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا﴾

"And we reveal of the Qur'aan that which is healing and mercy for the believers though it increses the evil doers save ruin." (Israa': 82).

He the Exalted did not mention the means of seeking the healing with the Qur'aan showing that every means that results in that is allowed. As if regarding the Qur'an to be like physical medicine.

Some of them reject that and said: it is not permissible to hang on the Qur'aan to seek healing because seeking cure with the Qur'an is reported in a specific manner: reciting it. That is, you are to recite it upon the sick. So, we should not exceed that. If we allow seeking cure with the Qur'an in a manner not reported (in the *Sunnah*), it will imply that we have taken a means (to seek cure) unapproved in the *Sharee'ah*. The author has quoted this from Ibn Mas'ood (may Allah be pleased with him).

If not only for the mere impression that hanging on the Qur'an is a means of cure the nullity of this approach would have been crystal clear because such attachments don't have any connection with the ailment contrary to slightly blowing on the affected area which impacts the area.

Therefore, we say, the most appropriate thing to say is that: it is not appropriate to hang on verses of the Qur'aan to seek cure more so, when the person hanging on such a thing may do things that violate

the sanctity of the Qur'an such as going far (in the wild) to defecate and entry in to toilets. Also, once he hangs it and feels some relief, it makes him abandon the approved recitation.

For example, he hangs *Aayat al-Kursiyy* (Qur'aan: 2: 255) on his chest and says, 'as long as it is on my chest I will not recite it'. So, he suffices with the unapproved leaving the approved! Similarly, he may feel like leaving the established recitation of the Qur'an if the entire Qur'an is hung on his chest. If such is a child, he may pass urine and the wetness soils the attachment!

Also, nothing of such (hanging of written verses of the Qur'an or parts of it to seek cure) has been reported from the Prophet (ﷺ). It is thus, most appropriate to say: "Don't do it." As for going to the extent of holding it prohibited, I will hold back from that. But if it involves an evil, it will become outrightly forbidden owing to that evil.



And *Ar-Ruqa* is that which is also called *Al-'Azaaim*. The evidences only permit from it, that which is free of *Shirk*. The Messenger of Allah (ﷺ) did allow it for the cure of evil eyes and bite.⁽¹⁾

At-Tiwalah is that which is prepared which they think makes a woman to be loved by her husband and the man by his wife.

COMMENTARY

His saying: that which is also called *Al-'Azaaim* i.e. in the people's common usage. '*azama 'alayhi*' means, 'he read upon him', and 'this is '*azeemah*' means '(this is a) recitation'.

His saying: The evidences only permit from it, that which is free of *Shirk* i.e. those things that are free of *Shirk* are permissible whether its wording is authentically reported, such as: *Allahumma Raab an-Naas, adhhib al-Ba'as, ishfi Anta Ash-Shaafee...* (O Lord of Mankind, take away the ailment. Make (him) well, You are the One Who heals...)⁽²⁾ or not actually reported with the phrasing, like; *Allahumma 'aafihi; Allaahumma ishfihi* (O Allah! Heal him, O Allah! Make him recover).

But if it contains *Shirk*, it is not then permissible, such as: "O Jinn!

1 Mentioned earlier.

2 From the hadeeth of Aa'ishah reported by Al-Bukhaaree (Book Of Ailments , Chapter Concerning The Prayer Of The Visitor To The Sick ; 4/31) and Muslim (Book Of Greetings, Chapter Of The Desirability Of Reciting Incantation To The Sick; 4/1721).

Deliver him”, “O So-and-so, the dead! Heal him” and the likes!

His saying: for the cure of evil eyes and bites: their definitions had preceded in the chapter on: Whoever Truly Attains *Tawheed* will be Admitted into the Paradise without Accounting. What is apparent from the statement of the author ﷺ is that, the evidences have not permitted the recitation except in the two cases: “evil eye and bites”.

However, it (i.e. permission for recitation) is reported for other than the two cases: the Prophet (ﷺ) used to blow the *Mu'awwidhaat* (the chapters for protection) on his hands while preparing to sleep and then wipe his body with it as much as possible.⁽¹⁾ This is also a form of *Ruqyah*; not pertaining to evil eye or bite. Therefore, some of the scholars view that, the permission for *Ruqyah* from the Qur'an includes the evil eye, bites and all others.

They explain that the saying of the Prophet (ﷺ): “There should be no *Ruqyah* except for evil eye or bites” means that, one should not ask to be exorcised except for evil eye or bite. *Istirqaa'* is seeking *Ruqyah*; so the one who afflicted another with evil eye, the 'Aa-in, could be asked to do incantation on the victim the evil eye. Likewise for bites, one could ask another person to recite on him because it benefits as in the hadeeth of Aboo Sa'eed Al-Khudree (may Allah be pleased with him) in the story of the army detachment.⁽²⁾

Conditions for the Permissibility of *Ruqyah*:

First - That it should not be believed that it benefits independently without Allah's Will. If one believes that it profits on its own without Allah's leave, then, it is forbidden; infact is an act of *Shirk*. One should rather have the idea that it is a means which does not benefit except as by Allah's leave.

Second - That it should not be from that which negates the *Sharee'ah* such as when it entails supplicating to other than Allah or asking for help from Jinns and the like since they are forbidden and in fact *Shirk*.

Third - That it should be known and understandable. If it is a form of talisman and quackery it is not permissible.

1 Reported by Al Bukhaaree in the hadeeth of Aa'ishah (Book Of The Virtues Of the Qur'an, Chapter Of The Excellence of *Al-Mu'awwidhaat*; 3/344) and its source is with Muslim (Chapter Of Making *Ruqyah* For The Sick With *Al Mu'awwidhaat* And Blowing Air; 4/1723).

2 Cited previously (page 107).

However, pertaining to amulets; if it is from a prohibited thing or it is believed to be effective on its own or with an incomprehensible writing, it is not permissible at all.

But if the three previously mentioned conditions regarding the *Ruqyah* are fulfilled, the scholars have differed on it as mentioned earlier (as to whether they are permissible or not and in what circumstance).⁽¹⁾



Imam Ahmad رحمه الله reported on the authority of Ruwayfi' (may Allah be pleased with him) that the Messenger of Allah ﷺ said to him, "O Ruwayfi! Perhaps you will live long, tell the people that whoever knots his beard or hangs any (charmed) string round his neck or cleans up himself (after defecating) with animal dung or bone, Muhammad ﷺ does not have anything to do with him."⁽²⁾

COMMENTARY

His saying: whoever knots his beard: the Arabs did not use to trim or shave the beard as is in the *Sunnah* (to clip what hangs below a fist). They only used to knot the beard for some reasons:

One – Pride and importance: So you find one of them knotting it at its edges or giving it a single knot at the middle so that he could be known to be an important or a leader in his clan.

Two – Fear of evil eye: because if it is nice and handsome and then knotted it becomes ugly. Whoever knots it for such a reason, the Messenger ﷺ is free from him. For some among the rank and file of the people, when some food is brought to them from the market they throw some of it on the ground by way of averting evil eye. This belief is baseless and contrary to the saying of the Prophet ﷺ, "If the morsel of any of you falls off, he should wipe away the dirt and eat it."⁽³⁾

His saying: "or hangs any (charmed) string around his neck": *Al-Watr* is string made from veins of goats. It is also made for bows, and

1 See page 190.

2 Reported by Ahmad (4/108, 109), Abou Daawood (Book of Cleanliness, Chapter of What is Forbidden to Clean Up With; 1/34) and he was silent on it; and An-Nasaa'ee (Book of Beautification, Chapter of Knotting the Beards; 8/135) and At-Tabaraanee in *Al-Kabeer* (no. 4491). Its chain is authentic as in *an-Nahj as-Sadeed* (pg. 62).

3 Reported by Muslim in the hadeeth of Anas bin Maalik رضي الله عنه (Book Of Table Manners, Chapter Of The Desirability of Licking The Fingers And The Plates; 3/1608).

worn likewise, on the necks of camels, horses and even the people believing that it protects against evil eye. This is a form of *Shirk*.

His saying: or cleans up himself (after defecating) with animal dung: The word, *Istinjaa'* is derived from (the word), *najw* which refers to cleaning off the traces of what comes out of the two (human excretory) passages. Wiping off after visiting the lavatory cleans off its traces. Animal dung refers to their faeces.

His saying: "...or bone": bones are known. The Prophet (ﷺ) freed himself from the one who cleans up with them because faeces are fodder of the animals of the Jinns and the bones are their feed; they find flesh on it. All sins related to disconnecting with its doer are from the major sins as is well-known among people of knowledge.



On the authority of Sa'eed bin Jubayr who said, "Whoever cuts off an amulet from someone, it is like freeing a slave." Reported by Wakee'.

He also reported from Ibraaheem (رضي الله عنه) who said: "They used to abhor all kinds of amulets whether it is with (the verses of) the Qur'an or other than the Qur'aan".

COMMENTARY

His saying: On the authority of Sa'eed bin Jubayr who said, "Whoever cuts off an amulet..." the hadeeth.

His statement: *Ka'adli Raqabah* (it is like freeing a slave) with a *fatha* on the letter '*ayn*', is due to its being of another kind. But when the equivalence is of the same kind, it comes with a *kasrah* on the '*ayn*'.

The relationship between cutting off an amulet and freeing a slave: is that if he cuts off an amulet from a person, it is as if he freed him from *Shirk*. He has prevented him from Hell. However, he should cut it off in the best manner since use of force leads to resentment and dispute, except if he is among the eminent such as the *Ameer* (ruler) or Judge and the like of the people of authority; then he should cut it off outrightly.

His saying: "They used to abhor all kinds of amulets whether it is with (the verses of) the Qur'an or other than the Qur'aan" it had previously been mentioned that this is the position of Ibn Mas'ood (رضي الله عنه) and his students maintain his position too.

His saying: He also reported from Ibraaheem: that is Ibraaheem

An-Nakha'ee.

His saying: "They used to..." the pronoun refers to the students of Ibn Mas'ood — since they were the fellows of Ibraaheem an-Nakha'ee.

His saying: "...amulet..." it refers to what is worn on the sick or healthy, whether it is from (the veres of) the Qur'aan or other than it to seek cure or prevent evil eye. Or what is hung round the animals.

Today, hanging on the Qur'aan is not regarded as a form of healing but rather, as merely a way of seeking blessings and adornment such as the golden necklaces or jewelries on which the Expression of Greatness, Allah, is written or *Aayat al-Kursiyy* or the entire Qur'an. All these are forms of innovation (in the religion). The Qur'aan was not revealed to seek healing from it in this manner; cure should only be sought through it as approved in the *Sharee'ah*.



Important Matters:

First: Meaning of *Ruqaa* and *Tamaaim*.

Second: Meaning of *Tiwalah*.

Third: That these three things are forms of *Shirk* without exception.

Fourth: That making *Ruqyah* with true words to cure or avert evil eye and bites is not from that (i.e. *Shirk*).

Fifth: That if *at-Tameemah* is (with verses) from the Qur'aan; that scholars have differed: Is it from that or not?

Sixth: That hanging (charmed) strings on animals to avert evil eye is also from that.

Seventh: Stern warning for the one who hangs (charmed) string.

Eight: The virtuous reward for the one who cuts off a *Tameemah* from someone.

Ninth: That the statement of Ibraaheem does not contradict the previously mentioned difference of opinion because he was referring to the students of Abdullaah bin Mas'ood (may Allah be pleased with him).

COMMENTARY

Important Matters:

The first matter: Meaning of *Ruqaa* and *Tamaaim*; that had been

discussed.

The second matter: Meaning of *Tiwalah*; this has also been discussed. In my opinion, it includes what is referred to as the *Dublah* if they believe that it connects between the husband and his wife.

The third matter: That these three things are forms of *Shirk* without exception: his statement apparent includes the *Ruqyah* which is arguable because as for *Ruqyah*, it is established from the Prophet (ﷺ) that he did *Ruqyah* and had it done on him too⁽¹⁾ although he does not ask to be exorcised with *Ruqyah*.

So, to generalize with respect to *Ruqyah* (that it is all *Shirk*) is objectionable. The author (رحمہ اللہ) had mentioned earlier that the evidences show exemption for that which is free of *Shirk*. Likewise for *Tamaaim*, (to generalize its being from *Shirk*), considering the view of the majority of the scholars, is also arguable.

The fourth matter: That making *Ruqyah* with true words to cure or avert evil eye and bites is not from that (i.e. *Shirk*).

His saying: true words; the opposite of falsehood. So also is the ignorant who knows not that they (i.e. the words) are truth or falsehood.

The author (رحمہ اللہ) restricted it (i.e. that which is not of *Shirk*) to evil eye and bites based on the statement of the Messenger (ﷺ), "There should be no *Ruqyah* except for evil eye or bites."⁽²⁾ However, the correct position is that it includes others too, such as magic.

The fifth matter: That if *at-Tameemah* is (with verses) from the Qur'aan; that scholars have differed: Is it from that or not?

His saying: (from) that refers to the forbidden *Tamaaim*. The explanation on this difference of opinion has been mentioned previously.⁽³⁾ The safest position is that of Ibn Mas'ood (may Allah be pleased with him) because, the basic ruling is: Non-permissibility until such becomes established from the *Sunnah*.

The sixth matter: That hanging (charmed) strings on animals to avert evil eye is also from that; i.e. from *Shirk*.

1 Page 190

2 Page 190

3 See page 190

Note:

Recently, a copper bangle came to the market and they were saying that it cures rheumatism. They hold that if a person suffering from rheumatism wears it on his upper arm, it cures him of the rheumatism. We do not know; is this right or not? However, the basic rule is that it is not right since we have not any proof from the *Share'ah* or physical practice pointing to that. It does not also have physical impacts on the body. It lacks any ointment such that we could say that the body will absorb it and it then heals. So, the basic thing is that it is unlawful unless it is clearly confirmed by sound, plain, clear-cut physical reason that it directly impacts the rheumatism and cures it.

The Seventh matter: Stern warning for the one who hangs (charmed) string; and that is for the Prophet's not having anything to do with a person who hangs on (charmed) string. In fact, apparently it is disbelief which takes such a person out of the fold of Islam. He the Exalted said:

﴿وَأَذِّنْ لِلَّذِينَ آمَنُوا إِلَى يَوْمِ الْحُجَّةِ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ﴾

"And a declaration from Allâh and his Messenger to mankind on the greatest Day (the 10th of Dhul-Hijjah - the 12th month of Islâmîc calendar) that Allâh is free from (all) obligations to the Mushrikun and so is His Messenger. So if you (Mushrikûn) repent, it is better for you, but if you turn away, then know that you cannot escape (from the punishment of) Allâh. And give tidings (O Muhammad) of a painful torment to those who disbelieve." (At-Tawbah: 3).

Yet, the people of knowledge say: that being free mentioned here is to be free from this action such as his saying: "Whoever cheated us is not from us."⁽¹⁾

The eighth matter: The virtuous reward for the one who cuts off *Tameemah* from someone according to the saying of Sa'eed bn Jubayr ؓ -: "...it is like freeing a slave." But does his statement form evidence

1 Reported by Muslim (no. 101) on the authority of Aboo Hurayrah (ؓ).

or not? If it is said that it is not evidence, why then did the author say, the virtuous reward for the one who cuts off *Tameemah* from someone?

It would be answered that: such is the case because he has saved him from the bondage of *Shirk*. So, it is as if he freed him and even more. Thus, it is from the aspects of sound juristic reasoning; whoever liberates another from *Shirk*, is like freeing him from slavery since he would have saved him from the enslavement of *Shaytaan* and selfish desires.

Point of Benefit:

If a *Taabi'ee* (one from the generation following the companions) said: "Such-and-such is from *Sunnah*" is it considered linked to the companions, such that the *Sunnah* then would refer to the practice of the companions? Or will it be ascribed to the Prophet – peace and blessings be upon him – although with a missing link between the *Taabi'ee* and the Prophet (ﷺ)?

The people of knowledge have differed on the matter. Some of them say: It will be considered linked to the companions, and others say: it will be ascribed to the Prophet – peace and blessings be upon him – but with a missing link. We had mentioned earlier that it should be differentiated. If the *Taabi'ee* said it, giving evidence with it, such will be considered ascribed to the Prophet (ﷺ) but with a missing link. But if he said it not by way of evidencing, it could be said to be from the *Mawqoof*, ascribed to the companions – ﷺ all.

The ninth matter: That the statement of Ibraaheem does not contradict the previously mentioned difference of opinion because he was referring to the students of Abdullaah bin Mas'ood (may Allah be pleased with him): his intension was neither the companions – ﷺ – nor the entire *Taabi'oon*.



HE WHO SEEKS BLESSINGS THROUGH A TREE, STONE OR THE LIKE COMMENTARY

His saying: seeks blessings, *tabarraka*: is (the word measure), *tafa'ala* as it pertains to *al-barakah* (blessings). And *al-Barakah* means: abundance and establishment of goodness, derived from (the word) *al-birkah*, a water pool. Water pools are different from watercourse for two reasons:

1 – Abundance.

2 – Stability.

At-Tabarruk means seeking blessings; however, two things must not be absent from it:

1 – That the *Tabarruk* is through something known and approved in the *Share'ah*, such as the Qur'aan. Allah the Exalted says:

﴿ كَتَبَ آزَلَنَّهُ إِلَيْكَ مِزْرًا ﴾

"A Book which We have sent down to you, full of blessings..."
(Saad: 29).

Of its blessings is that whoever adheres to it succeeds. With it, Allah liberated many generations from *Shirk*. Also, from its blessings is that a letter recited from it, earns ten virtues. This certainly adds value to one's time and effort; and so on among its numerous blessings.

2 – That it should be by means of something known and physical, such as learning, supplicating and similar others. So, the person would seek blessings through his knowledge and inviting to good, and this would be blessings because we would have gained tremendous good from him.

Usayd bin al-Hudayr (رضي الله عنه) said, "This is not the first of your blessings, O family of Aboo Bakr!"⁽¹⁾ Allah would make some of the people instrumental to good as he would not with others.

1 From the hadeeth of Aa'ishah reported by Al-Bukhaaree (Book Of *Tayammum*; 1/125) and Muslim (Book Of *Menses*, Chapter of *Tayammum*; 1/289).

However, there are assumed heretical blessings, such as what the charlatans claim: "blessings have descended from such-and-such dead person" - whom they assumed to be a saint and things like that. These are false blessings, ineffective. Shaytaan may even play roles in the matter such that it may even bring about physical effects through Shaytaan's aiding the *Shaykh* leading to trials (for the people in their religion).

As for knowing whether this is false or real blessing; (we say that), it could be known from the condition of the person. If it he is among the beloved friends of Allah, the *Awliyaa*, who adhere to the *Sunnah* and avoid innovations in the religion, Allah may make real blessings and good to occur from his hands as will not be found with others. Of this is the blessings which Allah made to occur from the hands of *Shaykh al-Islaam* Ibn Taymiyyah ؒ from which people benefited during his life time and after his death.

But if he contradicts the Qur'an and *Sunnah* or invites to falsehood, his blessings are only assumed. The Satans may make it up for him to aid him upon his falsehood, such as what would occur to one of them that he stays with the people at *Arafat* and then returns to his town and performs the sacrifice with the people in his town.

Shaykh al-Islaam Ibn Taymiyyah ؒ said: The Satans carry them so that the people may be deceived by them. Those people have fallen into grave errors such as: non-completion of the hajj rites and passing by the *Meeqaat* (the stations for initiating consecration for hajj or *Umrah*) without initiating consecration from it.⁽¹⁾

His saying: a tree, *shajar*: is a common noun; so it includes any tree. From the virtues of the leader of the faithful, Umar bin Al-Khattaab (may Allah be pleased with him) was that when he saw people frequenting the tree under which the *Bay'atu ar-Ridwaan* (Pledge of Allegiance) took place, he ordered that it be cut.

His saying: or stone: a common name which includes all stones, even the one at *Bayt al-Maqdis*; blessings should be not sought through them. Likewise the Black Stone, blessings should not be looked for with them; rather, worshipping Allah should be made by rubbing and kissing it, following the Prophet (ﷺ). Blessings and reward are attained thereby. As such, Umar bin al-Khattaab (may Allah be pleased with him) said, "I know that you are a stone; you can neither harm nor

1 *Majmoo' al-Fataawaa* (1/83)

benefit. If not that I saw the Messenger of Allah (ﷺ) kissing you, I would not have kissed you.”⁽¹⁾

So, kissing it is a pure act of worship contrary to the generality of the people who think that it is some physical blessings. Thus when some of those people touch it, they would rub the whole of their body (with the hand) as a way of seeking blessings with it!

His saying: and the likes: that is, such as houses, sepulchers and rooms. Even the room bearing the grave of the Prophet (ﷺ); it should not be touched to seek blessings. But if an individual rubs his hand on steel, (for example), to feel the smoothness, there is nothing wrong with that except if it is feared that people may follow him in that (thinking that what he did is an act of worship), then he should not do it.



His saying - the Exalted:

﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ﴾

“Have you then considered Al-Lât and Al-’Uzza (two idols of the pagan Arabs)...” (An-Najm: 19) to the end of the verses.

COMMENTARY

His saying: “Have you then considered Al-Lat and Al-’Uzza (two idols of the pagan Arabs)?”: When Allah – the Mighty and Sublime - mentioned *al-Mi’raaj* (the Ascension of the Prophet ﷺ with his physical body to the heavens) as in His saying:

﴿وَالنَّجْمُ إِذَا هَوَىٰ ۝١ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ۝٢﴾

“By the star when it sets; your companion has neither erred nor has he gone astray...” (Najm: 1-2), He said:

﴿لَقَدْ رَأَىٰ مِنْ ءَايَاتِ رَبِّهِ الْكُبْرَىٰ﴾

“Indeed he did see of the Greatest Signs of his Lord.” (Najm: 18), that is, the Prophet (ﷺ) saw the greatest signs of his Lord. The scholars have differed concerning the word, *al-Kubraa* (Greatest): is it an object to *ra’aa* (did see) or an adjective of *Aayaat* (signs)?

His saying: *Al-Kubraa*, the Greatest, it is said that it is an object to

1 Cited earlier

ra'aa (did see) and would mean: he did see the greatest signs of Allah. Based on this, the first position, it would mean that: he did see the greatest among the signs.

According to the second view, the meaning will be: he did see some of the greatest signs. This is the correct position; that *al-Kubraa* is an adjective of *Aayaat* (signs) and not an object to *ra'aa* (did see) since what he saw were not the greatest signs of Allah.

After Allah mentioned what the Prophet (ﷺ) saw of these signs, He said:

﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ۖ وَمَنْوَةَ الثَّالِثَةَ الْآخِرَىٰ ۚ﴾

“Have you then considered *Al-Lât* and *Al-'Uzza* (two idols of the pagan Arabs), and *Manaat* (another idol of the pagan Arabs), the other third?” that is, tell me about them and their rank in respect of these great signs. Surely, they amount to nothing!

The interrogation is meant to demean and disapprove these idols.

His saying: *Al-Lat*, read with or without emphasis on the letter, *ta*. Reading it with the *ta* emphasized is a mode of reading from Ibn Abbaas – ؓ both. According to that reading, it will be a verbal subject from *al-Latt*. This idol was founded upon a man who used to mix fine wheat with butter for pilgrims. He would add some butter and provide them with it. After his death, they would stay at his grave and they made it an object of worship.

However, according to the unemphatic reading, (the word), *al-la* is derived from (the word), *Allah* or *al-ilah*. So they derived a name for this idol from the Names of Allah and called it *al-lat*. It was for the people of Ta'if and its surroundings among the Arabs.

His saying: *and Al-Uzza*: is the feminine of (the word) *a'azz*. It was the idol worshipped by Qurash and the Kinaanah tribe. Deduced from Allah's Name, *Al-'Azeez* (The Mighty), it was located at a date palm tree between Makkah and Ta'if.

His saying: *and Manaat*: it is said to have been taken from (the word) *al-Manaan* (the Benevolent). It is also said: from *Minaa* due to the large number of sacrifice made there. The idol was located between Makkah and Madeenah for the Hudhayl and Khuza'a'ah tribes. The tribes of Aws and Khazraj used to revere it and they would commence consecration for hajj from its site.

His saying: “*the other third*” is an indication that what you venerate, offer sacrifices for and shed much blood at its site is *ukhrraa*, backward, i.e. dispraised and lowly; taken from their saying, ‘so-and-so is *ukhur*’ i.e. dispraised and petty, back. These three idols which the Arabs used to worship, how comparable are they to what the Prophet (ﷺ) saw? They amount to nothing! Only these three idols were mentioned because they are the most popular and most venerated among the Arabs.

His saying: the verses: that is, complete the verses after it.

His saying:

﴿الْأُنثَىٰ الذَّكَرَ وَلَهُ الْأُنثَىٰ﴾

“...are yours the males and His the females?” (Najm: 21), this is also an interrogation of disproof against the idolaters who assign males for themselves and females for Allah! Whenever a male child is born unto them, they show delight and pass on the good news. But when a female is born, the individual’s face darkens out of sadness. Yet they opine that: the angels are daughters of Allah! They thus ascribe females to Allah – and the refuge is with Allah – to themselves, what they desired.

His saying:

﴿يَلَاكِ إِذَا قُسِمَةُ صِرَاطٍ﴾

“...that indeed is a division most unfair.” (Najm: 22),

(The word), *Deezaa* means unjust since at least if you desire a fair allotment, you would give yourselves some of the females and portion some of the males for Allah. But that you allot what you desire for yourselves – the males – and that which you hate for Allah that is an unfair division!

His saying:

﴿إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمِيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ﴾

“These are but names which you have named, you and your fathers for which Allah has sent down no authority...” (Najm: 23).

The pronoun, *hiya* (these) refers to the idols; i.e. these idols –Al-Laat Al-Uzza and Al-Manaat - which you call deities and worship are mere names you gave; Allah did not reveal any warrant regarding

them i.e. any evidence or proof. Allah Glorious is He and Exalted rather declared them falsehood. He the Exalted said:

﴿ذَلِكَ يَأْتِ اللَّهُ هُوَ الْحَقُّ وَأَنْتَ مَا بَدَعْتَ مِنْ دُونِهِ هُوَ الْبَاطِلُ﴾

﴿وَأَنْتَ اللَّهُ هُوَ الْعَلِيُّ الْكَبِيرُ﴾ (١٢)

"That is because Allah He is the Truth and what they invoke besides Him, it is falsehood; and Verily Allah, He is the Most High the Most Great." (Haji: 62).

Basically, in the Arabic language, (the word) *Sultaan* refers to something which possesses a warrant. If it is in the field of knowledge, it would refer to knowledge, if it is in the context of ability, it would mean ability. And if it pertains to issues of orders and prohibitions, it refers to the authority that orders and prohibits. For example, His saying the Exalted:

﴿لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ﴾

"...you will never penetrate except with authority." (Ar-Rahmaan: 33) that is, with ability and great power. Similarly, His saying the Exalted:

﴿مَا أُنْزِلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ﴾

"...for which Allah has sent down no authority." (Najm: 23) i.e. no proof or clear evidence.

In the hadeeth, it says, "The *Sultaan* is the (marriage) guardian of the one (i.e. the female) without a guardian"⁽¹⁾ that is, the one who possesses the ability to command and forbid.

His saying: *"...they follow but a guess"*: (The article) *in* here means, *maa*, 'that which' demonstrated by the fact that it (the *in*) is followed by (the word), *illaa* (except, but). Allah the Exalted says:

﴿إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ﴾

1 From the hadeeth of Aa'ishah reported by Aboo Daawood (Book of Wedding, Chapter Concerning the Guardian; 2/568) and he was silent about it, and at-Tirmidhee (Book of Wedding, Chapter: no. 1102). He said, "A good hadeeth". And Ibn Maajah (Book of Wedding, Chapter: There Is No Valid Marriage Except By Means of a Guardian; 1/650) and Ahmad (1/47, 66, 166, 260).

“...this is no other than a gracious angel” (Yoosuf: 31) meaning, ‘this (i.e. that which we see) is no more than a gracious angel’. Allah the Exalted – also says:

﴿إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ﴾

“...this is no other than the speech of a mortal man.” (Muddaththir: 25), meaning, ‘that which he recites is no more than the speech of a mortal man’. Likewise, He the Exalted said,

“...they follow but a guess...” i.e. ‘that which they follow is only a guess’. The guess they follow is that they are deities and that to Allah belong the females while the males are for themselves. But conjectures can no substitutes for the truth as Allah said in another verse.

His saying: “...and that which they themselves desire”: they as well follow whatever their selves wish. This is the most harmful thing to an individual: following whatever he desires. The one who worships Allah based on self desires does not really worship Allah. He only worships his intellect and wishes. Allah the Exalted says:

﴿أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهُهُ هَوَاهُ وَأَصْلَهُ اللَّهُ عَلَىٰ عِلْمٍ﴾

“Have you seen him who takes as his god his own vain desire and Allah knowing (him as such) left him astray?” (Jaathiyah: 23).

The one who worships Allah based on Guidance and not self desire is the one upon the truth.

His saying:

﴿وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَىٰ﴾

“...and now the guidance of their Lord has come to them.” (Najm: 23).

That is, from the hand of the Prophet (ﷺ) and as such, it is most incumbent upon them to follow the guidance and not self desire.

Relevance of the verse to the chapter heading

They believe that these idols may harm or benefit them and for that reason, they come to it, call upon them, offer sacrifices to them and seek nearness to them. Allah may try a person such that he gets what he wanted of evil been averted from him or some benefits coming to him by means of this act of *Shirk* – a trial and test from Allah. We

had mentioned something similar that Allah may try an individual by easing the means to sins for him in order that He may know those who fear Him in the secret.



It was narrated from Aboo Waaqid Al-Laythee that, "We went out with the Messenger of Allah (ﷺ) on the expedition to Hunayn while we only just left paganism. The polytheists had a lote-tree called *Dhaat Anwaat* around which they would stay and on which they hung their arms. So as we passed by a lote-tree, we said, 'O Messenger of Allah, give us a *Dhaat Anwaat* as they have *Dhaat Anwaat*. The Messenger of Allah (ﷺ) exclaimed, '*Allahu Akbar* (Allah is The Greatest). They are paths! You have said - By The One in Whose Hand my soul is - exactly as the Children of Israel said to Moosaa (*alayh as-salaam*),

﴿اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ ءَالِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ مَّجْهُلُونَ﴾

'Make for us an ilaahan (a god) as they have aaliha (gods).' He said: 'Verily, you are a people who know not'. (Al-A'raaf: 138). Certainly you will follow the practices of those before you." Reported by at-Tirmidhee and he graded it authentic.⁽¹⁾

COMMENTARY:

His saying: "We went out with the Messenger of Allah (ﷺ): that is, after the campaign of Triumph (over Makkah). After the Prophet (ﷺ) gained victory over Makkah the Thaqeef and Hawaazin tribes rallied a very large army (against him). So, he (ﷺ) headed towards them with twelve thousand men - two thousand from Makkah and he came along with ten thousand from Madeenah. As they advanced with this great number, they said, "We will not be defeated today owing to small number". They were impressed by their number. However, Allah made it known that victory comes from Allah and not through great numbers. Allah - The Exalted - says:

﴿لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرٍ وَيَوْمَ حُيْنٍ إِذْ أَعْجَبَكُمْ﴾

1 Reported by Ahmad in *Al-Musnad* (5/218) and at-Tirmidhee (Books of Tribulation, Chapter Concerning The Saying: 'You shall follow the practices of those before you'; 6/343) and he said: "A good and authentic hadeeth", and Ibn Abee 'Aasim in *As-Sunnah* (no. 76), Ibn Hibbaan (no. 1835), At-Tabraanee in *Al-Kabeer* (no. 3290) and Al-Bayhaquee in *Al-Ma'rifah* (no. 1/108).

كَثَرْتُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ﴿٢٥﴾

“Truly Allāh has given You victory on many battle fields, and on the Day of Hunain (battle) when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straitened for you...” (Tawbah: 25 - 26).

When they descended into the valley of Hunayn, they found that the idolaters had ambushed them and what happened did happen. The believers scattered away from the Messenger of Allah (ﷺ) remaining only about a hundred men with him. In the end, victory was for the Prophet (ﷺ) - all praise is due to Allah.

His saying: *hudathaa*: plural of *hadeeth* i.e. ‘we just recently left disbelief’. He (may Allah be pleased with him) mentioned that as an excuse for the request they later made and their question: If *Eemaan* had been well-established in their hearts, they would not have asked such question.

His saying: “...around which they would stay” that is, they remain there. (The word,) *Ukoof* means sticking to a thing; such as His saying – the Exalted:

﴿وَأَنْتُمْ عَنْكُمُوهٌ فِي الْمَسْجِدِ﴾

“...while you are in I’tikaaf in the mosques.” (Baqarah: 187).

His saying: *yanootoon*, i.e. they hang their weapons on it by way of seeking blessings.

His saying: “...called *Dhaat Anwaat*” meaning, it was dubbed this nickname such because they used to hang weapons on it and hope in its blessings. So, the companions (may Allah be pleased with him) told the Prophet (ﷺ), “O Messenger of Allah, give us a *Dhaat Anwaat* as they have *Dhaat Anwaat*...” i.e., a lot-tree on which we will hang our weapons to seek its blessings. The Prophet (ﷺ) then exclaimed, ‘*Allahu Akbar* (Allah is the Greatest)!’

He made the statement that Allah is the Greatest to show the significance of this request. That is, to show its weight and in amazement, not by way of showing delight with it. Why would they say this when they believe in *laa ilaaha illa Allah*?! However, “They are paths...” i.e. ways that people follow.

His saying: “You have said - By The One in Whose Hand my soul is - exactly as the Children of Israel said to Moosaa (*alayh as-salaam*),

﴿اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ﴾

‘Make for us an ilaahan (a god) as they have aaliha (gods).’”

That is, the Messenger (ﷺ) compared what the companions - ﷺ - said with what the Children of Israel said to Moosaa (ﷺ) when they said, “make for us a god as they have gods” so you are asking for a *Dhaat Anwaat* as those idolaters have *Dhaat Anwaat*.

His saying - peace and blessings be upon him - “By the One in Whose Hand my soul is” meaning that his soul is in the Hand of Allah not only from the angle of its being taken and returned, but also, from the perspective of its control and management. There is not a living creature but He - Glorious is He and Exalted - has the grasp of its forelock.

His saying: “Certainly you will follow the practices of those before you” i.e. ‘you will surely imitate their actions and speech. This sentence does not imply an endorsement, it rather shows warning because as is well-known, that it is from the practices of those before us resembling misguided practices considering the fact that they requested for deities with Allah. So, the Prophet (ﷺ) intended to warn his *Ummah* against the misguided and strayed practice of those before it.

The point in this hadeeth is their saying, “...give us a *Dhaat Anwaat* as they have *Dhaat Anwaat*”, and the Prophet (ﷺ) reproached them for it.²



Important Matters:

First: Explanation of the verse in *Soorat an-Najm*.

Second: Having the picture of what they requested.

Third: The fact that they did not do it.

Fourth: The fact that they intended to seek nearness to Allah through that, thinking that He loves it.

Fifth: That if they (i.e. the companions [ﷺ all]) did not know this, then that other them does not know it is with a greater reason.

Sixth: The fact that they have virtues and promises of forgiveness which others have not.

Seventh: That the Prophet (ﷺ) did not excuse them. Instead, he criticized them with his saying: “*Allahu Akbar* (Allah is The Greatest)!” “They are paths!” “Certainly, you will follow the practices of those before you...” So he strongly condemned the issue with these three (phrases).

Eighth: The great issue – which is the point – is that he informed them that their request is like the request of the Children of Israel who told Moosaa (عليه السلام), “make for us *ilaahan* (a god)”.

Ninth: That to negate this practice is from the meanings of *laa ilaha illa Allah* even though it was difficult for them to grasp, knotty.

Tenth: That he vowed while giving a verdict, and he would not swear except for a pressing benefit.

Eleventh: The fact that there are minor and major categories of Shirk since they do not turn apostates with this.

Twelfth: Their saying, “...we only just left paganism” indicates that others (among the companions) were not ignorant of such.

Thirteenth: Saying *Allahu Akbar* (Allah is the Greatest) while amazed contrary to those who abhor such.

Fourteenth: Avoiding whatever leads to prohibitions.

Fifteenth: Prohibition of imitating the people of Ignorance.

Sixteenth: Getting angry while teaching.

Seventeenth: A general principle based on his saying: “They are paths!”

Eighteenth: This is one of the signs of prophethood because it all happened as he told.

Nineteenth: That whatever for which Allah censures the Jews and the Christians in the Qur’aan, such (i.e. censure) is also for us.

wentieth: That it was well-known to them that worship must be based on approvals. It also calls attention to the questions in the grave: As for (the question), “Who is your Lord?”, this is clear. Regarding (the question), “Who is your Prophet?”, it is from telling about the Unseen. As regards (the question), “What is your religion?”, it is as evident in their saying, “...give us a *god*...” to the end.

Twenty-first: The practices of the people of the Book are

condemnable like the practices of the idolaters.

Twenty-second: That the one who just left a form of falsehood that his mind got accustomed to may still have remnants of that custom in his heart based on his saying, "...we only just left paganism."

COMMENTARY

Important Matters:

First matter: Explanation of the verse in *Soorat an-Najm*: i.e. His saying the Exalted:

﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ۝١٩ وَمَنْوَةَ الثَّالِثَةَ الْآخَرَىٰ ۝٢٠ أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ ۝٢١ تِلْكَ إِذَا قُسِمَةُ ضِرْبَىٰ ۝٢٢ إِن هِيَ إِلَّا أَسْمَاءٌ سَمِيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۝٢٣﴾

"Have you then considered Al-Lât, and Al-'Uzza (two idols of the pagan Arabs) and Manaat (another idol of the pagan Arabs), the other third? What! are for you the males and for Him the females? That, indeed is an unfair division. These are but names which you have named - you and your fathers - for which Allah has sent down no authority." (Najm, 19-23)

its explanation had preceded and that Allah the Exalted rebuffed those who worship Al-Laât and Al-Uzza and stated an interrogative that indicates abasement and demean for these idols.

The second matter: Having the picture of what they requested: that is, they requested the Prophet (ﷺ) to give them a *dhaatt anwaat* as has the idolaters, *dhaatt anwaat*. They only intended to seek blessings with this tree, not that they wanted to worship it. This proves that seeking blessings with trees is prohibited and that such is from the practices of the misguided amongst the earlier generations.

The third matter: the fact that they did not do it: that is, they did not hang their weapons on the tree. They only requested the Messenger (ﷺ) to endorse the act; they asked him to give them that.

The fourth matter: The fact that they intended to seek nearness to Allah through that, thinking that He loves it: "...through that..." i.e. through the hanging of weapons and things like that on the tree

which the Messenger (ﷺ) shall specify. So, they requested that from the Messenger – peace and blessings be upon him – so that it would, by that, acquire the status of worship.

The fifth matter: That if they (i.e. the companions [رضي الله عنهم all]) did not know this, then that other them does not know it is with a greater reason. The companions – no doubt – were the most learned of the people about Allah's religion. If they may not know that seeking blessings in such a manner is a way of making it a deity; then, other than them are more prone to such ignorance.

The author (رحمته الله) intended to show with this that we should not be beguiled by people's deeds because it might be from ignorance. Thus, what matters is that which the *Sharee'ah* points to and not people's actions.

The sixth matter: The fact that they have virtues and promises of forgiveness which others have not: This is clear from verses such as His saying the Exalted:

﴿لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلِ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَتْلُوا وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ﴾

"Not equal among you are those who spent and fought before the conquering (of Makkah) (with those among you who did so later). Such are higher In degree than those who spent and fought afterwards. But to all, Allâh has promised the best (reward)." (Al-Hadeed: 10).

So, the companions – رضي الله عنهم all - have good deeds, promise of forgiveness and means of attaining such forgiveness which others than them do not have. Yet, the Prophet (ﷺ) did not accept any excuse for the request.

The seventh matter: That the Prophet (ﷺ) did not excuse them. Instead, he criticized them with his saying: "Allahu Akbar (Allah is The Greatest)!" "They are paths!" "Certainly, you will follow the practices of those before you..." So he strongly condemned the issue with these three (phrases).

This refers to his saying, "Allahu Akbar (Allah is The Greatest)!" and his saying, "They are paths!" and "Certainly, you will follow the practices of those before you..." He strongly condemned that since

saying *Allahu Akbar* (Allah is the Greatest) and “They are paths!” demonstrate warning, and “certainly, you will follow the practices of those before you” as well, expresses warning.

The eighth matter: The great issue – which is the point – is that he informed them that their request is like the request of the Children of Israel who told Moosaa (ﷺ), “make for us *ilaahan* (a god)”: They asked for a lote-tree through which they could seek blessings as the idolaters would seek blessings; and those others sought a deity as those have gods. So, in both requests entail contradictions of *Tawheed* because seeking blessings with trees is an aspect of *Shirk* and taking them as deities is as well, manifest *Shirk*.

The ninth matter: That to negate this practice is from the meanings of *laa ilaha illa Allah* even though it was difficult for them to grasp, knotty: i.e. to negate seeking blessings with trees and things like that is from the implications of *laa ilaha illa Allah* because *laa ilaha illa Allah* negates all deities beside Allah. It also negates the right to worship any other than Allah – the Mighty and Sublime. Likewise blessings; it cannot come from other than Allah – Glorious is He and Exalted.

The tenth matter: That he vowed while giving a verdict, and he would not swear except for a pressing benefit: i.e. that the Prophet (ﷺ) swore while giving a ruling in his saying, “You said - By The One in Whose Hand my soul is -...” The Prophet (ﷺ) would not vow except for a good reason or to prevent a harm or evil. He is not from those who swear just for anything as is the case with some of the people.

The eleventh matter: Eleventh: The fact that there are minor and major categories of *Shirk* since they did not turn apostates with this: considering the fact that they did not request for *dhaatu anwaat* in order to worship it but rather, to seek blessings through it, and *Shirk* could be minor and major (in its category) or hidden and manifest (in its form).

The major *Shirk*: that which takes someone out of the fold of Islam.

The minor *Shirk*: those lesser than that.

However, the statement, ‘lesser than that’, is not a clear criteria. As such, the scholars have two views on the criteria for minor *Shirk*:

First Opinion - that a minor *Shirk* is all that the *Sharee'ah* referred to as *Shirk* and the textual evidences show that they are from major *Shirk*. For example, “Whoever swears by other than Allah has committed

Shirk.⁽¹⁾ *Shirk* here is minor because textual proofs show that merely swearing by other Allah does not remove from the fold of Islam.

Second Opinion - that minor *Shirk* is that which leads to major *Shirk* even if the *Sharee'ah* does not generally name it *Shirk*. For example, that an individual depends on a thing as he depends on Allah, even though he does not take it as a deity. This is minor *Shirk* because that dependence which would be like his reliance on Allah would, in the end lead him to major *Shirk*.

This definition is more encompassing than the first because, the first rejects generally regarding a thing as *Shirk* until there is textual evidence; but the second considers all that leads to *Shirk* as *Shirk*. According to this definition, we may say that all sins are minor *Shirk* since self desires lead to them and Allah – The Exalted – said:

﴿أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ﴾

“Have you seen him who makes his desire his god...” (Al-Jaathiyah: 23).

Thus, the Prophet (ﷺ) referred to the one who leaves the *Salaah* as a *Mushrik* (idolater) even though such has not committed *Shirk*. He said, “Between a man and *Shirk* and *Kufr* is shunning the *Salaah*.”⁽²⁾

In essence, the author (رحمته) is saying that: *Shirk* is either major or minor since they did not apostate therewith as explained earlier.

As for the hidden and manifest forms of *Shirk*, some of them (i.e. the scholars) say they refer to the major and the minor *Shirk*. Some say: the manifest is that which is known to people whether major or

1 From the hadeeth of Ibn Umar (رضي الله عنهما) both reported by Aboo Daawood (Book of Eemaan, Chapter on Undesirability of Swearing with the Fathers; 3/570) and he was silent about its authenticity, at-Tirmidhee (Book of Oaths, Chapter on Swearing with Other than Allah; no. 1535) and he graded it good, at-Tayaalisee (no. 1896), Ibn Hibbaan (no. 1177), al-Haakim (1/18, 4/297) and he graded it as authentic based on the conditions of al-Bukhaaree and Muslim and Adh-Dhahabee agreed with him. Ahmad reported in *Al-Musnad* (2/34, 69) as well.

2 Reported by at-Tirmidhee (Chapters of Eemaan, Chapter Concerning The Shunning Of Salaah; 9/2613) and he said: “It is good (*hasan*), authentic (*saheeh*) and strange (*ghareeb*)”, and An-Nasaa’ee (Book Of Salaah, Chapter Concerning The Judgement Concerning The One Who Leaves Out Salaah, 1/231), Ibn Maajah (Book Of The Establishment Of Salaah, Chapter Regarding He Who Leaves Out Salaah; no. 1079), Ibn Hibbaan as in *Mawrid* (no. 200), al-Haakim (1/7) who graded it authentic and Adh-Dhahabee agreed with him. Ahmad also reported it in *al-Musnad* (5/346).

minor such swearing with other than Allah and prostrating for an idol. And the hidden is that which people do not know from the minor or major sins such as show-off and belief that there are other gods beside Allah.

It may as well be said that, the manifest refers to that which is clearly recognized as *Shirk* even if it is minor, while the hidden refers to other than that.

But which of them will not be forgiven? *Shaykh al-Islam* Ibn Taymiyyah رحمہ اللہ said: Allah will not forgive *Shirk* even it is minor based on the generalness of His saying:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ﴾

“Verily! Allah forgives not (the sin of) setting up partners in worship with Him.” (Nisaa’: 116).

(The sentence) *an yushraka bihee*’ (setting up partners in worship with Him) is construed with an infinitive to mean: *shirkan bihee* (any form of joining partners with Him) which is an indefinite word (i.e. *shirkan*) in the context of negation (*nafy*) expressing generality.⁽¹⁾

Some scholars have said that minor *Shirk* falls under Allah’s Will, and that His saying, “setting up partners in worship with Him” refers to major *Shirk*. As for minor *Shirk*, it will be forgiven since it does not expel an individual from the fold of Islam; and every sin that does not expel from the religion falls under Allah’s Will.

In any case, the one who engages in a minor *Shirk* is upon great evil and danger, worse than the major sins. Ibn Mas’ood (may Allah be pleased with him) said: “That I swear by Allah while lying is preferable to me than to swear by other than Him while upon the truth.”⁽²⁾

The twelfth matter: “...we only just left paganism” means that, he was giving an excuse for the request they made since they asked for a *dhaat anwaat*. So they were apologizing for their ignorance by the fact that they only recently left disbelief. As for those who had accepted Islam earlier, they were not ignorant of that.

Thus, we say; it is necessary that one apologizes for what he says

1 See *ar-Radd ‘ala al-Bakree* (pg. 146).

2 Reported by Abdur Razzaaq in *Al-Musannaf* (8/469), At-Tabraanee in *Al-Kabeer* (no. 8902). Al-Mundhiree said in *at-Targeeb* (3/607) and also, Al-Haythamee in *Majma’ az-Zawaa’id* (4/177): “Its reporters are those of the *Saheeh*’.

and does so that he does not make himself susceptible to statements or thoughts he is free of. This is proven in the hadeeth of Safiyyah – may Allah be pleased with her - regarding when the Messenger (ﷺ) stayed aside with her during his *I'tikaaf*. Two men from among the Ansars passed by and he said, “She is Safiyyah bint Huyay!”⁽¹⁾

The thirteenth matter: Saying *Allahu Akbar* (Allah is the Greatest) while amazed... (to the end) is taken from his saying: *Allahu Akbar* (Allah is the Greatest) i.e. Allah is Greatest and most Sublime to be given partners. In the version of at-Tirmidhee, he said, “*Subhaanallaah* (Glorious is Allah)”⁽²⁾ i.e. Glorious is Allah, far above what befits Him not.

The fourteenth matter: Blocking the paths to prohibitions: the word *Dharaai'* refers to the paths to a thing. The *Dharaai'* of a thing are its means and paths. It has two categories;

1. The means to desirable ends. These should not be prevented. They should rather be opened and sought.
2. The means to dispraised ends. They should be forestalled. And this is what the author intends.

Dhaat Anwaat is a means to major *Shirk*; when they hang their weapons on it and seek blessings through it, Shaytaan gradually gets them to worship them and ask their needs from them directly. Thus, the Prophet (ﷺ) blocked the paths to prohibitions.

The fifteenth matter: Prohibition of imitating the people of Ignorance: taken from his saying, “You have said exactly as the Children of Israel said...” So, he criticized them. We understand therefrom that (the term) *Jaahiliyyah* (Ignorance) is not peculiar to those before the times of the Prophet (ﷺ) but rather, whoever is ignorant of the truth and does an act of the ignorant is from the people of *Jaahiliyyah* (Ignorance).

The sixteenth matter: Getting angry while teaching: the hadeeth is not clear-cut about that, perhaps it was taken from the circumstance of his saying, “*Allahu Akbar (Allahu Akbar)!* They are paths...” since the strength of this statement expresses hanger.

The seventeenth matter: A general principle based on his saying:

1 Reported by Al-Bukhaaree (Book of *I'tikaaf*, Chapter: Can The One In *I'tikaaf* Go To The Mosque Door To Meet His Needs?; 2/67).
2 Cited earlier.

"They are paths!" i.e. ways, and that this *Ummah* will follow the ways of those before her. This does not indicate allowance and permission for that, it rather expresses caution as the Messenger (ﷺ) said, "This *Ummah* shall divide into seventy-three sects all of will be in Hell except one."⁽¹⁾ He also said, "Some people will come in my *Ummah* who will allow fornication and silk..."⁽²⁾ Similarly, he said, "The woman in the howdah will travel from so-and-so to so-and-so not fearing anything but Allah"⁽³⁾ and similar others that the Prophet (ﷺ) told about their occurring even though they are forbidden.

The eighteenth matter: This is one of the signs of prophethood because it all happened as he told: that is, following the practices of those before us. However, if a person says: the Prophet (ﷺ) addressed the people at 'Arafah and said, "Surely, Shaytaan has lost hope that he will be worshipped by those who observe the *Salaah* in the Arabian Peninsula."⁽⁴⁾ How then will this happen?

The response is: The Prophet's telling about his (i.e. Shaytaan's) despair does not prove that it can not occur. In fact, such may occur against Shaytaan's expectation because, when the conquests came about and Islam became strong and people entered into Allah's religion in folds, he lost hope of anything been worshipped besides Allah in this Peninsula. But Allah's Wisdom asserts that the contrary occurred.

We have to say this so that it is not said that: whatever takes place in the Arabian Peninsula cannot be *Shirk*; and it is known that Shaykh Muhammad bin Abdul-Wahhaab ر - revived *Tawheed* in the Arabian Peninsula and the people at that time had amongst them idolaters and others.

Therefore the hadeeth only told about what occurred to Shaytaan at that time and it does not prove that it cannot happen at all. The Prophet (ﷺ) said, "You will certainly follow the practices of those before you" while addressing the companions - ر - in the Arabian Peninsula.

The nineteenth matter: That whatever for which Allah censures the Jews and the Christians in the Qur'aan, such (i.e. censure) is also for

1 Cited earlier.

2 Reported by Al-Bukhaaree in a *Mu'allaq* form by way of assertion (Book of Table Manners, Chapter Concerning Those Who Allow Intoxicants and Call It Other Than Its Name; 4/13).

3 In the hadeeth of 'Adee bn Haatim (رضي الله عنه) as reported by Al Bukhaaree (Book Of Virtues, Chapter of The Signs of Prophethood; 2/527).

4 From the hadeeth of Jaabir (رضي الله عنه) reported by Muslim (Book of The Attributes Of The Hypocrites, Chapter of The Instigation of Shaytaan; 4/2166).

us. This may not be as apparently generally depicted; it should rather be understood in line with his saying, "...for us" i.e. 'for some of us'. Thus, the group is intended and not all as the scholars said regarding His saying – the Exalted,

﴿يَمْعَسِرَ الْجِنَّ وَالْإِنْسَ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ﴾

"O you assembly of Jinn and mankind, Did there not come to you Messengers (الرسل) from amongst you...?" (An'aam: 135) in spite of the fact that the Prophets were only from among mankind alone.

So if the Jews and the Christians are imitated, the censure they received will apply to us too. In most cases, there not any one among people except that he has some imitation of the Jews and the Christians. The one who disobeys Allah deliberately has some imitation of the Jews and the one who worships Allah upon ignorance also has some imitation of the Christians. The one who envies people for Allah's favours on them has some imitation of the Jews and so on.

If he (i.e. the author) - meant that the Ummah will certainly have a trait, this is only apparently and generally speaking, since only few are safe. But if he meant that everything the Jews and Christians were reproached for is also dispraised generally for this Ummah, then that is not the case.

The twentieth matter: That it was well-known to them that worship must be based on approvals... (to the end): this is clear; worship is based on approvals, whatever lacks the approval of the Law-Giver is innovation in the religion. The Prophet (ﷺ) had said, "Whoever does any deed which we have not approved shall be rejected."⁽¹⁾ Likewise he said, "Beware of innovated matters (in the religion). Every newly-invented matter is misguidance."⁽²⁾

Whoever comes up with any act of worship would be asked for the supporting evidence since the basic ruling about worship is forbiddance until evidence is established to prove its validity. But in matters of food, dealings, manners, dressing and so on the basic ruling regarding them is allowance except what the evidence show to

1 From the hadeeth of Aa'ishah reported by Muslim (Book Of Abolishment, Chapter of The Abolition of False Verdicts; 3/1343). Al-Bukhaaree also reported it in *Mu'allaq* form.

2 In the hadeeth of Al 'Irbaad bn Saariyah as reported by Abou Dawood (Book of Sunnah, Chapter of Strict Adherence to Sunnah; 5/13), at-Tirmidhee (Book of Knowledge, Chapter of Holding to Sunnah; no. 2678) and graded it good and authentic, and Ibn Maajah (in his Introduction, Book of the Aadherence to the Practice of the Caliphs, no. 42).

be prohibited.

His saying: the questions in the grave about which an individual will be asked in his grave: "Who is your Lord? "Who is your prophet? What is your religion?": this story contains evidence for the three questions of the grave. His intention is not whether an individual will be asked in his grave; rather it contains proof to affirm *ar-Ruboobiyyah* (Lordship), *Nubuwwah* (Prophethood) and *'Ibaadah* (Worship).

As for "Who is your Lord?" it is clear. It means that there is no other lord except Allah the Exalted. As regards "Who is your prophet?" such is from his telling about the Unseen. He (ﷺ) said, "You shall follow the ways of those before you every bit"⁽¹⁾ and it happened as he told. Concerning "What is your religion", it is deduced from their saying, "*make for us ilaahan (a god)*" i.e. a deity, worshipped; and worship is religion.

The author, Muhammad bin Abdul-Wahhaab (رحمته الله) has deep understanding of the texts; thus, sometimes one may find it difficult to explain the perspective of particular juristic deduction from the evidences (he provided).

The twenty-first matter: The practices of the people of the Book are condemnable like the practices of the idolaters: is derived from his saying, "as the Children of Israel said..."

The twenty-second matter: That the one who just left a form of falsehood that his mind got accustomed to may still have remnants of that custom in his heart based on his saying, "...we only just left paganism": this is correct. For a person who leaves falsehood, it may not be completely ruled out that at the beginning he would have remnants of it in his heart which will not leave until after some time according to his saying, "while we just left paganism". It is as if he is saying: "we only asked him that because we still had remnants of the aspects of Ignorance."

In this regard, it is from wisdom to banish the one who fornicates from the area after flogging so that he does not return to it. Likewise, one should avoid the places of *Kufr*, *Shirk* and immorality so that nothing of such enters his mind.



¹ Mentioned earlier

WHAT IS MENTIONED

ABOUT SLAUGHTERING

FOR OTHER THAN ALLAH

COMMENTARY

His saying: About slaughtering: that is, slaughtering of animals.

His saying: for other than Allah: the letter *laam* (in the Arabic text) expresses reason, and *al-Qasd* (purpose): i.e. intending other than Allah with his sacrifice. Slaughtering for other than Allah is in two category:

1 – To slaughter for other than Allah by way of reverence and seeking nearness (to other than Allah). This is major *Shirk* which removes a person from the path (of Islam).

2 – To slaughter for other than Allah out of delight and respect. This does not remove from the path (of Islam). It is in fact from the customary practices which may be encouraged sometimes and not encouraged at other times. The basic thing is that it is allowed.

What the author ﷺ intended here is the first category.

If a ruler visits a town and we slaughter an animal for him; if such was done by way of seeking nearness to him and showing reverence for him, it is major *Shirk*. Such slaughtered animals are forbidden. This may be recognized when we slaughter it in his presence and abandon it. But if we slaughter it for him to honour and entertain him and it was cooked and eaten; this is from the aspects of showing regards and not in the least *Shirk*.

His saying: for other than Allah includes the Prophets, the angels, the beloved friends of Allah and others. Whoever slaughters for other than Allah to seek nearness and out of reverence (for it) is included in this no matter what he slaughtered.

His saying in the heading: Chapter: What is mentioned about slaughtering for other than Allah: he pointed to the evidence and not its ruling. Such a heading is employed by the scholars regarding matters whose ruling they are not being categorical about or matters

that require some elaboration. As regards issues about which they are definite, they will express it categorically such as: “Chapter on the obligation of the *Salaah*” and “Chapter on the Prohibition of Backbiting” and so on.

The author - no doubt - considers slaughtering for other than Allah by way of seeking nearness and reverence as prohibited and major *Shirk*, but he wants to familiarize the student with deducing rulings from evidence. This is a form of intellectual nurturing. The scholar or author would leave the ruling open and then provide the evidences so that the student is charged with deducing the ruling. So he would be give the ruling based on the previously cited proofs. In this chapter, the author mentioned three verses:



Allah's saying the Exalted:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ﴾

“Say (O Muhammad (ﷺ)): “Verily, my *Salaat* (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the ‘Alameen (mankind, jinns and all that exists). He has no partner...” (Al-An‘aam: 162-163).

COMMENTARY

The First Verse:

His saying: “Say”; the address is to the Prophet (ﷺ) i.e. tell those idolaters, announce your sticking to the pure *Tawheed* to them. This is for the fact that this *Soorah* (containing this verse) is Meccan.

His saying: “my *Salaat* (prayer)”: *as-Salaat* lexically is *ad-Duaa* (supplication); and juristically, it is a worship directed to Allah with known statements and actions which is commenced with the *Takbeer* (saying: *Allahu Akbar* [Allah is the Greatest]) and ended with *at-Tasleem* (saying: *Assalamu ‘alaykum warahmatullah* [peace be upon you and Allah’s blessings]).

His saying: “my sacrifice” the word, *nusuk* lexically means “worship”, but juristically, it refers to “sacrifice for nearness”.

Should this verse be considered in its literal sense or juristically? It has been mentioned that whatever comes from the Law-Giver should be considered jurisprudentially. Likewise, whatever comes by custom

should be understood customarily and what is related linguistically should be counted according to linguistic realities. When I ask someone, “do you have a *shaat*?” the female sheep is understood but in the Arabic language, the word, *shaat* generally refers to a sheep or goat, male or female. Thus, we the word, *nusuk* (in the verse) is understood in its juristic sense.

It is also said that it should be taken literally because that is more encompassing. So, *an-Nusuk* would be ‘worship’, as if he was saying, ‘I will not supplicate to other than Allah, and I will not worship (anything) besides Allah.’ This generally applies to supplications and worship. But if it is considered juristically, it becomes restricted to particular forms of worship such as the *Salaah* and sacrifice which will also even be examples. This is because the *Salaah* is the greatest physical worship while sacrifice is the peak of wealth-related worship because it is performed by way of veneration; it does not occur except by way of seeking nearness. This is the explanation of Shaykh al-Islam Ibn Taymiyyah رحمته الله regarding this issue.

However, why sacrifice to seek nearness is the peak of the wealth-related acts of worship deserves some clarification since Zakaat is, no doubt, greater and is also a wealth-related worship.

There is also a third opinion that: the *Salaah* (mentioned in the verse) refers to the juristically known *Salaah*, and that *an-Nusuk* generally refers to acts of worship such that their connection in the verse is by way of relating the general to the specific.

His saying: “*my living, and my dying*” that is, my life and death; i.e. the disposal of all of my affairs, dead or alive are for Allah. His saying, “*my living, and my dying*”, affirms *Tawheed al-Ibaadah* (singling out Allah alone for worship), and His saying: “*my living, and dying*” affirms *Tawheed ar-Ruboobiyyah* (singling out Allah as Lord).

His saying: *lillaahi* (for Allah) is the predicate of (the nominal clause containing the article) *inna*. And *Allah* is the proper name for God. Its source word is *ilaah*, so the *hamza* (which has the *I*-vowel in *Ilaah*) was omitted due to frequent use by way of easing its pronunciation meaning, that which is worshipped: *Fi’aal* meaning *maf’ool* (in the Arabic word measure) such as *giraas* (plant) in the meaning, *magroos* (that which is planted) and *firaash* (bed) meaning *mafroosh* (that which is spread). So, *al-Ma’looh* is The Beloved and Venerated.

His saying: *the Lord of the 'Alameen*: the word, *al-'Aalameen* refers to everything beside Allah. They are so called because they are signs of the existence of their Creator.

A poet said:

*Amazing it is how the One Who is worshipped is disobeyed
Or how the rejecter rejects Him
While everything has a sign
Pointing to His being One.*

In this sense, it is generally used to refer to everything. It could also be employed to refer to all the things of a particular time like His saying the Exalted:

﴿وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ﴾

“...and how I preferred you to other creatures.” (Al-Baqarah: 47)
that is, the creations in their time.

The word, *ar-Rabb* (Lord) here refers to The Owner of dominion, The Disposer of all affairs. This affirms His absolute Lordship.

The second verse:

His saying: “*He has no partner...*” expresses the circumstance for the phrase, *lillaahi* (for Allah) i.e. while he has no partner. Allah – Blessed is He – has no partner in His Worship, His *Ruboobiyyah* and in His Names and Attributes. Thus, He the Exalted said,

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“Nothing is as His likeness and He is the Seer The Hearer.” (ash-Shooraa:11).

Whoever claims that Allah has partners is astray such as those who worship idols or ‘Eesaa bin Maryam – ﷺ. Likewise some extremist poets who place creatures in the status of the Creator as one of them said while praising someone:

“Remain as you are, O you without like,

And (affairs are) as you will for no creature equals you”!!

And such as Al-Boosayree’s statement in his poem, praising the Messenger (ﷺ):

"O Most eminent of creation! I do not have any to seek protection with

Except you during general afflictions!

If you do not take hold of my hand on the day of Return (to Allah)

As a favour, then I would have taken a wrong step.

For this world and its second are from of your eminence

And from your knowledge is that of the Scroll and the Pen"!!

This is from the greatest forms of *Shirk* because he made the world and the hereafter from part of the eminence of the Messenger (ﷺ). This would imply that Allah – the Mighty and Sublime – has nothing of both.

He said: "And from your knowledge is that of the Scroll and the Pen" meaning, that is not all of your knowledge; so, no knowledge or disposal of affairs remains for Allah - Allah forbid!

His saying: *wa bidhaalik (and of this)* is the governing preposition and its noun both connected to (the phrase) *umirtu (I was commanded)*; thus pointing to restriction and specification. It was restricted to that because it is the greatest commandment: sincere devotion to Allah the Exalted and the negation of *Shirk*. As if he was not given any other commandment. It is known that whoever gives sincerity to Allah the Exalted will worship Allah - Blessed is He and Exalted - in everything.

His saying: *umirtu (I was commanded)*: concealing the doer here is by way of veneration and exaltation. Otherwise, it is well-known that the One giving the command is Allah the Exalted.

His saying: "...and I am the first of the Muslims" it is likely that being the first here is time-based. Thus, being the first will be relative such that it would then mean, 'I am the first of the Muslims in this *Ummah*' since many, long ago have been Muslims before him.

It could also be that being the first here is abstract since the greatest person to be a Muslim and the most perfect individual in his submission is the Messenger (ﷺ). In that case, being the first will be absolute. Most times, in expressions like this being the first is usually abstract such as when you say, 'I am the first to accept this thing' even when some one else had accepted it before you. But you only intend that you are from the first people to accept it, you did not reject it at

all. For example, his saying – peace and blessings be upon him – “We are closer to doubting than Ibraaheem when he said:

﴿رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى﴾

“My Lord! Show me how you give life to the dead” (al-Baqarah: 260)¹

It does not mean that Ibraaheem (*alayh as-salaam*) doubted; but if it is given that there was doubt, we are closer to doubting than him. Otherwise, we do not doubt and neither did Ibraaheem doubt.

His saying: “...the Muslims” Islam in the general sense includes *Eemaan* because what it implies is submission to Allah secretly and openly. This is pointed to by His saying – the Exalted:

﴿بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ﴾

“Yes, but whoever submits his face (himself) to Allah...” (Al-Baqarah: 112). This refers to Islam in the hidden.

﴿وَهُوَ مُحْسِنٌ﴾

“And he is a *Muhsin*” this is Islam in the open. Likewise His saying:

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ﴾

“And whoever seeks a religion other than Islam, it will never be accepted of him...” (Aal-‘Imran: 85). It includes the Islam of the hidden and the open. And when *Eemaan* is mentioned, Islam becomes included. Allah the Exalted said,

﴿وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

“Allah has promised the believers – men and women – Gardens under which rivers flow...” (At-Tawbah: 72).

And whenever *Eemaan* is truly found, Islam is necessarily found. But if they are both combined, then Islam would refer to the open and

1 From the hadeeth of Aboo Hurayrah (رضي الله عنه) reported by Al-Bukhaaree (Book of The Exegesis of The Qur’aan, Chapter Concerning Allah’s Saying - the Exalted: “and stand for Allah in prayer in humility”; 3/230) and Muslim (Book of *Eemaan*, Chapter of Increment of the Tranquility of the Mind; 1/133).

Eemaan, the hidden as in the hadeeth of Jibreel which contains: "Tell me about Islam", so he told him about open deeds, and "Tell me about Eemaan" and he informed him of hidden deeds.⁽¹⁾

Likewise His saying:

﴿قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ﴾

"The Bedouins say, 'We believe'. Say, 'You believe not but you only say, 'We have surrendered (in Islam),' for Eemaan has not yet entered your hearts.'" (Al-Hujuraat: 14).

The point of reference in the verse cited by the author is that: Slaughtering must be for Allah alone.



And His saying:

﴿فَصَلِّ لِرَبِّكَ وَأَحْسِرْ﴾

"Therefore turn in Salaat to your Lord and sacrifice (to Him only)." (Al-Kawthar: 2)

COMMENTARY:

The third verse: His statement: "Therefore turn in Salaah...", *fasalli*, the letter *faa* (in the word, *fasalli*) expresses reason and is in conjunction to His saying:

﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾

"Verily we have given you abundance..." (Al-Kauthar: 1) that is, because we gave you that, perform the Salaah to your Lord and sacrifice to thank Allah the Exalted for this favour. The Salaah intended here is that known juristically.

His saying: "and sacrifice" i.e. make your sacrifices for Allah as your Salaah is observed for Him alone. This noble verse proves that sacrifice is from the aspects of worship. So, Allah ordered it and connected it with the Salaah.

1 From the hadeeth of 'Umar, reported by Muslim (the Book of Eemaan), Chapter on Eemaan, Islam and Ihsaan, 1/36).

His saying: 'and sacrifice', in the general sense. So, it includes all what is approved in the *Sharee'ah*, and they are three things: *al-Adaahee* (the sacrifice of 'Eid al-Adha), *Hidaayaa* (the sacrifice during pilgrimage), 'Aqaa'iq (the sacrifice of the birth of newborns). One is exhorted to make these three. As for the *Hidaayaa*, some of them are obligatory while others are desirable.

The obligatory is in case of Hajj *Tamattu'*:

﴿مَنْ تَمَنَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيسَّرَ مِنْ الْهَدْيِ﴾

"...whosoever performs the 'Umrah in the months of Hajj, before (performing) the Hajj, he must slaughter a Hady such as he can afford." (Al-Baqarah: 196) and in the case of the one who is inhibited:

﴿فَإِنْ أَحْصَرْتُمْ فَمَا اسْتَيسَّرَ مِنْ الْهَدْيِ﴾

"...but if you are prevented (from completing them), sacrifice a Hady such as you can afford..." (Al-Baqarah: 196). And as in the case of (the ransom for) head shave:

﴿فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾

"...he must pay a ransom of either fasting, alms giving (*sadaqat*) or offering (*nusuk*)..." (Al-Baqarah: 196). This is if it will be acceptable to refer to it as *Hady*. Otherwise it is more preponderant to call it *Fidyah*, as Allah – the Mighty and Sublime – has named it, for it is like atonement.

But with regards to the *Adaahee* (the sacrifice of 'Eid al-Adha) the scholars differ on it: some among them say that it is obligatory (*Wajib*). Some others say it is encouraged (*Mustahab*). The majority of scholars are of the view that it is encouraged and that leaving it is disliked for the one able to do it. Aboo Haneefah rah opined that it is obligatory for the able. *Shaykh al-Islam* Ibn Taymiyyah rah prefers this position too.

The sacrifice is not approved to be made unbehalf of the dead as the laymen believe; it is for the living. As for the dead ones, it is not right to purposely offer the sacrifice on their behalf except if they had willed it, then such is upon the receiver of the will since such (slaughtering unbehalf of the dead without will) is not reported from

the Messenger (ﷺ).

As for 'Aqeeqah it is slaughtered on the seventh day of the birth of the newborn. If the newborn is a male, two (similar animals) and if female, then one; one is sufficient for the males at the times of lack. In the view of the people of knowledge, it is recommended. Some hold that it is obligatory because the Prophet (ﷺ) said, "Every newborn is in pledge for its 'Aqeeqah..."⁽¹⁾



On the authority of Aleeb bin Abee Taalib (may Allah be pleased with him) who said, "The Messenger of Allah (ﷺ) gave me four words: 'Allah's curse is upon the one who slaughters for other than Allah. Allah's curse is upon the one who curses his two parents. Allah's curse is on the one who harbours a defiant, and Allah's curse is on the one who alters land boundary marks.'" Reported by Muslim.⁽²⁾

COMMENTARY:

His saying: *Kalimaat* is the plural of *Kalimah*. And *Kalimah* to the scholars of Arabic grammar is a single utterance. But linguistically, it refers to every meaningful utterance. The Prophet (ﷺ) said, "The most truthful *Kalimah* uttered by a poet is, 'certainly, all things devoid of Allah is in vain.'"⁽³⁾ And He – The Exalted – says:

﴿لَا إِلَهَ إِلَّا كَلِمَةٌ مَوْقَاتِلُهَا﴾

"...but nay! It is a word that he spoke" referring to His saying that:

﴿لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ﴾

"...that I may do right in that which I have left behind." (al-Mu'minoon: 99-100).

- 1 From the hadeeth of Samurah bin Jundub (رضي الله عنه) reported by Ahmad in the *Musnad* (5/7, 8, 12, 17, 22.), Aboo Daawood (Book of *Adaahee*, Chapter of 'Aqeeqah; 3/259), at-Tirmidhee (Book of *Adaahee*, Chapter of 'Aqeeqah; 5/237) and he said: "It is a good and authentic hadeeth", An Nasaa'ee (Book Of 'Aqeeqah, Chapter Concerning When To Make 'Aqeeqah; no. 4225), Ibn Maajah (Book Of Sacrifice, Chapter of 'Aqeeqah; 2/1057) and Ad-Daarimee (Book of *Adaahee*, Chapter Concerning The *Sunnah* of 'Aqeeqah; 2/81).
- 2 Muslim (Book of *Adhaa'ee*, Chapter Concerning The Prohibition of Making Sacrifice For Other Than Allah; 3/1567)
- 3 From the hadeeth of Aboo Hurayrah (رضي الله عنه) reported by Al-Bukhaaree (nos. 3841, 6147 and 6489).

Shaykh al-Islam Ibn Taymiyyah رحمہ اللہ said: the word, *Kalimah* is not generally used in the Arabic language except for a meaningful sentence.

His saying: "Allah's curse...": *al-La'n* (curse) from Allah means being expelled and distanced from Allah's mercy. So when it is said, "Allah cursed him", it means that He expelled and distanced him from His mercy. And when it is said, "O Allah, curse such-and-such person" it means, distance him from Your mercy and expel him from it.

His saying: "Whoever slaughters for other than Allah" is general, it includes the one who slaughters a camel or cow or a fowl and so on.

His saying: "for other than Allah" includes everything other than Allah; even if slaughter is made for a Prophet or angel or jinn and other things.

His saying: "curse" could be predicative, and that the Messenger ﷺ was informing that Allah curses whoever slaughters for other than Allah. It could be compositional, expressed as a predicate; meaning, 'O Allah, curse whoever slaughters for other than Allah.' To consider it a predicative is more eloquent since a supplication may or may not be granted.

His saying: "...his two parents" includes the father and mother and their ancestors because the grand-father is a father as the grandsons and grand-daughters are also children regarding the obligations of honouring their ancestors. The issue here is not about finances but about rights. And to curse the closer ones is more serious than cursing the upper ones since they are more deserving of kindness whereas, cursing him contradicts kindness.

His saying: "the one who curses his parents" that is, he abused and insulted them both. *Al-La'n* from a person is insult and abuse. So, when you abuse someone or insult him, you have cursed him because it was said to the Prophet ﷺ was asked, "How would someone abuse his parents?" He replied, "He would abuse a person's father who then abuses his father. He would abuse his mother and he in turn abuses his mother."⁽¹⁾

The jurists have derived a principle from this hadeeth, and that is: the causer has the degree of the sin of the doer even if the case is different on the issues of Guarantee according to the elaborations

1 From the hadeeth of Abdullaah bin 'Amr bin Al-'Aas رضی اللہ عنہ reported by Al-Bukhaaree (Book Of Etiquettes, Chapter: No One Should Abuse His Parents; 4/86) and Muslim (Book Of *Eemaan*, Chapter Of The Explanations On Major Sins; 1/92).

given on that among the people of knowledge.

His saying: "the one who harbours a defiant" that is, kept and sheltered him. *Al-Ihdaath* (defiance) includes innovations in the religion such as the innovations of *Jahmiyyah*, the *Mu'tazillah* and others. *Al-Ihdaath* regarding orders; i.e. in the matters of the *Ummah* such as crime and the likes. So, whoever harbours a defiant is accursed. Likewise, whoever helps them; because by harbouring them, one protects them from evil but the one who helps them, is worse and more atrocious, and the defiant is worse than all.

This is because, if harbouring him leads to been cursed, then the actual deed is certainly more atrocious. The hadeeth contains warning against innovation in the religion. The Prophet (ﷺ) said, "Beware of innovated matters for innovation (in the religion) is misguidance."⁽¹⁾ On the face of it, the hadeeth includes whatever may be considered small or minor.

His saying: "land boundary marks" i.e. its signs and pillars which delineate between the neighbours. Whoever alters it unjustly is accursed! Many are those who alter the land boundary marks especially when its price hikes. Perhaps they are not aware that the Messenger (ﷺ) said, "Whoever usurps one palm-length of land will be chained with the seven earths."⁽²⁾ So, the matter is a great one. The one who cuts out the land, alters the boundaries, and takes what is not due to him knows not: he may benefit from it in his worldly affairs and he may even die before that. He may even be visited by an affliction which will take away what he had usurped.

In a nutshell, this is evidence that altering the land boundary marks is from the Major sins, and as such, the Prophet (ﷺ) connected it with *Shirk* and punishment and defiance pointing to the fact that it is something very grievous, and that one must avoid it and fear Allah – Glorious is He and most High – so that he does not fall in to it.



From Taariq bin Shihaab who reported that the Messenger of Allah (ﷺ) said, "A man entered the Paradise because of a fly and another man entered the Fire because of a fly." They (the Companions) asked, "How was that, O Messenger of Allah?" He (ﷺ) replied, "Two men

1 Its reference had preceded

2 Its reference had preceded

passed by a people who had an idol no one would pass by without offering it something. So, they asked one of the two men, 'Give an offering.' He retorted, 'I do not have anything to give.' They said to him, 'Give something even if a fly.' So, he offered a fly and they allowed him to go, and he entered the Fire. They said to the other man, 'Give an offering.' He said, 'I will never give any thing in offering to anyone except Allah – The Mighty and Sublime.' So they beheaded him and he entered the Paradise". Reported by Ahmad.⁽¹⁾

COMMENTARY

His saying: "From Taariq bin Shihaab..." the hadeeth has two defects:

First – It is agreed upon that Taariq bin Shihaab did not hear from the Prophet (ﷺ), and they differ regarding his being a companion although the majority hold that he is a companion. However, if we say: he is a companion, then his not having heard from the Prophet (ﷺ) does not affect the reliability of the report since the report of a companion from the Prophet (ﷺ) is evidence even though he did not hear it from him – peace and blessings be upon him. But if he is not a companion, then such report from the Prophet (ﷺ) by a *Taabi'ee* is from the forms of weak hadeeths.

Secondly - the hadeeth is reported with an '*an'ānah* (i.e. an ambiguous expression of report from the one who may not have heard the report from the person he named in the ambiguous report) from al-A'mash who is a *Mudallis* (i.e. he gives ambiguous reports from those he may not have heard such reports from). This is another defect in the hadeeth. For these two defects, one has strong reservations for the reliability of the hadeeth.

The hadeeth has a third defect which is that Imam Ahmad reported it by way of Taariq who reported from Salmaan in *Mawqoof* form (i.e. as a statement of the companion). Likewise Aboo Nu'aym and Ibn Abee Shaybah; so, Salmaan possibly took it from the stories of the Children of Israel.

His saying: "...because of a fly", *fee dhubaab*: the article, *fee* expresses reason and not place. It would mean, because of a fly similar to the Prophet's saying, "A woman entered the Fire because of a cat she

1 Reported by Ahmad in *Az-Zuhd* (pgs. 15 and 16) and Aboo Nu'aym in *Al-Hilyah* (1/203).

confined...”⁽¹⁾

His saying: “...and he entered the Fire” despite the fact that he offered something despicable, inedible. But because he intended to seek nearness with it to that idol, he became an idolater and entered the Fire.



Important Matters:

First: The explanation of:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي﴾

“Say (O Muhammad): ‘Verily, my Salaat (prayer), my sacrifice...’”
(An’aam: 162-163).

Second: The explanation of:

﴿فَصَلِّ لِرَبِّكَ وَأَنحَرْ﴾

“Therefore turn in Salaat to your Lord and sacrifice (to Him only).” (Kawthar: 2)

Third: Starting with the curse of whoever slaughters for other than Allah.

Fourth: The curse on the one who curses abuses his own parents from which is cursing a person’s parents and he in reaction curses your own parents.

Fifth: The curse on the one who harbours a defiant; that is, the person violates something involving Allah’s rights and then seeks refuge from someone to protect him from that.

Sixth: The curse on the one who alters landmarks which are the signs that differentiate between your right and your neighbour’s rights on the land; you alter it by moving it forward or backwards.

Seventh: The difference between cursing a particular person and generally cursing the people of sin.

Eight: This great story: the story of the fly.

Ninth: That he entered the Fire because of that fly which he did not

1 From the hadeeth of Ibn Umar (رضي الله عنه) reported by Al-Bukhaaree (Book On The Beginning Of Creation, Chapter Concerning When The Fly Falls into Food...; 2/448) and Muslim (Book Of Greetings, Chapter Of The Prohibition Of Killing A Cat; 4/1760).

intend (to offer); he rather did it in order to be safe from their evil.

Tenth: Knowing the degree of the believers' hatred for *Shirk*. How did he endure execution and disagree with them about their request even though they only requested an open action?

Eleventh: That the one who entered the Fire is a Muslim because if he were a disbeliever he would not have said, "...he entered the Fire because of a fly."

Twelfth: It corroborates an authentic hadeeth that, "The Paradise is nearer to each of you than his shoelace, likewise the Fire."⁽¹⁾

Thirteenth: Knowing that what really matters are the heart's deeds even with the idol worshippers.

COMMENTARY

Important Matters:

The first matter: The explanation of:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي﴾

"Say (O Muhammad): 'Verily, my Salaat (prayer), my sacrifice...'" (An'aam: 162-163). That has preceded at the beginning of the chapter.

The second matter: The explanation of:

﴿فَصَلِّ لِرَبِّكَ وَأَحْسِرْ﴾

"Therefore turn in Salaat to your Lord and sacrifice (to Him only)" (Kawthar: 3). That has been explained at the beginning of the chapter.

The third matter: Starting with the curse of whoever slaughters for other than Allah. He started with it because it is from *Shirk*. When Allah mentions rights, He would begin firstly with *Tawheed* because Allah's rights are the greatest of all dues. He – The Exalted – said:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

"Worship Allah and join none with Him in worship, and do good to parents..." (an-Nisaa': 36). He also said:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

1 From the hadeeth of Abdullaah bin Mas'ood (رضي الله عنه) reported by Al-Bukhaaree (no. 6488).

"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents..." (al-Israa': 22).

Therefore it is appropriate regarding forbidden matters and their punishments, to begin with *Shirk* and its punishment.

The fourth matter: The curse on the one who curses abuses his own parents: a person's cursing another has two meanings:

First - to seek Allah's curse on him.

Second- to abuse and insult him because the Messenger (ﷺ) explained it by his saying, "He would abuse a person's father who then abuses his father. He would abuse his mother and he inturn abuses his mother."⁽¹⁾

The fifth matter: The curse on the one who harbours a defiant: It had been explained that it includes innovating in the religion and crime. Therefore, whoever harbours an innovator (in the religion) is included in that as well as the one who harbours a criminal; he is included in that.

The sixth matter: curse on the one who alters landmarks...whether such is between you and your neighbour or between you and the market – for example – because the hadeeth is general.

The seventh matter: The difference between cursing a particular person and generally cursing the people of sin: the first is prohibited, and the second is permissible. So, if you see someone harbouring a defiant, do not say, "May Allah's curse be on you." You should rather say, "May Allah's curse be on the one who harbors a defiant" generally.

The evidence for this is that, when the Prophet (ﷺ) began to curse some of the idolaters of the period of Ignorance that, "O Allah! May your curse be upon so-and-so", he was prohibited from that by Allah's saying, *"Not for you is the decision; whether He turns in mercy to them or punishes them, they are indeed wrong-doers..." (Aali Imraan, 128).*⁽²⁾

It is not right for you to curse particular individuals. Many are those who would reach the point deserving of being cursed and then, they would turn in repentance and Allah granted them pardon. Thus this could be derived from other evidences. As if the author said: basically, generalizing curse is not allowed; but this hadeeth came generally cursing. So, particularly cursing remains upon the basic ruling (of prohibition). This is because the Muslim is not a rebuker or curser.

1 Its reference has preceded (pg...)

2 See page....

The Messenger (ﷺ) was not also a reproacher or curser. Perhaps, this was how the judgement was deduced from the hadeeth; otherwise, the hadeeth does not indicate any difference.

The eighth matter: This great story: the story of the fly; it appears that the author - regards the hadeeth authentic and as such, based a ruling on it, and the derived ruling from an evidence stems from its being authentic. And the story is well known (to be weak).

The ninth matter: That he entered the Fire because of that fly which he did not intend (to offer); he rather did it in order to be safe from their evil: this point is not acceptable because his saying (quoting the idolaters) that, "Give something even if a fly" would imply that he did it intending to seek nearness with it. But if he had done it to be safe from their evil, he would not have disbelieved because he did not intend to seek nearness. Thus, the scholars of Islamic jurisprudence say: if a man is (unlawfully) compelled to divorce his wife and he utters the statement of divorce, following the compulsion, the divorce would not count. Contrary to when he intends divorce whereby the divorce counts. But if he divorces to be free from compulsion such does not count.

This is the truth, based on his saying - peace and blessings be upon him -, "Indeed, actions are judged according to intentions."⁽¹⁾ Obviously from the story, the man slaughtered to seek nearness because the basic rule is that actions that are based on requests are performed to fulfill such requests. We have an opinion different from that of the author, and that is, if he had done it in order to gain his freedom, not intending to seek nearness to the idol, he will not disbelieve based on the generality of Allah's saying - the Exalted:

﴿مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ
وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا﴾

"Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is still content with Eemaan but such as open their breasts to Kufr..." (Nahl: 106).

1 From the hadeeth of Umar (رضي الله عنه) reported by Al-Bukhaaree (Book of The Beginning of Creation; 1/13) and Muslim (Book of Leadership, Chapter Concerning The Saying of The Prophet ﷺ), "Indeed, deeds are judged according to intentions"; 3/1515).

This is the one who does something that necessitates disbelief to gain freedom while his heart is content with *Eemaan*. The correct opinion again is that: there is no difference between the statement of the one under compulsion and his action although one of the scholars would distinguish between them and say: if he is compelled to say, he has not disbelieved but if he is forced to act, then he has disbelieved. He cited the the story of the fly. The story is unacceptable from the angle of its authenticity and from the aspects of its import as it was explained previously that actions that are based on requests are basically done to fulfill such requests.

If we take it that the man offered the fly to be safe from their evil, then we have clear-cut textual evidence on the matter, and that is His saying - the Exalted:

﴿كَفَرَ بِاللَّهِ﴾

“Whoever disbelieved in Allah...” (An-Nahl: 106); although he did not make an utterance. As long as we have the direct evidence from the Qur’aan, even if when we have an authentic report from the *Sunnah* seemingly unclear, clear-cut evidence will be given preponderance.

In Summary, whoever is compelled to disbelief is not a disbeliever as long as his heart is still content with *Eemaan* and does consent to disbelief.

The tenth matter: Knowing the degree of the believers’ hatred for *Shirk*...(to the end): the author ﷺ has explained it.

A Matter:

Is it more desirable when a person is forced upon *Kufr* to be patient even if he is killed or he should conform outwardly and give an excuse?

This matter needs some elaboration:

Firstly – that he agrees outwardly and inwardly. This is not permissible because it constitutes apostasy.

Secondly – that he concurs outwardly and not inwardly but only intends to be free from the compulsion. This is permissible.

Thirdly – that he does not agree whether inwardly or outwardly and he is thus killed. This is permissible and is from steadfastness.

However, which of them (i.e. the two permissible options) is more preferable; that he is patient even if he is killed or that he concurs only outwardly?

It deserves some clarifications: if outwardly agreeing to compulsion does not harm the religion of the generality of the people, it is preferable for him to concur outwardly and not inwardly especially if his being there is of advantage to the people such as the rich man who spends generously on beneficial things or beneficial knowledge or things like that. Even if he is not beneficial, his remaining upon Islam increases his deeds and such is better for him; more so, he is allowed to agree to disbelief outwardly under compulsion. It is better for him to seek excuse and concur outwardly, not inwardly.

However, if his agreeing and not being patient contain some hardship on people's Islaam, he should exercise patience. The patience may be obligatory (in such circumstances) since it is from the aspects of patience upon Jihad on the path of Allah and not from the matters of keeping life. Thus when the companions (رضي الله عنهم) complained about the ordeal they suffered from the idolaters, he (رضي الله عنه) told them the story of a man among those before us that: a person would have his flesh peeled off from his bones with iron combs⁽¹⁾ and yet, he would be patient! As if he (رضي الله عنه) was as telling them that: Endure the afflictions. If the companions (رضي الله عنهم) had agreed with the idolaters with their small number, it would have had adverse effect on Islam. And Imam Ahmad رحمه الله during his famous ordeal; if he had outwardly agreed it would have harmed the religion of the people.

The eleventh matter: That the one who entered the Fire is a Muslim because if he were a disbeliever he would not have said, "...he entered the Fire because of a fly" this is correct; i.e. he was a Muslim who then disbelieved by seeking nearness to the idol. So, his seeking nearness is the reason for his entering the Fire. If he had been an unbeliever before offering the fly to seek nearness, his entering the Fire would have been for his first disbelief and not owing to his seeking nearness by offering the fly.

The twelfth matter: It corroborates an authentic hadeeth that, "The Paradise is nearer to each of you than his shoelace, and the Fire as well."⁽²⁾ What is intended here is: exhortation and dissuasion. If it is known that the paradise is closer to him than his shoelace, he will actively make efforts, believing that, "it is not faraway". Similarly, when they asked about what makes one enter the Paradise and what distances the individual one

1 From the hadeeth of Khabbaab bin al-Aratt, collected by al-Bukhaaree (the Book of Virtues, Chapter on the Signs of Prophethood in Islam; 2/520)

2 From the hadeeth of Abdullaah bin Mas'ood (رضي الله عنه) reported by Al-Bukhaaree (no. 6488).

from the Fire, he – ﷺ – said, “You have inquired about a great thing; it will only be easy for him whom Allah makes it easy.”⁽¹⁾

If the Fire is said to him: it is nearer (to him) than the shoelace, he fears and becomes cautious and careful of his actions not to stray and be destroyed. Some utterances would raise a person to the highest levels and utterances too would debase an individual to the lowest of the lowly.

The thirteenth matter: Knowing that what really matters are the heart's deeds even with the idol worshippers: Apparently this matter seemingly contradicts the preceding ninth matter because here he referred the ruling to the heart's deeds while in the ninth matter, he based on physical deeds. He said, “because of that fly which he did not intend (to offer); he rather did it in order to be safe from their evil” This implies that his mind was free (of the *Shirk*). But here, he says: what matters are the heart's deeds. There is no doubt that the statement of the author ﷺ is correct with respect to the fact that the heart is of crucial importance.

Really, deeds stem from the heart and people are of varying degrees about the heart's deeds than they are about the deeds of the limbs. The difference between them in purpose and humbling themselves is greater than that between their physical actions. There are some among the people who worship Allah but are proud such that they do not yield nor accept every truth, while some have regards for the truth but with defective intentions. As such, you may find him with some show-off.

The heart's deeds and its sayings have great importance so one should necessarily make it solely for Allah. The statements of the heart are its creeds such as the belief in Allah, His angels, His books, His Messengers and the Last and preordainment - whether good or bad. Its actions are its movements; such as love, fear, hope, reliance, seeking help and things like that.

The cure for this is the Qur'aan and the *Sunnah*, and referring the life of the Messenger (ﷺ); by knowing his situations, his sayings, his Jihad, and his call. These things help regarding the Jihad of the soul. And from the means of purifying the soul is not busying your soul with worldly things.



1 From the hadeeth of Mu'aadh (رضي الله عنه) recorded by Imaam Ahmad (5/231). Reported by at-Tirmidhee (Book Of Eemaan, Chapter Regarding The Reports About The Sanctity Of Salaah; 1/280) and he said, “it is sound and authentic”, An Nasaabee in *Al-Kubraa* as in *Tuhfat al-Ashraaf* (8/399), Ibn Maajah (Book of Trials, Chapter About Remaining Silent During Periods of Trial; no. 3973).

SACRIFICE SHOULD NOT BE MADE FOR ALLAH AT AN ALTAR

And Allah's saying:

﴿لَا تَقُمْ فِيهِ أَبَدًا﴾

“Never stand you therein...” (Al-Tawbah: 108)

COMMENTARY

This transition of the author ﷺ is of the most appropriately possible. In the previous chapter, he discussed slaughtering for other than Allah; he rejected the action for other than Allah. But here, he mentioned slaughtering for Allah but at a place where slaughtering is made for other than Him such as he who makes the *Adha* sacrifice for Allah at a place where sacrifices are made for idols.

It is not permissible to slaughter in that location because it constitutes apparent conformance with the idolaters; and perhaps Shaytaan may suggest an evil intention in a person's heart and so, he believes that sacrifice at that location is even more virtuous and things like that. And this is dangerous!

His saying: “Never stand you therein” the missing pronoun refers to the *Masjid ad-Diraar* (Mosque of Prejudice) which was built with an evil intention. Allah – The Exalted – says:

﴿وَالَّذِينَ أَخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ

وَبَيْنَ رِصَالٍ لِّمَن حَارَبَ اللَّهَ وَرَسُولَهُ﴾

“And as for those who put up a mosque as a way of harm and disbelief, and to disunite the believers, and as an outpost for those who had waged war against Allah and His Messenger...” (At-Tawbah: 107).

Those founded it were the hypocrites. Their aims were:

- 1 - To to put the Quba mosque at detriment; thus it was called *Masjid ad-Diraar*.
- 2 – Disbelief in Allah; because, *Kufr* will be established in it – and

the refuge is with Allah - since the hypocrites were its founders.

3- To cause dissention among the believers; for instead of making one or two rows of *Salaah* in the Qubaa mosque, only a half row will be made while the rest will be in the other mosque! And the *Sharee'ah* encourages the togetherness of the Muslims.

4- As a safehold for those who oppose Allah and His Messenger (ﷺ).

It was said that a man called Aboo 'Aamir, the defiant, travelled to Shaam and began to exchange correspondences with the hypocrites who founded the mosque. So they set up the mosque on his advice. So, they would gather in it to make their evil plots against the Messenger (ﷺ) and his companions (رضي الله عنهم). Allah - The Exalted - said,

﴿وَلَيَحْلِفْنَ إِنَّ أَرَدْنَا إِلَّا الْحُسْنَىٰ﴾

"They will indeed swear that their intention is nothing but good"
(Tawbah: 107).

This is the way of the hypocrites: false oaths. *In* (in *in aradnaa* - we only intend) is rejective for the fact of the occurrence of the particle of restriction after it. It would then mean, 'we only wished good'. The response to this false oath is:

﴿وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ﴾

"Allah bears witness that they are certainly liars."
(At-Tawbah: 107).

Allah the Exalted declared that they were lying owing to what they held in their minds - the contents of the heart and not known except by the Knower of the Unseen. It is as if what they concealed in their hearts, with respect to Allah, is something clearly seen with the eyes as Allah the Exalted said in *Soorah al-Munaafiqoon*:

﴿وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ﴾

"...and Allah bears witness that the hypocrites are liars indeed."
(Al-Munaafiqoon: 1).

His saying: "Never stand you therein" the particle, *laa* is of negation; and *taqum* is given the imperative mood by the *laa* of negation. The *sukoon* (vowel) sign (at the end of *taqum* when written in Arabic)

is evidence for its being in the imperative mood. The letter, *waa* (in *taqoomoo*, when written in Arabic, affected by the *laa* that gave it the jussive mood) was omitted because it took a new *sukoon* sign while it was already having one. So, it (i.e. the *waa*) was omitted due to the meeting of two *sukoon* signs.

His saying: “Never”, is an indication that the mosque will remain as a mosque of hypocrisy.

His saying: “Verily, the mosque whose foundation was laid from the first day on piety” the letter *laam* (in *lamsjidun* – the mosque) is for beginning a sentence, and (the word) *masjidun* (mosque) is the subject (of the sentence) while its predicate is: *ahaqu an taqooma feeh* (is more worthy that you stand therein (to pray)). Mentioning the mosque (in its Arabic form) with indefiniteness shows veneration for it based on evidence from his saying:

﴿أُسِّسَ عَلَى التَّقْوَى﴾

“...whose foundation was laid on piety” (At-Tawbah: 108).

That is, founded upon piety. This expression of preference (i.e. that “is more worthy that you stand therein (to pray)”) is not as ordinarily known because the elative indicates the preferred and the preferred over both of which share in the basic index (of preference). Here, there is not any worthiness for standing to pray inside the *Masjid ad-Diraar*. By this, I mean: that above which other than it is preferred does not share in any basic index of preference.

There are many such comparisons in the Qur’aan such as His saying the Exalted:

﴿أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا﴾

“The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.” (Al-Furqaan: 24).

His saying: “therein” i.e. in this mosque, founded upon piety.

His saying: “...who love to clean and to purify themselves” contrary to those in the *Masjid ad-Diraar*; they are impure as Allah the Exalted said about the hypocrites:

﴿سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لَنُغَرِّضَنَّ عَنْهُمْ فَاَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ

﴿٩٥﴾ وَمَا وَنَّهُمْ جَهَنَّمَ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ

"They will swear by Allāh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijsun (impure)..." (At-Tawbah: 95)

His saying: "...to clean and to purify themselves" entails purifying the heart from hypocrisy, envy, deceit and so on, as well as the body from filth and other impurities.

His saying: "And Allah loves those who make themselves clean and pure": this attribute of love is real and established with Allah the Mighty and Sublime – as it befits His Majesty and Greatness –; it should not be compared with the love among the creatures. Those who make *Ta'teel* (the rejectionists) say: (Allah's) love means His reward or wish. So, they interpret it to mean either His action or His will; and this is wrong!

His saying: "those who make themselves clean and pure", *al-Muttahhireen*, its origin is *al-Mutatahhireen* but the letter, *taa* is assimilated in the *taa* for some reasons already known from Arabic syntax.

Relevance of the Verse to the Chapter:

It is that: since the *Masjid ad-Diraar* was established for sin, disbelief and causing dissension among Muslims, Allah prohibited His Messenger from standing in it for the prayer even though his prayer therein is for Allah. This proves that one should avoid every place where Allah is disobeyed. Although the mosque was set aside for the *Salaah* it is a place of sin. So, the prayers should not be observed there.

Likewise, if someone wants to slaughter in a location where slaughtering is made for other than Allah, such is forbidden owing to its being similar to prayer in the mosque of prejudice. Similar to this is the prohibition of observing the prayers during sunrise and sunset because they are periods when idolaters prostrate to worship the sun. This is with respect to time and period while the hadeeth cited by the author is with relation to location.



Thaabit bin Ad-Dhahhaak (may Allah be pleased with him) said, "A man made a vow to sacrifice a camel at a place known as Buwaanah and asked the Prophet (ﷺ) about it. He (ﷺ) enquired, 'Was there any of the idols of the days of Ignorance which used to be worshipped?' They answered, 'No.' He asked further, 'Did any of their festivals use to hold there?' They replied, 'No.' The Messenger of Allah (ﷺ) then

said, 'Keep your vow, for there is no keeping of vow in disobedience to Allah or in what a person does not own.' Reported by Aboo Daawood and its chain of transmission is on the conditions of both of them.⁽¹⁾

COMMENTARY

His saying: "made a vow": *an-Nadhr* literarily means obligation and promise. Technically, it is a promise by the legally-responsible to do a thing, not basically obligatory, for Allah. Some say: we have no need to restrict it to something not basically obligatory; and that if he vows to do something which is basically obligatory, such vow is valid and that upon which the vow is made becomes obligatory from two angles: from the angle of vow and from that of legislation. The obligation of expiation would as well follow if he breaks the vow.

Vowing is basically disliked; in fact some of the people of knowledge are inclined to prohibiting it because the Prophet (ﷺ) forbade it. He (ﷺ) said, "It brings no good; it is rather a way of taking from the miserly."⁽²⁾ Also, because it is to bind on oneself, what Allah has freed him of, thereby placing additional obligation on himself. In addition, most of those who vow do regret. You will see them asking the scholars, left and right, about how to free themselves from their vow due to its difficulty and burden. Especially what some of the rank and file of the people do when they fall ill or when something they need becomes delayed; you find them making vows as if they believe that Allah will not grant them any favour except when they make this vow.

His saying: "a camel", *Ibl*, a plural word having no singular form but has a singular in its meaning, and that is the *ba'eer* (camel).

His saying: "at a place known as Buwaanah", *bi Buwaanah*: the letter *baa* (with a *Kasrah* mark reading as *bi*), means *fee* (at) which is an adverbial such that it (i.e. the expression) would mean: at a place called Buwaanah.

His saying: "Was there any of the idols?": *al-Wathan* refers to all that is worshipped beside Allah as of a tree or stone, whether named or not. *Sanam* is particularly what a human being makes (from the

1 Reported by Aboo Daawood (Book of Oaths and Vows, Chapter on Safely Keeping Vows; 3/607) and he was silent about it, Al-Bayhaqee in *As-Sunan* (10/83) and At-Tabaraanee in *al-Kabeer* (no. 1341). Ibn Hajar Al-Asqalaanee graded it authentic in *at-Talkhees* (4/180).

2 Reported by Al-Bukhaaree (Book of Eemaan, Chapter of Expiation of Vows; 4/277) and Muslim (Book of Vows, Chapter of The Prohibition of Vowing; 3/1260).

things that are taken for objects of worship).

His saying: *Jaahiliyyah* (Ignorance) is ascription to what the people were upon before the message (of the Prophet - ﷺ). It was so named because they were upon gross ignorance.

His saying: "worshipped" it is an adjective qualifying the noun, *wathan* (idol). It explains what was happening then; since the *Awthaan* (sing. *Wathan* - idols) were the things that were worshipped besides Allah.

His saying: "They answered, 'No'", the questioner was a single person but since there were people with him, they answered the Prophet (ﷺ), and nothing prevents that those responding were not the one asked.

His saying: "festival", *'Eid* refers to events that recur or happen repeatedly. *Al-'Awd* means 'return' i.e. did the people of *Jaahiliyyah* use to visit this place and take such a day as festival even if there were no idols there? They replied, "No". Thus, the Prophet (ﷺ) asked about two things: about *Shirk* and the means to it. As regards the *Shirk*, he inquired, "Was there any of the idols?" and about the means: "Did any of their festivals use to hold there?"

His saying: "Keep your vow", *awfi bi nadhrika*: an imperative verb formed with an omission of the defective letter, *yaa* (as in *awfaa*). The *kasrah* sign (in *awfi*) is evidence for that.

Does it imply its actual meaning (an obligation) or it only implies permission?

The answer: it could imply permission and it as well could imply its real meaning (obligation). As for slaughtering of the camel, it implies its actual meaning; and regarding the location, it only implies permission. This is for the fact that he may not necessarily slaughter it at that location since no place on the earth has any particularity except that which is unique and that is exclusive to the three mosques.

So, the order here, (keep your vow), as regards slaughtering a camel from the aspects of its being a slaughter implies obligation. With respect to the location, the order implies permission because he asked the two questions (both of which were connected to the location). If he were answered, "yes", he (ﷺ) would have said, "Do not keep it." Therefore, since the situation provided the grounds for (a response of) prohibition or permission, the imperative (expression of the response) would only imply permission.

His saying: "Keep your vow": he – peace and blessings be upon him

- gave the reason for that by removing the inhibition; he said, "...for there is no keeping of vow in disobedience to Allah".

His saying: "there is no keeping...", *laa wafaa*: (the article,) *laa* is negative of sort, *wafaa* is its noun, and *linadhr* (of vow) is the predicate.

His saying: "...in disobedience to Allah", *fee ma'siyati Allah*: is an adjectival for *linadhr* (of vow); meaning, it is not possible to keep a vow in disobedience to Allah since nearness cannot be sought towards Allah through sin. And sins are not permissible such that it may be said, "Do it."

Forms of Vows:

First – that which must be fulfilled; these are vows of obedience (to Allah) based on his saying, "Whoever makes a vow to obey Allah should obey him."⁽¹⁾

Second – that which is forbidden to keep; these are vows of disobedience (to Allah) according to his saying, "Whoever makes a vow to disobey Allah should not disobey him"⁽²⁾ and his saying, "...for there is no keeping of vow in disobedience to Allah".

Third – the one which comes in form of oath. It is an allowed vow; one is given the choice to keep it or atone for the oath. For example, if he makes a vow to wear a particular cloth, if he likes he may wear it and if he so desires, he may not put it on and so, he atones for the oath.

Fourth – Vows during arguments and anger. It is so named because anger and argument usually lead to it (i.e. this form of vow) even though they are not essentially conditions for it. Additionally, it would imply oath, exhortation, prohibition, affirmation, or denial. For example, if he says, "such-and-such happened today", and the other says, "It did not happen" and then he retorts, "If it did happen, I take an oath by Allah to fast for one year".

The purpose of this form of vow is denial. If it becomes clear that it actually happened, the one who made the vow has a choice to either fast for one year or make atonement for his oath because if he fasts (for one year) he has kept his vow and if he does not, he would have broken his vow and the one who breaks his vow gives the atonement

1 From the hadeeth of Aa'ishah reported by Al-Bukhaaree (Book of Oaths and Vows, Chapter Concerning Making Vows Regarding What One Does Not Own And Sin; 4/299).

2 From the hadeeth of Aa'ishah reported by Al-Bukhaaree (Book of Oaths and Vows, Chapter Concerning Making Vows Regarding What One Does Not Own And Sin; 4/299).

for oaths.

Fifth – discouraged vow; keeping it is also disliked, and it attracts expiation for oaths as well (when it is broken).

Sixth – ordinary vow; is that which is actually expressed as a vow like saying, “I make a vow upon myself for Allah”. This also attracts the atonement for oaths (if broken) as the the Prophet (ﷺ) said, “Atonement for a vow which is not specified is expiation for oath.”⁽¹⁾

A Matter: Does a vow of sin hold?

Answer: Yes, it holds; thus the Messenger (ﷺ) said, “Whoever makes a vow to disobey Allah should not disobey Him.”⁽²⁾ If he had said: Whoever makes a vow to disobey Allah, has no valid vow, such vows of sin would not have been valid. Therefore, his saying, “he should not disobey him” contains proof that it holds though he should not keep it.

If it holds must it be expiated for or not?

The people of knowledge have differed on this; and two views are transmitted from Imaam Ahmad on this. Some of the scholars say: atonement is not obligatory on him. They cite the saying of the Prophet (ﷺ), “There should be no keeping of vows in disobedience to Allah”⁽³⁾ and his saying, “Whoever makes a vow to disobey Allah must not disobey him” and the Prophet (ﷺ) did not mention an expiation which he would have done were it obligatory.

The second opinion – that the expiation is obligatory. This is the popular view in the school of though (of the Hambalees) owing to the Prophet (ﷺ) mentioning in another hadeeth other than the two (cited above) that its atonement is the atonement for oath.⁽⁴⁾ Also, that it was not commanded in a particular hadeeth does not imply that it does not exist: non-mention is not proof for non-existence.

Agreeably, if the Prophet (ﷺ) had said, “There is no expiation”, the two hadeeths would appear contradictory and then, we will seek preponderance. But the Messenger (ﷺ) did not reject expiation, he

1 Reported by Ibn Maajah (no. 2128) and at-Tirmidhee (no. 1528) who graded it authentic; its basis occurs in Muslim (no. 1645).

2 Its reference had preceded

3 Its reference will be given later.

4 From the hadeeth of Aa'ishah (رضي الله عنها) reported Ahmad (6/247), Aboo Daawood (no. 3290), at-Tirmidhee (no. 1524), An-Nasaa'ee (no. 3834), Ibn Maajah (no. 1225) and Al-Bayhaquee (10/69). At-Tahaawee and Ibn Sakan graded it authentic as in *at-Talkhees al-Habeer* (4/176).

was rather silent (about it in those two reports) and silence does not contradict the uttered. So, silence and non-mentioning would be based on what had been explained.

If the Prophet (ﷺ) had given the statement (that there is atonement) before prohibiting this man (from keeping vows of sins), based on the last explanation, he had not said it since it is not a necessity that the Messenger (ﷺ) must state preconditions and stipulations for every matter as he gives every general statement in those matters. If this was essentially necessary, the *Sunnah* would have been much. On the contrary, whenever the Prophet (ﷺ) mentions a general statement which has restricting texts elsewhere (in his *Sunnah*) it will be applied even when he did not mention it when he gave the general statement.

Similarly, from the aspects of deductive reasoning, if a person makes a vow to engage in a sin and says: 'I swear by Allah, I will commit such-and-such sin', he should not do it. He should rather give an atonement of oath even when he had sworn to commit a sin; and vowing is like swearing. Therefore, its atonement is same as that for oath. This opinion is the most correct.

His saying: "...and in what a person does not own" which a human being does not have ownership of could have two meanings:

First – That which he can not do, legally such as if he were to say, "By Allah! I will emancipate the slave of so-and-so person." This is not valid because he does not have the legal capability to emancipate him.

Second – What he cannot do physically like if he says, "By Allah! I will fly with my hands". This does not hold because he cannot do it. The jurist ʿAbū give these as examples of the impossible.

It is deduced from the hadeeth that slaughtering should not be made at a location where slaughtering is made for other than Allah. This is the reason why the author mentioned it. The wisdom behind this are:

First – It leads to the imitating the unbelievers.

Second – It is misleading; because whoever sees you slaughtering at a place where the idolaters slaughter too may consider the action of the idolaters permissible.

Third - those idolaters would be encouraged upon their actions when they find someone imitating them, and there is no doubt that promoting the idolaters is from sinful actions while raising their anger is from good deeds. Allah – The Exalted – says:

﴿وَلَا يَطْشُونَ مَوْطِنًا يَعْغِطُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوِّ نَيْلًا إِلَّا كَيْبَ

لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾

“...nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness.” (Tawbah: 120).



Important Matters:

First: Explanation of His saying:

﴿لَا تَقُمْ فِيهِ أَبَدًا﴾

“Never stand you therein.”

Second: Sins have impacts on the earth, likewise acts of obedience.

Third: Resolving ambiguous issues from the clear ones.

Fourth: Legal experts may request for details if need be.

Fifth: To specify a location in a vow is not wrong if such is free from prohibitive elements.

Sixth: Prohibition of doing that if one of the idols of the days of Ignorance had located there even after its removal.

Seventh: Prohibition of doing that if one of their festivals took place there even after it had stopped.

Eighth: That it is not allowed to keep a vow made regarding the location because it is a vow involving sin.

Ninth: Caution against imitating the idolaters in their festivals even if he does not intend what they intend.

Tenth: Vows made to disobey Allah should not be kept.

Eleventh: One should not keep a vow regarding what he does not own

COMMENTARY

Important Issues:

The first matter: Explanation of His saying: “Never stand you therein”, this preceded at the beginning of the chapter.

The second matter: Sins have impacts on the earth, likewise acts of obedience: i.e. since this place was one of *Shirk* it is prohibited that

an individual should do a deed similar to the *Shirk* there not to be imitating the idolaters.

However, regarding the observance of *Salaah* in the church, (such is allowed) because the *Salaah* is different from that of the people of the church. So, one would not be imitating by doing that. Contrary to slaughtering at the place where sacrifice is made for other than Allah, the action is the same in form and kind. For this reason, if someone wants to observe the *Salaah* in a place where sacrifice is made for other than Allah, such is permissible because it is not in the manner of the worship the idolaters observe there.

Similarly, acts of obedience have effect on a location, that is why the mosques are better than market places, and the older mosques are better than the later ones.

The third matter: Resolving ambiguous issues from the clear ones: the prohibition of making sacrifice in the location may appear ambiguous but the Messenger (ﷺ) clarified it through enquiries.

The fourth matter: Legal experts may request for details if need be: because the the Prophet (ﷺ) asked for details. But is it required to enquire on all occasions or only when there is ambiguity?

The answer: It is not compulsory except when there is some ambiguity because if we would enquire with every issue, matters will be (unnecessarily) prolonged. For example, if someone asks us about sale contract, it is not necessary to enquire about the prize: is it fixed? And about the goods: whether it is known? Or whether the transaction is preconditioned or not? Or whether it is owned by the seller and how did he acquire the right of ownership? Are the prohibitory elements removed or not etc?

But when there is an ambiguity, there is need for making enquiries. For example, if he is asked about (the inheritance of) a man who is survived by a daughter, a brother and a paternal uncle. He may need to ask about the brother: is he of the same father with him or they are just of the same mother? If he is just of the same mother, he will have no share of inheritance, and the uncle will have whatever remains. However, if the brother is of the same father with him, the brother takes what remains (of the inheritance).

The fifth matter: To specify a location in a vow is not wrong if such is free from prohibitive elements according to his statement, "keep your vow" whether these prohibitive elements are on the ground or only anticipated. On the ground: when there is an idol there or a festival holds at the place; and anticipated: to fear that slaughtering

at that location implies unduely venerating it. if such is feared then it is forbidden (to slaughter there). Such as if he intends to make a sacrifice by a mountain. The basic ruling is that such is allowed; but if it is feared that the common people hold the place to be unique then it (i.e. slaughtering at the place) is forbidden.

The sixth matter: Prohibition of doing that if one of the idols of the days of Ignorance had located there even after its removal: based on his saying, "Was there any of the idols of the days of Ignorance..." because the verb, *kaana* is in the past tense; and what was feared even after the removal of the idol still remains since it could recur.

The seventh matter: Prohibition of doing that if one of their festivals took place there even after it had stopped according to his saying, "Did any of their festivals use to hold there?"

The eighth matter: That it is not allowed to keep a vow made regarding the location because it is a vow involving sin this is deduced from his statement, "there is no keeping of vow in disobedience to Allah."

The ninth matter: Caution against imitating the idolaters in their festivals even if he does not intend what they intend: *Shaykh al-Islaam* Ibn Taymiyyah رحمه الله had stated that imitation is not preconditioned on intention; it is forbidden even if one does not intend it even though it will be more grievous if it occurs on purpose. Thus, *Shaykh al-Islam* Muhammad bin Abdul-Wahhaab رحمه الله said, "even if he does not intend what they intend."

The tenth matter: Vows made to disobey Allah should not be kept: this is what the author رحمه الله said though the wording of the hadeeth is, "there is no keeping of vow" and there is difference between the two. When it is said, "Vows for disobedience to Allah are invalid", it implies that the vow does not hold, but when it is said, "there is no keeping of vow", it implies that the vow holds but it should not be kept; and both expressions have been reported in the *Sunnah*. However, "No vow" is taken to mean that vows should not be kept according his saying in the authentic hadeeth, "Whoever makes a vow to disobey Allah should not disobey him."⁽¹⁾

The eleventh matter: One should not keep a vow regarding what he does not own: what was said regarding, "Vows made for sin should not be kept" would be said about this too. That is, a person should not keep a vow regarding what he does not own which includes what he owns not legally or feasibly.



1 Its reference had preceded (pg 244)

TO MAKE A VOW TO OTHER THAN ALLAH IS FROM SHIRK

And His saying - the Most High:

﴿يُؤْتُونَ بِالَّذِرِ﴾

"They (are those who) fulfil (their) vows' (Insaan: 7).

And His saying:

﴿وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ﴾

"And whatever you spend for spendings (in Sadaqah - charity, etc. for Allah's Cause) or whatever vow you make, be sure Allah knows it all..." (Baqarah: 270).

In the Saheeh, it is reported from Aa'ishah (may Allah be pleased with her) that the Messenger of Allah (ﷺ) said, "Whoever vows to obey Allah should obey Him; but whoever vows to disobey Allah should not disobey Him."⁽¹⁾

COMMENTARY

Vowing for other than Allah is like saying, "I make a vow upon myself for so-and-so person" or "for this tomb" or "for Jibreel", seeking nearness to them thereby and things like that. The difference between this and vowing to commit sin is that: vows made for other than Allah are not basically for Allah but vowing to commit sin is made for Allah even though it is to go against one of His prohibitions; like his saying for instance: "I make a vow for Allah to transgress such-and-such limits of Allah". In that case, the vow is made for Allah but the action he made the vow to do is itself sin.

Similar to this is swearing by Allah to commit a sin and swearing by other than Allah. Swearing by other than Allah is like saying, "By the Prophet! I will do such-and-such." This corresponds to making a vow for other than Allah; and swearing by Allah to commit a sin such as saying, "By Allah! I will steal" and its like is making a vow to sin.

The ruling on making vows for other than Allah is that it is *Shirk* because it is a form of worshiping the one for which the vow is made.

1 Earlier cited (pg. 244)

Since it is worship, he has directed it to other than Allah, and so becomes a polytheist. Making vows for other than Allah is absolutely invalid and it attracts no expiation. Rather, it is *Shirk* from which repentance is obligatory just like swearing with any other beside Allah; it does not hold, neither does it necessitate atonement (even though it is great sin).

As for making a vow to commit sin, it is valid but keeping it is not permissible, and it requires the atonement for oath (if broken). Likewise, swearing by Allah on sin; it holds and also requires atonement.

The author cited two verses in this chapter:

The first one:

﴿يُوفُونَ بِالنَّذْرِ﴾

"They (are those who) fulfil (their) vows". This verse is related in praise of the righteous:

﴿إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا﴾

"Verily, the obedient slaves to Allah shall drink a cup whereof the mixture is of water of Kaafuur." (Insaan: 5).

Their being praised for fulfilling their vows implies that it is worship since neither will a person be praised nor deserve entering the Paradise except by doing carrying out worship. if the author ﷺ had followed up this verse with His saying - the Exalted:

﴿وَلْيُوفُوا نُذُورَهُمْ﴾

"...and let them fulfill their vows" (Hajj: 29), it would have been clearer. This is because, the verse "...and let them fulfill their vows" is an order; and the order for its fulfillment proves that it is an act of worship since the orders of the Sharee'ah are worship.

The author's view of proof with the verse is that making vows to other than Allah is from *Shirk*: Allah the Exalted praised them for that (i.e. keeping vows) and made it as from the reasons for their admission into the paradise. And it will not be a means for their admittance into the paradise except that it is an act of worship. Thus, directing it to other than Allah is *Shirk*.

The second verse:

His saying: *"And whatever you spend"*: *maa*, (whatever), is a

conditional; and *anfaqtum* (you spend), is the verb connected to the conditional and its response is *fa'inn Allaha ya'lamuh* (be sure, Allah knows it all).

His saying: "of spending": explains *maa* (whatever) in His saying, "And whatever you spend". *Nafaqah* (spending) means giving wealth; and it could be for virtue or other than it.

His saying: "...or whatever vow you make" is linked with his saying: "And whatever you spend".

His saying: "be sure Allah knows it all" connecting a thing to Allah's knowledge is proof that it is rewarded since we know not any essence for this this information about His Knowledge of it except for the fact that it brings about reward. And that it brings about reward proves that it is from the acts of worship for which one is rewarded. This is the author's perspective of evidence with this verse.

His saying: In the Saheeh: explanations have preceded on such expressions in the Chapter on Explanation of *Tawheed*.

His saying: "Whoever vows", is a conditional sentence implying generality. Nevertheless, does it apply to the minor? Some of the scholars have said: it applies to him; so his vows would hold. It is also said that: it does not include him; because the minor is not obliged or committed. Thus, the minor is exempted from this generality.

His saying: "to obey Allah", *at-Taa'ah* (obedience) means to carry out an order i.e. that you obey Allah in what He wants from you when He commands you. Obedience means following an order; if He prohibits you, obedience means shunning the forbidden. This is the meaning of obedience when it is singly mentioned. However, if it is said: 'obedience and disobedience'; then obedience is with respect to orders while disobedience is with regards to doing the forbidden.

His saying: "should obey Him", *falyuti'hu*: (the letter) *faa* (in *falyuti'hu*) precedes the response to the conditional because the sentence is imperative and integrative. The *laam* is jussive. The hadeeth apparently involves when vows to engage in obligatory acts of obedience such as the *Salaah* and hajj and others, and the non-obligatory deeds such as teaching and so on. Some of the people of knowledge say: it is not compulsory to fulfill a vow except when it is regarding deeds that are essentially obligatory. The generality of the hadeeth refutes them. The hadeeth also apparently entails whoever generally vows to do an act of obedience without any particular reason such as (saying): "I make a vow to Allah to fast for three days."

Similarly, the one who makes a conditional vow like (saying): "If I

succeed, I vow by Allah to fast for three days.” It is not appropriate to differentiate between both conditions because the hadeeth applies to all.

It is therefore pertinent to note that vows do not bring about good, even if it is a vow of obedience; it is only a means of taking from the miserly. Thus, the Prophet (ﷺ) disallowed it. Some of the scholars even prohibit it – and that is the disposition of *Shaykh al-Islam* Ibn Taimiyyah – because of its been disallowd. And because you would be obligating something regarding which you are free upon yourself.

How many vow and eventually regret doing so? Allah’s saying – the Exalted – points to the strength of the view that it is prohibition:

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ آيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ قُلْ لَا تُقْسِمُوا طَاعَةٌ مَعْرُوفَةٌ

إِنَّ اللَّهَ خَيْرٌ مِمَّا تَعْمَلُونَ ﴿٥٣﴾

“They swear by Allah their strongest oaths, that if only you would order them, they would leave (their homes for fighting in Allah’s Cause).” (Noor: 53).

They affirm their commitment by swearing; so it is like vowing. But Allah the Exalted said:

﴿قُلْ لَا تُقْسِمُوا طَاعَةٌ مَعْرُوفَةٌ﴾

“Say: ‘swear not; known obedience is better...’” (Noor: 53) i.e. keep to obedience which is better, leaving out making oaths. The one who would not engage in acts of obedience except by vowing or swearing would be implying that acts of obedience are difficult for him!

From the points that evince the opinion that it is prohibited also, especially the conditionalised vow is that: it is as if the vowing person does not trust Allah – the Mighty and Sublime –, as if Allah will not grant him sound health unless he gives him something in return. Thus, when they give up hope of getting healed, they resort to making vows. This involves having some negative impressions about Allah – the Mighty and sublime. The view that it is forbidden is strong and weighty.

If it is argued that: Why do you forbid that for which Allah praised the one who fulfilled it?

The response: We have not said that its fulfillment is prohibited so that it should not be thought that we are controverting clear-cut evidence. We only say that: what is prohibited or strongly disliked

is making vows; and there is difference between making vows and fulfilling them. Making it is the beginning but fulfillment is second place, keeping the vow.

His saying: "whoever vows to disobey Allah should not disobey Him": (the article) *laa* (in *laa yu'sihi* – he should not disobey him) is a negative. The negation is to the degree of the disobedience. If it is something prohibited, fulfilling the vow is prohibited as well. But if the disobedience is something basically discouraged, then keeping the vow is disliked too. This is because disobedience is to do what is prohibited, and prohibited things according to the people of knowledge have two categories: Prohibited implying absolute forbiddance and prohibited that entails mere avoidance.



Important Matters:

First: Obligation of fulfilling vows.

Second: Since it is established to be worship of Allah, directing it to other than Allah is *Shirk*.

Third: That it is not permissible to keep vows of sin.

COMMENTARY

Important Matters:

The first matter: Obligation of fulfilling vows: this refers only to the vows of obedience to Allah based on his saying, "Whoever vows to obey Allah should obey Him"⁽¹⁾ and for the saying of the author ﷺ on the third matter that: it is not permissible to keep vows of sin.

The second matter: Since it is established to be worship of Allah, directing it to other than Allah is *Shirk*: This is a principle in *Tawheed al-Ibaadah*: directing any act of worship to other than Allah is *Shirk*.

The third matter: That it is not permissible to keep vows of sin: based on his saying – peace and blessings be upon him – "Whoever vows to disobey Allah should not disobey Him."



1 Its reference had preceded (pg 244)

With Other Than Allah Is From *Shirk*

Allah's saying – the Most High:

﴿وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا﴾

“And verily, there were men among mankind who took shelter with the masculine among the jinns, but they (jinns) increased them (mankind) in sin and disbelief.” (Jinn: 6)

COMMENTARY

His saying: from *Shirk*: (the letter), *min* (in *min ash-Shirk*) is partitive. This heading is not in its general sense because if refuge is sought in a person from the things he is capable of, such is permissible just like *Isti'aanah* (seeking help).

His saying - the Exalted – “And verily, there were men among mankind”: (the letter) *waa* (in *wa annahu* – and verily) is a conjunctive. *Anna*: its *hamza* (i.e. the first letter) took a *fathah* sign because it is linked to His saying:

﴿أَنَّهُ أَسْمَعَ نَفَرٍ مِنَ الْجِنِّ﴾

“...that a company of the Jinn listened...” (Jinn: 1).

Ibn Maalik said:

For the letter *hamzah*, (in the article) *anna*,
Give it the *fathah* sign to complete the infinitive,
But in other than that, give it the *kasrah* sign.

So, it will be explained as an infinitive: i.e. “Say: it has been revealed unto me, the listening of the party among Jinn and that males among mankind do seek refuge from males among the *Jinns*.”

His saying: “...among mankind” is an adjectival for *rijaal*, “men”, which is (in the Arabic syntax), in the indefinite; and whatever follows an indefinite noun is its adjectival.

His saying: “...took shelter” the phrase is the predicate of (the nominal article), *kaana*. It is said (in the Arabic structure): *aadha bihee* (he sought refuge with him) and *laadha bihee* (he resorted to him). *Al-Tyaadh* (refuge) is sought from what is dreaded while *Al-*

Liyaadh (resort) is with regards to what one hopes in. From this is the poet's expression, while praising someone – and what he said is only appropriate for Allah:

O You to whom I resort in my hope, And in whom I seek
refuge from my fears, People cannot mend the bones you
break, Neither can they break the bones you mend.

His saying: "...*who took shelter with the masculine among the jinns*": that is, they seek refuge against what they dread, thinking that they can protect them but they only increased them *rahaqan* i.e. in fear and panic. The Arabs during the period of Ignorance, whenever they stop by a valley would call out: "I seek refuge with the lord of this valley from the foolish among its occupants."

His saying: *Rahaq* i.e. fear and scare; in fact, *ar-rahaq* is worse than mere panic and fear; it is as if after their fear and panic, they weaken them. So, the fear and panic is of the heart while the weakness is in their bodies. This verse proves that seeking refuge with Jinn is forbidden because it does not benefit the seeker. It rather increases him *Rahqan*; so he is punished with the opposite of that he intended. This is clearly apparent. So, the (letter) *waa* is the pronoun for the jinn and the *haa* pronoun for mankind.

It is also said that: it is mankind that increases the jinn in *Rahaq* i.e. arrogance and rebellion; but the first opinion is the correct one.

His saying: "...*with the masculine among the jinns*" it is deduced from it that the jinns have males as they have females. A male among the jinn may have intercourse with a female among mankind and vice versa; the males among mankind may have intercourse with females among jinns. The scholars of jurisprudence have mentioned difference of opinions regarding the obligation of taking ritual bath from such relations.

As regards the ritual bath, the scholars say: If she said she has a Jin that has intercourse with her as a man would, then it is obligatory on her to perform the bath. But that a male among mankind has intercourse with a female among the jinns – and such is been reported although I have not come across that from the sayings of the people of knowledge - tales have only been told. Allah knows best.

We are obliged to believe in their existence, that they are given legal obligations as well, and that there are pious and the non-pious among

them, that there are Muslims and non-muslims among them and males and females.

The point of reference in the verse is: dispraise for those who seek refuge with other than Allah. The one who seeks refuge with a thing has, no doubt, connected hope with and relied on it. And this is *Shirk*!



Khawlah bint Hakeem said, "I heard the Messenger of Allah (ﷺ) saying, 'Whoever stops over at place and says: *A'uudhu bikalimaatillaah At-taammaat min sharri maa khalaqa* (I seek refuge with Allah's Perfect Words from the evil of what He created), nothing shall harm him until he leaves the place.'" Reported by Muslim.⁽¹⁾

COMMENTARY

His saying: "Whoever stops over at a place" it includes the one who stops by way of settling or merely stopping over there since (the expression is one of) an indefinite noun in the context of a conditional thereby expressing generality.

His saying: "I seek refuge", meaning, 'I seek refuge and protection in...'

His saying: "Words", *Kalimaat*; from the plurals of fewness owing to its being a sound feminine plural. The plurals of fewness refer to plurals between three and ten, while the plurals of lots refer to what is more than that. It is also said: the plurals of lots are from three to infinity such that the plurals of fewness and lots would correspond at the beginning and vary in the end.

Ibn Maalik ؓ says:

The verb measures: *af'ilatun*, *af'ulu* and *fi'latun*

Are used for the plurals of fewness

Some of these refer to (plural of) lots

Such as *arjul* (legs) and its opposite such as

However, the most preponderant position is that the plurals of fewness would prove lots based on evidence.

Thus, (the word) *Kalimaat* is a plural of fewness pointing to lots based on available evidence in Allah's saying:

1 In The Book of remembrance of Allah And Supplication, Chapter on Seeking Protection From Evil Preordainments; 4/2080).

﴿قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ نُنْفِذَ كَلِمَاتِ رَبِّي وَلَوْ جِئْنَا

بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾﴾

“Say: If the sea were ink for the Kalimaat of my Lord, surely, the sea would be exhausted before the Kalimaat of my Lord would be finished, even if we brought (another sea) like it for its aid.” (Kahf: 109).

And more evidently is Allah’s saying:

﴿وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرٍ أَقْلَهُ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ

مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾﴾

“And if all the trees on the earth were pens and the sea (were ink) with seven seas behind it to add to its (supply), yet the Kalimaat of Allah would not be exhausted.” (Lukmaan: 27).

The word, Kalimaat here, refers to the Kalimaat that are related to creation and legislation.

His saying: “Perfect”: the word is perfect in two ways:

- 1 – Truthfulness in informing.
- 2 – Justice in rulings.

Allah – The Exalted – says:

﴿وَتَمَّتْ كَلِمَاتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾

“And the Word of your Lord has been perfect in truth and in justice.” (Al-An’aam: 115).

His saying: “...the evil of what He created”: i.e. from the evil that He has created since Allah created all things; the good and evil. But evil is not attributed to Him since He created it for particular wisdom and for that, it turns to be good. Thus, we say: evil is not from Allah’s deeds; they are of His creatures. As such, (the article) *maa* (in *maa khalafa* – which He created) is a connective and no other; meaning: from the evil of what He created.

This is because if you consider it a verbal noun and say (it means):

“from the evil of Your creation”, creation here would be a verbal noun which could mean the act (of creation itself) or the creatures. But if you consider it a relative noun, it defines it to only refer to the creatures.

It is not all that Allah created that bears evil; but you should seek protection against its evil if it has since the creatures are of three kinds:

1 – The absolute evil – such as the Fire and Iblees with respect to their essence. However, with respect to the wisdom for which Allah created them, they are good.

2 – The absolute good – such as the Paradise, the Prophets and the angels.

3 – That with good and evil; such as mankind, the jinns and the animals.

You should only seek refuge against the evil of that which has evil.

His saying: “...nothing shall harm him” this is an indefinite noun (i.e. *shay’un* - nothing) in the context of a negative, implying: the evil of every evil bearer from among the jinn, mankind and others, both manifest and hidden until he leaves the place because the source of this information cannot err; it is from the statements of the truthful and trusted one. But if it does not so happen, it is owing to a preventive element and not any inadequacy in the supplication nor incorrectness of the information.

Likewise whatever the Prophet (ﷺ) informs of from the approved means in the *Sharee’ah*. If you do it and the expected effect is not felt; that is not because of a fault in the means, but owing to a preventive element. For instance, reading *al-Faatihah* to cure the sick;⁽¹⁾ some of the people would read it and the sick will not be cured. That is not owing to failure of the means but such is due to a preventive, between the means and its effect.

Similar to that is the mentioning of Allah’s Name before intercourse; it protects the prospective child from the evil of Shaytaan.⁽²⁾ The mentioning would be done, at some times, and yet Shaytaan harms the child due to inhibiting element interfering with the effect of this

1 Its reference had preceded.

2 From the hadeeth of Ibn Abbaas reported by Al-Bukhaaree (Book of Marriage, Chapter Concerning What A Man Should Say When He Has Intercourse With His Wife; no. 5165) and Muslim (Book of Marriage, Chapter of What Is Urged To Be Uttered Before Sexual Intercourse; 2/1058).

means. It is for you to find out the preventing factor so that you remove it and then you get the expected effects.

Imaam Qurtubee ؒ said: "I have experienced this. One day I forgot and entered my house and did not say that and a scorpion stung me."

The point of reference in the hadeeth is his saying: "I seek refuge with Allah's Perfect Words". The author said in the chapter heading: Seeking Refuge With Other Than Allah; but here (in the hadeeth), the refuge is sought with *Kalimaat* and not Allah. Why?

I will respond that: Allah's Words are from His Attributes. Thus, the scholars deduced from this hadeeth that the Words of Allah are His attributes and are not created since seeking refuge with a creature is not permissible in a matter such as this. If the *Kalimaat*, Allah's Words, were created, the Prophet (ﷺ) would not have directed that refuge be sought with them. So, the author's statement: Seeking Refuge With Other Than Allah would entail: Or With His Attribute.

It reads in hadeeth: "I seek refuge with Allah's Might and His Power from the evil of what I feel and dread."⁽¹⁾ Here, the refuge was sought with Allah's Might and His Power and not with Allah. The Might and Power are from Allah's Attributes and are not created. For the same reason, it is allowed to swear with Allah and with His attributes since they are not created.

As for swearing with the signs, if he intends the signs of the *Sharee'ah*, that is allowed; but if he intends the signs of nature, then that it not allowed.

Concerning seeking refuge with the creature, it has elaborations: if the creature is not capable of doing it, such is from *Shirk*. *Shaykh al-Islaam* Ibn Taymiyyah ؒ said, "It is not permissible to seek refuge with the creatures in the view of any of the leading scholars." This is not in the general sense; what they meant is rather about what no one is capable of granting except Allah since no one can prevent you from the evil that no one can protect you from except Allah.

From that is seeking refuge with the occupants of graves; they can neither benefit nor harm. Thus, seeking refuge with them is major *Shirk* whether (such is done) near their graves or far away from the grave.

1 From the hadeeth of 'Uthmaan bin Abu al-'Aas (ؓ) reported by Muslim (Book of Greetings, Chapter of the Desirability of Placing the Palm Upon the Area of Pain; 4/1728).

However, to seek refuge with the creature about that which he is capable of, this is permissible. The author of *Tayseer al-A'zeez al-Hameed*, Shaykh Sulaymaan, who gave the commentary (of the book, *Kitaab at-Tawheed*) had pointed to that (in the book). And that is what could be deduced from the hadeeths in *Saheeh Muslim* when the Prophet (ﷺ) mentioned the Tribulations. He said, "Whosoever may find refuge from that should take refuge in it."⁽¹⁾

Also in the story of the woman who sought refuge with Umm Salamah ⁽²⁾ and the boy who sought refuge with the Prophet (ﷺ)⁽³⁾. The same applies to those who sought refuge with the Haram and the Ka'bah⁽⁴⁾ and so on.

This is what due contemplation suggests as well; if highway robbers attack me and I seek refuge with a person who is capable of rescuing me from them, there is nothing wrong with that. However, attaching the mind to the creature is undoubtedly from *Shirk*. When you place your mind, trust, hope, fear and all your affairs on a particular person, making him your recourse, then this is *Shirk* since that cannot be but for Allah alone – the Mighty and sublime.

Thus, the statement of Shaykh رحمه الله that, "The leading scholars do not permit seeking refuge with the creatures" is restricted to that which no one is capable of granting except Allah. If there were no textual evidences that evince such elaborations, we would have held the view generally and say: it is generally not allowed to seek refuge with other than Allah.

Important Matters:

First: Explanation of the verse in *Al-Jinn*.

Second: That it is from *Shirk*.

Third: Proving that with the hadeeth because the scholars do deduce from it that the Words of Allah are not created: they say since seeking refuge with the creature is *Shirk*.

1 From the hadeeth of Abou Hurayrah (رضي الله عنه) reported by Al-Bukhaaree (Book of Virtues, Chapter of Signs of Prophethood; 2/520) and Muslim (Book Of Tribulations, Chapter of The Descent of The Tribulations; 4/2212).

2 From the hadeeth of Jaabir (رضي الله عنه) reported by Muslim (Book of Capital Punishments, Chapter of the Penalty for Theft; 3/1689).

3 Muslim reported it with some of its wordings (3/1281).

4 From the hadeeth of Umm-Salamah reported by Muslim (Book of Tribulations, Chapter of the Trials of the Army who Protected the Ka'bah; 4/2208).

Fourth: The excellence of this supplication despite its brevity.

Fifth: That something brings about worldly benefits such as preventing evil or fetching goodness does not mean that it is not *Shirk*.

COMMENTARY

Important Matters:

The first matter: Explanation of the verse of *Al-Jinn* this had been explained at the beginning of the chapter.

The second matter: That it is from *Shirk*: that is, seeking refuge with other than Allah. This also has been earlier elaborated at the beginning of the chapter.

The third matter: Proving that with the hadeeth because the scholars do deduce from it that the Words of Allah are not created: they say since seeking refuge with the creature is *Shirk*.

The point is that: seeking refuge with the Words of Allah is not out of the bounds of seeking refuge with Allah since they are from His Attributes.

The fourth matter: The excellence of this supplication despite its brevity: that is, its benefits: that no harm will touch you as long you remain in this place.

The fifth matter: That something brings about worldly benefits such as preventing evil or fetching goodness does not mean that it is not *Shirk*: what his statement means is that something could still be *Shirk* even if it brings benefit to you; its bringing about benefit does not imply the absence of *Shirk*. Something that is *Shirk* may give some benefits.

For instance, a jinni may protect you; this is *Shirk* even though it contains benefit.

Another example: a person may prostrate for a king and as a result, he grants him lavish wealth and mansions; such is an act of *Shirk* though it contained some benefits. Likewise the extremist eulogists of their kings for money; that does not prevent them from being idolaters.

One of them had said:

Be as you desire, O you without equal, and how you desire; no creature is ever like you!

The hadeeth contains a point of benefit: the *Sharee'ah* does not nullify a matter of the period of Ignorance except that it mentions something better. During Ignorance they would seek refuge with the jinns, and Allah substituted it with these *Kalimaat* that: one should seek refuge with Allah's Perfect Words from the evils of what He created.

This is the sound way upon which the caller should be: if he closes a door of evil to the people, he should open a door of good to them. He should not say, (such-and-such) is forbidden, and be silent. Rather, he should say, "this is prohibited; do such-and-such from the permissible things instead." There are many such instances in the Qur'aan and the *Sunnah*.

In the Qur'aan, we have His saying - The Exalted:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انْظُرْنَا﴾

"O you who believe! Say not *raa'ena* (listen to us) but say *unzhurnaa* (look unto us)..." (Al-Baqarah: 104).

When He forbade them from the saying of *raa'ena*, he gave them something in its place: *unzhurnaa*.

In the *Sunnah*; we have his saying (ﷺ) to the one he prohibited exchanging a *Saa'* of dates of good quality for two *Saa'*s, and two for three: "Sell the mixed dates for some Dirhams and then buy the good quality dates with the Dirhams."⁽¹⁾ He restrained him from the forbidden and opened a good way which has no evil for him.



1 From the hadeeth of Aboo Sa'eed Al-Khudree and Aboo Hurayrah (may Allah be pleased with both of them) reported by Al-Bukhaaree (Book Of Business Transactions, Chapter Concerning When He Sell Dates of A Lesser Quality For A Better Quality Dates; 2/113) Muslim (Book Of *Masa'aaqa'*, Chapter Concerning Selling Food In Exchange For Equal Measures; 3/1215).

To Seek Assistance From Other Than Allah Or Supplicate To Other Than Him Is From *Shirk*

His saying: "...from *Shirk*", *min ash-Shirk*: (the particle) *min* is partitive showing that *Shirk* is not restricted to this issue alone. (The word) *Istghaathah* means to seek relief, removal of burden.

The statement of the author ﷺ is not in its general sense, it is restricted to what the one whose help is sought is not capable of whether because he is a dead person or absent or regarding something no one can remove except Allah the Exalted. If a person asks for help from a dead person to defend him or from some one who is absent or a living person who is present to cause the rain to fall, all these are from *Shirk*. However, if he seeks the help of a living person who is at reach, such is permissible. Allah – The Exalted – says:

﴿فَاسْتَعِذْ بِالَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ﴾

"The man of his (own) party asked him for help against his enemy." (Al-Qasas: 15).

If you ask for assistance from someone about something he is capable of, you should – by way of sanctifying your *Tawheed* - bear it in mind that he is just an instrument, and that he himself cannot remove the burden. This has to be, so that, one does not place reliance on him, forgetting the Creator of the instrument, and such is a fault in correct *Tawheed*.

His saying: Or Supplicate to Other Than Him: is linked with, "To Seek Assistance" and its meaning will be: "It is from *Shirk* to supplicate to other than Allah" since supplication is from worship. Allah – The Exalted – says:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي

سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾﴾

"And your Lord said: Call on Me, I will answer you: those who scorn My worship will surely enter Hell in humiliation." (Al-

Ghaafir: 60).

(The word) “*My worship*” means my supplications; so Allah referred to supplication as worship. He Prophet (ﷺ) said as well, “Supplication is worship.”⁽¹⁾ *Du'aa* are of two categories:

1. That which occurs as an act of worship; to direct this to other than Allah is *Shirk*. This is related to *Rahbah* (reverence), *Ragbah* (hope), *Hubb* (love) and *Tadarru'* (beseech).
2. That which is not an act of worship. It is permitted to direct this to other than Allah. The Prophet (ﷺ) said, “Whoever *da'aa* (invites) you, honour him.”⁽²⁾ He also said, “If he *da'aa* (invites) you then accept it.”⁽³⁾ Thus, the intention of the author, by his his saying: “or *yad'oo* (Supplicate to) Other Than Him” is: the Supplication of Worship or Supplication of Request which are both with regards to things the one who is invoked cannot grant.

His saying: To Seek Assistance, *an yastageetha: an* and what comes after it is to explain a verbal noun subject moved back whose predicate is brought forward, and that is his saying: “...from *Shirk*”. In full, it will occur as: It is from *Shirk* to seek assistance from other other than Allah. The subject is thus direct and explained.

An example of direct subject is: “Zayd is standing” while that of the indirect is:

﴿وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ﴾

“...that you fast, is better for you.” (*Al-Baqarah: 184*) i.e. “Your fasting is better for you.”

His saying: Or Supplicate To...: this is by a way of conjuncting the general with the specific since *Istighaathah* (seeking assistance) is just supplication to remove difficulties while *du'aa* (supplication) is general because it seeks attainment of good and removal of difficulties.

1 Reported by Ahmad in *Musnad* (4/267), at-Tirmidhee (Invocations, Chapter of Invocation Is The Marrow of Worship; 9/92) and he said, “It is sound and authentic”, Abou Daawood (Book of Salaah, Chapter of Invocation, 2/ 161), Ibn Maajah (Book Of Invocation, Chapter Of The Excellence of Invocations; 2/1257), al-Haakim (1/490) who graded it authentic and Adh- Dhahabee agreed with him, and At-Tabaraanee in *as-Sageer* (2/97). Ibn Hajar said in *al-Fath* (1/49): “Its chain is good.”

2 Page 127

3 Its reference had preceded.

The author ﷺ has cited a number of verses in this chapter:



Allah's saying – the Exalted:

﴿وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ (١٠٦)﴾

“And invoke not besides Allah, any that will neither profit you, nor hurt you, but if (in case) you did so, you shall certainly be one of the Zaalimoon (polytheists and wrong-doers).” (Yoonus: 106).

﴿وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ﴾

﴿يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ (١٠٧)﴾

“And if Allah touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He will. And He is the Oft-Forgiving, Most Merciful.” (Yoonus: 107).

And His saying - The Exalted:

﴿فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ إِلَيْهِ تُرْجَعُونَ﴾

“So seek your provision from Allah and worship Him alone and be grateful unto Him; to Him alone you will all be brought back.” (Al-Ankaboot: 17)

And His saying – The Exalted:

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْفِصْمَةِ﴾

“And who is more astray than one who calls (invokes) besides Allah, such as will not answer him till the Day of Resurrection...” (Al-Ahqaaf: 5-6).

And His saying:

﴿أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خَلَائِفَ الْأَرْضِ أَوَلَمْ تَعْلَمْ﴾

﴿أَنَّ اللَّهَ قَلِيلًا مَّا تَذَكَّرُونَ (١٢١)﴾

“Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes

you inheritors of the earth, generations after generations. Is there any ilaah (god) with Allah? Little is that you remember!" (An-Naml: 62).

COMMENTARY:

The First Verse:

His saying: "And invoke not besides Allah...": apparently, from the context of the verse, the address was to the Prophet (ﷺ) whether it is specific for him or generally for him and others too. Some of the scholars have said: it is not right that it is for the Messenger (ﷺ) because it is impossible that the Messenger (ﷺ) falls into something like that, and that the verse fully includes, "say". This position is very weak, and implies giving the verse other than its apparent meaning.

The correct position is that it is either specifically directed to the Prophet (ﷺ) while its ruling applies to him and other than him; or that it is directed to all including the Messenger (ﷺ).

That such address is directed to him (ﷺ) does not mean that he could commit such, Allah – The Exalted – says:

﴿وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِن أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

الْخَاسِرِينَ ﴿٦٥﴾

"And indeed it has been revealed to you as it was to those before you: "If you fall into Shirk, (then) surely your deeds will be in vain, and you will certainly be among the losers." (Az-Zumar: 65).

The address here was to him and all Prophets – ﷺ – and it is not possible that such a thing occurs from him considering his status but not so, with regards to his being a person and human.

Then, the wisdom behind prohibiting him is for other than him to follow him; if such prohibition is directed to a person who cannot fall into such, considering his status, then that it is addressed to the person that may commit such is with a greater reason.

His saying: "And invoke not besides Allah", the word *du'aa* is to ask for benefit or seek protection against harm. It is of two forms according to the people of knowledge:

First – *Du'aa al-Ibaadah* (supplication of worship): that one obeys

Allah's Laws - such as the one who observes the *Salaah*, the fasting person, and the one who gives the *Zakaah* - desiring by that good reward and salvation from punishment. So, his action would involve supplicating, humbly asking Allah, through his actions, and that action could also include supplicating directly with the tongue.

Second - *Du'aa al-Mas'alah* (invocation of request): this refers to asking for benefits and seeking protection from harm.

It is not permissible to direct the first to other than Allah, while the second requires some elaborations that had preceded.

His saying: "*besides Allah*", i.e. other than Allah.

His saying: "...any that will neither profit you, nor hurt you" - "...that will neither profit you" i.e. which can never profit you if you worship it.

"...nor hurt you": it is said to mean; 'that which cannot protect you from harm' or 'if you do not worship it, it cannot harm you' because it is not capable of punishing. And this is the apparent meaning of the verse.

His saying: "*And invoke not besides Allah, any that will neither profit you, nor hurt you...*" i.e. because it can neither benefit nor harm you. These restrictions are not conditions based on which legal deductions could be made such that it would be allowed to supplicate to the one which may benefit or harm. They only explain the situation because no benefit or harm comes from the one been invoked besides Allah. Allah - The Exalted - says:

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُمْ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَفْلُونَ﴾

﴿وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ﴾

"And who is more astray than one who calls besides Allah such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? And when mankind shall be gathered, they (false deities) will become enemies for them and will deny their worshipping." (Al-Ahqaf: 5-6).

Among the restrictions that are not necessarily conditions but are rather explanations of circumstance is Allah's saying - the Exalted:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾

"O mankind! Worship your Lord Who created you and those before you so that you may become Al-Muttaquun (the pious)."

(Al-Baqarah: 21),

His statement, "Who created you and those before you" is given to make known, the situation since there are no second Lord who could have created us and those before us. Another instance is in His saying:

﴿وَرَبِّبْنَكُمْ أَلَّتِي فِي حُجُورِكُمْ﴾

"...and your step daughters under your guardianship" (An-Nisaa: 23). This only suggests the most common situation. Likewise His saying – the Exalted:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا

أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَٰهٌ مُّحْشَرُونَ﴾

"O you who believe! Answer Allah (by obeying Him) and (His) Messenger (sallallaalu alayhi wasallam) when he calls you to that which will give you life." (Al-Anfaal: 24).

This only explains the situation because all the invitations of the Prophet – peace and blessings be upon him – to us is towards that which will give us life. Every restriction expressing a prevailing situation is like giving reason for particular ruling. For example, His saying - The Exalted:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ﴾

"O mankind, Worship your Lord Who created you..." (Al-Baqarah: 21) i.e. worship him because He created you.

His saying:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

"O you who believe! Answer Allah (by obeying Him) and (His) Messenger (ﷺ) when he calls you to that which will give you life" i.e. because he calls to towards that which gives you life.

Likewise His saying - The Exalted:

﴿وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ﴾ (يونس: 106)

"And invoke not besides Allah any that will neither profit you nor hurt you" that is, because it can neither benefit or harm you. Thus,

these restrictions are not preconditions; some refer to it as *Sifatun Kaashifah* (revealing adjectival).

His saying: "...but if (in case) you did so, you shall certainly be one of the *Zaalimoon* (polytheists and wrong-doers)" that is, if you invoke other than Allah, that which could neither benefit nor harm you. The address was to the Messenger (ﷺ). (The article) *in* (as in *in fa'alta* – but if you did so) is a conditional; and its response is the sentence, *fa'innaka 'idhan* (you shall certainly be). Meaning, you, at the time you are doing that, are from the wrongdoers.

It is a conditional because *idhan* (then) is an adverbial expressing the situation at the time; meaning that: while you are engaged in the act, you are among the wrong-doers. However, you may seek repentance later and the attribute of wrongdoing will go off you. Before an action, man is not a wrongdoer, likewise after repentance, but while he commits a sin, he is a wrong-doer as the Prophet (ﷺ) said, "The fornicator can not remain a believer while he engages in fornication."⁽¹⁾ Disclaiming him of *Eemaan* (belief) is during the action.

The form of wrongdoing here (in this verse) is that of *Shirk*. Allah – The Exalted – says:



"Verily! Joining others in worship with Allah is a great *Zhulm* (wrongdoing) indeed." (Luqmaan: 13).

Allah said: "...one of the *Zaalimoon*" and not "one of the idolaters" in order to explain that *Shirk* is a wrongdoing since a person's supplicating to other than Allah being an idolater is clear. But the fact that he is a wrong-doer may not be obvious from the verse.

The Second Verse:

His saying: "...And if Allah touches you" that is, if He touches you with a harm such as illness and poverty and so on.

His saying: "...there is none who can remove it but He": *laa* (in *laa kaashifa lahu* – there is none who can remove it) is negative, and its noun is, *Kaashifa* (one who can remove...) and its predicate is *lahoo* (for him). *Illa Huwa* is a substantive appositional. But if we hold that the predicate should be a definite noun, then *huwa* becomes the

1 Its reference had preceded (pg. 85)

predicate. It will then mean: no one can ever remove it if Allah touches you with harm except Allah.

This is similar to the saying of the Prophet (ﷺ), "...and you should know that if all creatures gather over you to benefit you with a thing, they can not benefit you except with that which Allah has written for you."⁽¹⁾

His saying: "...and if He intends any good for you" here, He said, "if He intends" while regarding hurt, He said, "touches you"; is this from the aspects of speech variety or is there some difference in their meanings?

The response: there is a difference in meaning, and that is, the fact that disliked things are not attributed to Allah's Will but rather to His creatures. Touching is Allah's action and the harm is from His creatures. Allah does not Will hurt in itself; He Wills it for other than itself, for the good that results from it and for the profound wisdoms that it entails. It says in a *hadeeth Qudsee*, "There are among My slaves who if I enrich, would be spoilt by riches."⁽²⁾

As for the good, it is essentially from Allah's Will and His deeds. Closely related to this is the verse in *Soorat al-jinn*:

﴿وَأَنَّا لَا نَدْرِي أَشَرُّ أُرِيدَ يَمِّنَ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ۖ﴾

"And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path." (Al-Jinn: 10)

So, when someone is afflicted with an illness, it is not that Allah intended this harm for him essentially, He rather Willed the illness which hurts the person but He did not intend his been hurt. He wants the good that comes after it (for him). The wisdom may, as well, be shown on the afflicted person or on others as The Exalted – says:

﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ

شَدِيدُ الْعِقَابِ ۖ﴾

"And fear the Fitnah (affliction and trial, etc.) which affects not

1 From the hadeeth of Ibn Abbaas (رضي الله عنه) reported by Ahmad in *al-Musnad* (1/293, 307), at-Tirmidhee (Chapters Concerning The Attributes of Resurrection, Chapter Regarding The Saying: **O Hanzalla, gradually**; 7/203) and he said: "it is a sound and authentic hadeeth."

2

in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allah is Severe in punishment.” (Al-Anfaal: 25).

In essence, we cannot encompass Allah’s Wisdom because it transcends our intellects. We should rather know certainly that Allah does not will affliction for its being an affliction, harm is not essentially intended, but for other than it, and nothing results from it except good. As for the good, it is essentially intended and are His deeds.

Allah knows best what He intends with His words; but this is what is clear to me.

His saying: “...*there is none who can repel His Favour*” that is, no one can repel Allah’s favour even if all mankind come together for that. In the hadeeth, (it is said), “O Allah! None can withhold that which you give and none can give that which you keep.”⁽¹⁾ Thus, we should rely upon Allah for benefits, prevention from harm and retaining His favours upon us, and know that all creatures, no matter the level of their plots and tricks to prevent Allah’s favour, they can not!

His saying: “...*which He causes it to reach whomsoever of His slaves He will*” the pronoun (it) either refers to the favour, because it is nearer, or to ‘the good’ because it is the thing being discussed. As such, the meaning will not be different.

His saying: “...*He wills...*” all actions preconditioned on Will is based on Wisdom since Allah’s Will is not merely to do something just for doing alone because from Allah’s Attributes is Wisdom and among His Names is The Wise. Allah – The Exalted – says:

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

“...*But you cannot will unless Allah wills. Verily, Allah is Ever All-Knowing All-Wise.*” (Al Insaan: 30).

His saying: “*of His slaves*” servitude here (from the Arabic syntax – *Tbaadihi* – His servants) is general because His saying, “...*with good*” entails the good of this world and the hereafter, and the good of this world reaches the disbelievers as well.

1 From the hadeeth of Mugeerah bin Shu’bah (رضي الله عنه) reported by Al-Bukhaaree (Book of Call to Prayer, Chapter of The Word of Remembrance After Salaah; 1/270) and Muslim (Book of Mosques, Chapter of The Desirability of Uttering Words of Remembrance of Allah After Salaah; 1/414).

His saying: "...and He is the Oft-Forgiving, Most Merciful" i.e. the Possessor of *Magfirah* (forgiveness). *Al-Magfirah* is covering sins and pardoning them, taken from *al-Migfar* (helmet), an armour plate used for protection against arrows; it covers and shields. *Ar-Raheem* (the Most Merciful) i.e. the Possessor of Mercy; it is an attribute that befits Allah – the Mighty and Sublime - indicating kindness and benevolence.

The point of reference in His saying:

﴿وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ﴾

"And invoke not besides Allah, any that will neither profit you, nor hurt you..." in the first verse is that Allah warned His Prophet (ﷺ) that whoever invokes any other than Allah (i.e. anything besides Him), he can neither benefit nor harm him. And His saying in the second verse:

﴿وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ﴾

"And if Allah touches you with hurt, there is none who can remove it but He..." (Yoonus: 107).

The Third Verse:

His saying: "...so seek your provision from Allah alone": if the author had cited the first part of the verse:

"Verily those whom you worship besides Allah have no power to give you provision" it would have been better. So, they worship these idols of trees, stones and others which have no power to any provisions. If they invoke them until the Day of Resurrection, they can never avail them even a grain of wheat nor prevent them from the slightest illness or poverty. Since possess no provisions, the One who possesses provisions is Allah. Thus, He – the Exalted - says:

"...seek your provision from Allah alone" i.e. look for provisions from Allah because He – Glorious is He – is the One whose provisions are inexhaustible. He – The Exalted – said:

﴿مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ﴾

"Whatever is with you will be exhausted but whatever is with Allah will remain." (An-Nahl: 96).

Rizq (provision) means bestowal as He – the Exalted – said:

﴿وَأَرْزُقُوهُمْ فِيهَا﴾

“...so give them out of it...” (An-Nisaa: 4).

His saying: “...from Allah” explains the condition of the object, *Rizq* (provision). He brought the explanation of the condition forward even though it should basically come later (since it is the object) later its doer to express restriction: bringing forward what should basically come later expresses restriction. So the sentence would mean: seek provision since it is with Allah and not any other.

His saying: “...and worship Him” i.e. humble yourself before Him in obedience because (the word) ‘Ibaadah (worship) is derived from *ta’beed*, humbling. From that is their statement: *Tareequn Mu’abbad* (a leveled road) that is, the road that is flattened and smoothened for farers; its harmful stones and trees have been removed. Because if you humble before Him in worship, (He will provide for you since) that is from the means of getting provisions. Allah – The Exalted – says:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَنَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

“And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine.” (At-Talaaq: 2-3).

So, He commanded that we should seek provision from Him and then followed it with, “...and worship Him” rightly worshipping Allah is from the means of seeking provisions. This is for the fact that as long as the worshipping servant believes that whoever fears Allah, He will give him with way-outs from difficulties and provide for him from where he does not expect; then his worship automatically involves request for provisions.

His saying: “...and be grateful unto Him” whenever Allah attributes gratefulness to Himself transiting with (the letter) *laam*, it indicates sincerity. That is: be grateful of Allah’s blessings (*lillaahi*) to Allah alone. The letter *laam* (in *lillaahi*) expresses singling out Allah for the action because the one showing gratefulness may do so for the favour to remain. And this is not wrong. But that he shows gratitude to Allah and the intention of sustenance of the favour should follow is the most perfect and best.

They explain *Shukr* (gratitude) to mean giving obedience to the one who provided (a favour). They also say: it could come in three places:

1. In the heart; that he acknowledges that this favour has come from Allah. So he sees it as a favour conferred on him by Allah. He – The Exalted – said:

﴿وَمَا يَكُم مِّن نِّعْمَةٍ مِّنَ اللَّهِ﴾

“And whatever comfort you enjoy, it is from Allah...”
(An-Nahl: 53).

And the greatest favour is that of Islam. Allah – The Exalted – says:

﴿يَعْتُونَ عَلَيْكَ أَنِ اسْلَمُوا قُلْ لَا تَمُوتُوا عَلَىٰ إِسْلَامِكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَن هَدَيْتُمُ لِلْإِيمَانِ﴾

“They regard as favour upon you (O Muhammad [r]) that they have embraced Islaam. Say: ‘Count not your Islaam as a favour upon me. Nay, but Allah has conferred a favour upon you, that He has guided you to the Eemaan.’” (Hujuraat: 17).

He - the Exalted also said:

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ ءَايَاتِهِ وَبُرْكَاتِهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ﴾

“Indeed Allah conferred a great favour on the believers when He sent among them a Messenger-sallallaahu alayhi wasallam (Muhammad [r]) from among themselves, reciting unto them His Verses (the Qur’aan).” (Aali-Imraan: 164).

2 – The tongue; that he should talk about it by way of praising Allah, acknowledgement and gratefulness not through boasting, show-off and looking down on the people. So he would speak about the riches not seeking to make the poor feel despised but to show gratitude to Allah. This is permissible as in the story of the blind man among the Children of Israel when the angel reminded him of the favour Allah upon him, he said: “Yes, I was a blind man and Allah returned my sight. I was also poor and Allah gave me wealth.”⁽¹⁾ This is by way of talking about Allah’s favours on him. The Prophet (ﷺ) also talked

1 This will be mentioned later under the chapter: What is Reported About Allah’s saying: *“...and whenever we conferred our favour upon him...”*

about Allah's favours on him: his general leadership (of mankind), "I will be the leader of the people on the Day of Resurrection."⁽¹⁾

3 – The limbs: that he employs them in obedience to the Granter of Favours as it relates to that favour.

For example, to thank Allah for the favour of knowledge is: that he acts upon it and teaches it to people. Thanking Allah for the favour of wealth is that: you spend it in obedience to Allah and benefit people with it. Showing gratitude to Allah for the favour of food is to use it for the purpose for which it was created: nourishing the body; so one would – for instance – not build a mansion with dough since it is not created for that.

His saying: "...to Him alone you will all be brought back", *ilayhi turja'oon*, is the preposition and the noun it governs (- *ilayhi*), brought forward and connected to the phrase, *turja'oon*, (its predicate) expressing restriction. That is, certainly, how return is to Allah – Glorious is He -, He will call us to account according to the worship He ordered us to carry out, the command to be grateful and seek provision from Him.

The point in this verse:

﴿إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِندَ﴾

"Verily, those whom you worship besides Allah have no power to give you provision, so seek your provision from Allah alone..." (Al-'Ankaboot: 17) is that, the poor man should seek assistance from Allah to save him from poverty, and that Allah alone deserves gratitude. So, if these idols do not possess provisions, why then should you seek assistance from them?!

The Fourth Verse:

His saying: "And who is more astray..." *man*, who (in *man adallu* – *who is more astray*) is an interrogative pronoun which is the subject of the sentence, and its predicate is *adallu* (*more astray*). The interrogation here implies a negative; meaning, no one who is more astray. The word, *adallu* is in the superlative case; i.e. no one is more astray than this person.

1 From the hadeeth of Aboo Hurayrah reported by Al-Bukhaaree (no. 3340 and 4712), and Muslim (no. 194).

Dalaal (strayance) is that a person slips away from the correct path. So, since the interrogative implies a negative it is more eloquent that a mere negative since the interrogative will change it from mere negative to challenge. Which would mean, "Inform me of anyone more astray than the one who supplicates to other than Allah." Thus, it would entail challenge, and is more eloquent than for Him to say, "There is no one more astray than the one who..." because this is mere negation while the other is a negation entailing challenge.

His saying: "...*than one who calls (invokes)*", is connected to (the phrase), "...*more astray*". *Du'aa* (invocation) here refers to *Du'aa al-Mas'alah* (supplication of request) and *Du'aa al-Ibaadah* (supplication of worship).

His saying: "...*besides Allah*" that is, any other than Him.

His saying: "...*such as will not answer him till the Day of Resurrection*" (the word), *man* is the constituent that is acted upon by, *yad'oo* (who calls) meaning; "if he remains for as long as the world remains, calling, he will not be answered." Allah – The Exalted – said:

﴿إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بَشِرِكِكُمْ﴾

"If you invoke them, they hear not your call, and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them." (Al-Faatir: 14)

The information here is from Allah - The Exalted.

He –The Exalted- also said:

﴿وَلَا يَنْبِتُكَ مِثْلُ خَيْرٍ﴾

"And none can inform you like Him Who is the All-Knowledgeable." (Faafir: 14) that is, He, Himself – Glorious is He and Exalted.

His saying: "...*such as will not answer him*", He employed, *man* (as in *man laa yastajeebu* – *such as will not answer him*); which applies to the intelligent though they worship idols, stones and trees which are unintelligent. This is because, by their worshipping them, they place them in the position of the intelligent. Thus, they (i.e. the idols)

were addressed with the implications of their claims since it better refutes them that they worship that which they only consider to be intelligent but can still not answer them! This is from the eloquence of the Qur'aan. it addressed them according to their notion in order to establish proof against them. If it was said, "that which will not answer him" they would have replied that, "there is an excuse for it not to respond; that they are unintelligent"!

His saying: "...and who are (even) unaware of their calls" the pronoun in his saying, *hum* as in (*wa hum 'an du'aaihim* – *who are, regarding their calls,*) refers to *man* (*such as*) considering the meaning since they are plural while the pronoun in *yastajeebu* (...will not answer...) refers to *man* (*such as*) considering the wording since it is singular. So, He employed a singular pronoun with respect to the wording of *man* (*such as*) and used the plural with respect to the meaning. This is because *man* refers to the "idols" which are many; and both its wording and meaning could be considered in a single expression.

For instance:

﴿وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا﴾

"And whosoever believes in Allah and does right, He will bring him into gardens underneath which rivers flow, therein to abide forever Allah has made good provisions for him." (At-Talaaq: 11)

Here, it considered the wordings, then the meaning and then the wording.

His saying: "...their worshipping..." the pronoun *their*, refers to those who are called upon. Does it mean: *who*, i.e. the idols, *their calls*, i.e. the supplications of the callers on them (i.e. the idols) such that the attribution (in *du'aaihim* – *their worshipping*) is of the verbal noun (*du'aa* - *worshipping*) to the one to which it was directed (i.e. those that are called upon)? Or it means: *who* regarding the supplications of those who worship them, such that *du'aa* is attributed to its doer (in *du'aaihim* – *their worshipping*) while the one to whom it was directed is omitted?

The first is more appropriate; i.e. "the worshipping of the worshippers themselves" is more appropriate than "the worshipping

of worshippers” by way of generalizing.

If you say: “...for their worshipping” i.e. “the worshipping of the worshippers themselves”, considering the pronoun to refer to those that are called upon, its meaning would be that these idols are unaware of their being worshipped. It would be more suitable that these idols will not grant them any benefit in this world and in the hereafter.

His saying: “And when men are gathered...” that is, on the Day of Resurrection; “...they (the false deities) will become enemies for them...” Does it mean that the worshippers will become enemies to those being worshipped? Or that those being worshipped will become enemies to the worshippers?

The answer: It entails the two meanings; and that is from the eloquence of the Qur’aan.

The point here is His saying: “...such as will not answer him till the Day of Resurrection”. If those (that are invoked) besides Allah can not answer until the Day of Resurrection, how then does it befit you to seek their assistance besides Allah?! Thus, the connection between these worshippers and their idols is in futility.

The one who approaches Al-Badawee and Ad-Dasookee (idols) in Egypt saying: “Help! Help!” or “Assist me!” They can not avail him of any good. Although, the person may be tried such that he would get assistance as he does this thing but not through this thing. There is difference between what brings about a thing and what comes as something is been done.

For example, the woman who goes to Al-Badawee in order to get pregnant and after her husband has intercourse with her, conceives while she could hitherto not conceive. Here, we would say: the pregnancy did not come through supplicating to al-Badawee but it occurred while he is been called baed on His saying: “...such as will not answer him till the Day of Resurrection.”

Or the one who goes to al-Jeelaanee in Iraaq or Ibn ‘Arabee in Syria to seek assistance from him. He will not benefit anything; even if one of them would remain till the Day of Resurrection, supplicating, no one of them will answer them.

Amazingly, they say at Iraq: “Hussayn is with us”, so they would circumambulate his grave and invoke him; likewise in Egypt and Syria. This is foolishness and misguidance in their religion. Perhaps

the generality of the people may not really be condemned; those of them who have some knowledge among the scholars and others than them are those to be strongly condemned.

The Fifth Verse:

His saying – the Exalted: “*Is not He...*”, *amman*: *am* is separative, and the difference between the separative and connective is that:

1 – The separative means *bal* (rather) while the connective means, *aw* (or).

2 – The connective must have a mentioning of an equal but the separative is not preconditioned on an equal.

For instance, (if you say): *a'indaka Zayd am 'Amr* (Is Zayd or 'Amr with you)? This is connective. His saying - The Exalted:

﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ﴾

“...or were they created out of naught or were they the creators?”
(At-Toor: 35) is also connective.

But His saying:

“*Is not He Who responds to the distressed one, when he calls Him*” is separative since He did not mention an equal along with it; so it would mean, *bal*, ‘rather’.

His saying: “...the distressed one”, *Mudtarr*: its root word is *al-Mudtar* i.e. the one afflicted with distress. Allah – The Exalted – says:

﴿وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿٨٣﴾ فَاسْتَجَبْنَا لَهُ ﴿٨٤﴾﴾

“And Ayuub, when he cried to his Lord; and You are the Most Merciful of all those who show mercy. So We answered his call...”
(Al-Anbiyaa: 84).

So, no one answers the distressed except Allah. But He added a condition: “...when he calls Him”. However, at the instance where he does not call Him, He may or may not remove it.

His saying: “...and Who removes the evil” i.e. He Who takes away the evil. *Suu'u* (evil) is that which causes harm to a person, lesser than a difficulty because an individual may be brought harm in a manner

that does not amount to difficulty for him; but every difficulty is harm.

His saying: "...and Who removes the evil" it is connected in meaning with the preceding sentence, and that if He answers him He removes his evil? Or it is independent; He answers the afflicted if he calls upon Him and then removes his harm?

The answer: the latter meaning is more encompassing. It involves the removal of harm of the afflicted and other things and those who call upon Allah and those who did not call Him. Considering the first meaning, it would only imply removing the harm of the distressed, and it is well-known that the more the meaning is more encompassing, the more appropriate it is. This is affirmed by His saying:

"...and makes you inheritors of the earth..."

His saying: "...and makes you inheritors of the earth" those whom Allah makes inheritors of the earth are the righteous servants of His. He – The Exalted – said:

﴿وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ﴾

"And indeed We had written in the Zabuur after (We have already written in) Dhikr that My righteous slaves shall inherit the earth."
(Anbiyaa: 105)

He also said:

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا

اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ

خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا﴾

"Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the earth as He granted it to those before them, and that He will grant them the authority to practise their religion, that which He has chosen for them. And He will surely give them in exchange a safe security after their fear; they worship Me and do not associate anything (in worship) with Me..." (An-Noor: 55).

His saying: "Is there any ilaah (god) with Allah?": the interrogation is of dispraise or expressing negation both of which are similar i.e. Does any one partner with Allah in that?!

The answer is, "No!" Then, it is obligatory to only direct worship to Allah alone, and invocations too. It is compulsory for the servant to direct his requests to Allah the Exalted, and not beseech anyone to remove his difficulties and harms since such and individual is not capable.

A problem and its response:

The one in distress who calls upon other than Allah and is answered, such as the one in need of particular food who asks its owner for it and he gives it to him. Is this allowed or not?

The response: this is certainly permissible. However, we should keep it in mind that this is just a means and not an end in itself; and Allah has provided means to everything. It is possible that Allah makes him change his mind and so, he deprives you or that he eats (it all) and does not get satisfied, and so, your difficulty remains. It is possible as well, that Allah makes him give it to you.



At-Tabaraanee narrated with his chain of transmitters⁽¹⁾ that: "There was a hypocrite during the time of the Prophet (ﷺ) who would harm the believers. So, some of them (the believers) said, 'Let us seek the assistance of the Messenger of Allah (ﷺ) against this hypocrite.' The Prophet (ﷺ) thereupon replied, 'Assistance should not be sought from me; help should be sought from Allah alone.'"

COMMENTARY:

His saying: "with his chain of transmitters", he points to the fact that this chain of transmitters is not on the conditions of the *Saheeh* or those agreed upon among the people; it is rather his own chain. Thus, it is necessary to check this chain for it is not every chain of a compiler of a book of hadeeth that fulfills the conditions of acceptance.

Al-Haythamee رحمه الله mentioned in *Majma' az-Zawa'id*: "Its transmitters are those of the *Saheeh* except Ibn Laheehah who transmits sound hadeeths. Ibn Laheehah mixed up reports by the end of his life

1 Reported by At-Tabaraanee as in *Majma az-Zawaa'id* (10/159) on the authority of 'Ubaadah bin Saamit (رضي الله عنه). Al-Haythamee said: "Its narrators are those of the *Saheeh* except Ibn Laheehah who is a reporter of sound hadeeths." It is also reported by Ahmad in *Al-Musnad* (5/317) and Ibn Sa'd in *at-Tabaqaat* (1/387) on the authority of 'Ubaadah with the wording, "**Let no one call on to me; Allah the Blessed and Exalted alone should be called.**" It has Ibn Laheehah and an unnamed reporter. See *Al-Majma'* (8/40).

owing to his compilations getting burnt.” Also, the author did not mention the companion who reported the hadeeth even though that is mentioned in the Commentary (on *Kitaab at-Tawheed*) to be ‘Ubaadah bin Saamit (رضي الله عنه).

His saying: “during the time of the Prophet (ﷺ)...”: i.e. in his period. The disbelievers would initially freely proclaim their disbelief. But after the Muslims got strong following the battle of Badr, the disbelievers became afraid and began to outwardly show Islaam while holding their disbelief.

His saying: “a hypocrite” is the one who would manifest Islam and conceal disbelief. These people appeared after the battle of Badr. The name of the hypocrite was not mentioned in this hadeeth. It is possibly Abdullaah bin Ubayy Ibn Salool because he is well-known for causing harm to the Muslims. It may also be someone else. Know that the harm the hypocrites caused the Muslims was not by beating or killing the Muslims since they used feign love for the Muslims. Their harm was rather through speech and insinuations as they did in the story of *Ifk* (the False Accussation).

His saying: “So, some of them (the believers) said...”, i.e. the companions.

His saying: “...let us seek the assistance...”, i.e. we should ask for assistance which is, the alleviation of hardship.

His saying: “...against this hypocrite...”, either by warning him, reprimanding him or whatever may be appropriate. The hadeeth is some summarized as shown by syntax; i.e. they stood up and went to the Messenger of Allah (ﷺ) and said, “O Messenger of Allah! We ask you’re your help against this hypocrite.”

His saying: “Assistance should not be sought from me...” apparently, this expression is absolutely negative; however, it could as well, mean: assistance should not be sought from him in this particular matter. Based on the first interpretation, negating the request for assistance is by way of preventing evil and being courteous with expressions and not from the aspects of giving a general ruling. This is because the prohibition of the request for assistance from the Messenger (ﷺ) is not in its general; it is rather allowed to seek his assistance in the things he is capable of.

Nevertheless, if we say: the negation refers to the particular

occasion for which they sought assistance from the Prophet (ﷺ), the negation will be real; i.e. it will be a real negative which would then mean: My assistance should not be sought in matters like these . Since the Prophet (ﷺ) used to relate with the hypocrites as he did with the Muslims it will be impossible for him based on the outward ruling on the hypocrites to give an outward legal punishment to a particular hypocrite: they disguised a great deal.

Thus, one should not seek assistance of relief from the hypocrites except with Allah.



Important Matters:

First: That the conjunction of supplication with seeking assistance is from the aspects of conjuncting the general with the specific.

Second: Explanation of His saying:

“And invoke not besides Allah any that will neither profit you, nor hurt you”

Third: That this is a major *Shirk*.

Fourth: That if the most righteous person does it to please another, he becomes from among the wrong-doers.

Fifth: Explanation of the verse after it.

Sixth: That it will not benefit in this world even though it is disbelief.

Seventh: Explanation of the third verse.

Eighth: That seeking provision should only be from Allah alone; just as the Paradise should only be sought from him.

Ninth: Explanation of the fourth verse.

Tenth: No one is more astray than the one who invokes other than Allah.

Eleventh: That it is unaware of the invocation of the one who invokes it, it knows nothing of it.

Twelfth: That such supplication will be the cause of hatred and enmity between the supplicating person and the ones being invoked.

Thirteenth: Referring to such supplications as worship from the supplicant.

Fourteenth: Disbelief of the supplicant for such worship.

Fifteen: The reason for his being the most astray of people.

Sixteenth: Explanation of the fifth verse.

Seventeenth: An amazing thing: the admission of the idol worshippers that no one answers the distressed except Allah. Thus, they would call on Him in difficult situations in worship and with sincerity.

Eighteenth: Defence of Al-Mustapha (ﷺ) for the *Tawheed* and being mannerly with Allah.

COMMENTARY

The First matter: That the conjunction of supplication with seeking assistance is from the aspects of conjuncting the general with the specific: that is his giving the chapter heading as: Chapter: To Seek Assistance from Other than Allah or Supplicate to Other than Him is from *Shirk*.

And that is from the perspective that *Istigaathah* (seeking assistance) involves asking for the removal of distress while *Du'aa* (supplication) is to ask for that and other things. Thus, seeking assistance is a form of invocation: supplication is more entailing. So it is from the aspects of conjuncting the general to the specific; and this is allowed in Arabic lexicology. It is like His saying:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا ارْكَعُوا وَاسْجُدُوا وَعْبُدُوا رَبَّكُمْ وَأَفْعَلُوا
الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ﴾

“O you who believe! Bow down (*Sujuud*), and prostrate yourselves (*Rukuu'*), and worship your Lord.” (Hajj: 77)

The second matter: Explanation of His saying:

“And invoke not besides Allah any that will neither profit you, nor hurt you”

The address in this verse is specifically to the Prophet (ﷺ) as evident from the preceding verse. Allah – The Exalted – says:

﴿وَأَن أَفْهَ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ﴾

“And direct your face entirely towards the religion Hanifan and

never be one of the Mushrikuun." (Yoonus: 105).

If it is argued, how did Allah forbid him an action he can not do legally speaking?

I will respond that: it is to condemn whoever does such; seemingly instructing that: "Do not go along this path followed by the misguided" even though that can not come from him legally speaking.

The third matter: That this is a major *Shirk*: taken from his saying: "...but if (in case) you did so, you shall certainly be one of the Zaalimoon" in addition to His saying:

﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

"Verily! Joining others in worship with Allah is a great Zulm (wrong) indeed." (Luqmaan: 13).

The fourth matter: That if the most righteous person does it to please another, he becomes from among the wrong-doers too: derived from the fact that the address was to the Prophet (ﷺ), the most righteous person. So, if he (i.e. the most righteous) should do it to please other than Him, he becomes among the wrong-doers. Even if he does so for flattery to an idolater and invokes the inhabitant of a grave to please that idolater, he becomes an idolater too since making the religion of Allah an item for comradery is not permissible.

The fifth matter: Explanation of the verse after it: that is His saying:

﴿وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ﴾

"And if Allah touches you with hurt, there is none who can remove it but He..." to the end of the verse. (Al-An'aam: 17).

If none can remove harm except Allah, then worship should be for Him alone and seeking assistance should be from Him alone.

The sixth matter: That it will not benefit in this world even though it is disbelief: taken from His saying, "...and if Allah touches you with hurt, there is none who can remove it but He." So, he does not benefit from this invocation of his. And so, he loses this world and the hereafter for his disbelief.

The seventh matter: Explanation of the third verse: That is Allah's statement: "...so seek your provision from Allah alone."

His saying: "...from Allah" explains the condition of "...provisions". Thus, seeking for provision must be from Allah alone.

The Eighth matter: That seeking provision should only be from Allah alone; just as the Paradise should only be sought from him: taken from His statement: "...do worship Him and be grateful unto Him; to Him you shall all be brought back" since worship is the means of entering the Paradise and Allah has pointed to that with his saying: "...to Him you shall all be brought back."

The ninth matter: Explanation of the fourth verse: and that is His saying,

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَمَةِ وَهُمْ عَنِ

دُعَائِهِمْ غَافِلُونَ ﴿٥﴾

"And who is more astray than one who calls (invokes) besides Allah, such as will not answer him till the Day of Resurrection." (Al-Ahqaaf: 5).

The tenth matter: No one is more astray than the one who invokes other than Allah: deduced from his saying,

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَمَةِ وَهُمْ عَنِ

دُعَائِهِمْ غَافِلُونَ ﴿٥﴾

"And who is more astray than one who calls (invokes) besides Allah, such as will not answer him till the Day of Resurrection" since the interrogation here expresses negation.

The eleventh matter: That it is unaware of the invocation of the one who invokes it, it knows nothing of it: based on His saying: "...and who are (even) unaware of their calls (invocations) to them."

Wahum, and who i.e. those been invoked, are "...of their calls" i.e. the invocations of the supplicants or the supplicants' calling of those they invoke; the second pronoun, (their as in) "...of their calls" carries the possibilities. As for the first pronoun, (who) it no doubt refers to those who are invoked; the explanations on this had preceded.

The twelfth matter: That such supplication will be the cause of

hatred and enmity between the supplicating person and the ones being invoked: taken from His saying - The Exalted:

"And when men are gathered (on the Day of Resurrection), they (the false deities) will become enemies for them and will deny their worshipping."

The thirteenth matter: Referring to such supplications as worship from the supplicant: derived from His saying: "...and will deny their worshipping".

The fourteenth matter: Denial of such worship by the one being invoked: the meaning of the denial by the one being invoked is his rejecting and refusing it. On the Day of Resurrection; he will disclaim it and reject it. This is deduced from His saying: "...and will deny their worshipping."

The fifteenth matter: The reason for his being the most astray of people: this is for some reasons:

- 1- That he invokes other than Allah who can not answer him.
- 2- That the ones being invoked are unaware of their invocations.
- 3- That when people will be gathered, they will become enemies.
- 4- That they will deny their worship.

The sixteenth matter: Explanation of the fifth verse and that is His saying:

﴿أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ﴾ (النمل: 62)

"Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil." It had preceded.

The seventeenth matter: An amazing thing: the admission of the idol worshippers that no one answers the distressed except Allah; so, they would call on Him in difficult situations by way of worship and with sincerity. It is as he said ﷻ and this is witnessed today. There are some among the people who would prostrate to idols they made themselves out of veneration, but when they are distressed, they call on Allah alone by way of worship. They should have sought recourse in the idols if they were true in their worship of them.

Unfortunately, some of the idolaters of today are worse than the idolaters of the old; when they are distressed, they would rather invoke their saints like Alee and Hussayn and only supplicate to Allah at the

times of ease. Whenever they would swear on a truth, they swear with Alee or others among their deities but when they swear on falsehood, they would swear with Allah heedlessly!

The eighteenth matter: Defence of Al-Mustapha (ﷺ) for the *Tawheed* and being mannerly with Allah: the author ﷺ inferred that his saying, "Assistance should not to be sought from me..." is from the aspects of being polite with expressions and keeping away from depending on other than Allah. And that one should rely on Allah alone at all times. So, he was teaching the *Ummah* to turn to Allah alone for assistance during afflictions and not seek help from any other than Him.



ALLAH'S SAYING THE EXALTED

COMMENTARY:

Relevance of the Chapter to the Preceding one:

After he ﷻ mentioned seeking refuge and assistance from other than Allah – the Mighty and Sublime - he cited the proofs nullifying the worship of other than Allah. So, he made those same evidences the heading of this chapter. He stated three verses:



﴿أَيُّشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ﴾ (١١)

﴿وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ يَنْصُرُونَ﴾ (١٢)

"Do they attribute as partners to Allâh that which created nothing but they themselves are created? No help can they give them, nor can they help themselves." (Al-A'raaf: 191-192).

And His saying:

﴿وَالَّذِينَ نَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ﴾

"And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the datestone)." (Faatir: 13)

COOMENTARY:

The first and second verses:

His saying: *"Do they attribute as partners to Allâh"* this interrogation is of dispraise and condemnation; i.e. they do attribute partners with Allah.

His saying: *"...that which created"*: Here, He used *maa* (that which) instead of *man* (who) while in His saying:

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُمْ﴾

"And who is more astray than one who calls (invokes) besides Allah, such as will not answer him..." (Al-Ahqaaf: 5), He used *man*.

It is obviously appropriate because in that verse (cited in the

preceding chapter and mentioned above), the supplicants placed the idols in the position of the intelligent but here, the one being invoked are inanimates for the one who cannot create anything nor make anything is apparently dead, non-beneficial.

His saying: "...*nothing*", *shay-an*, is an indefinite word in the context of negation expressing generality.

His saying: "...*but they themselves are created*" He described these idols with weakness and incapability. And the Lord, the God cannot possibly be a creature; He is rather The Creator and as such, neither beginning nor extinction befits Him. As for the creature, it began, and what began could go extinct since whatever could be originally absent is allowed by reason to return to absence again. So, how could these be worshipped besides Allah since the creature which began from an absence itself basically requires its creator. It is thus, defective in its emergence and existence.

A question and its response:

His saying: "...*who created nothing...*", the pronoun is singular, while His saying, "...*but they themselves are created*" is a plural pronoun. Why?

My response: His saying, "*who created nothing*" has its pronoun referring to, *maa* (in *maa laa yakhluku* – *who created nothing*) considering the syntax since the word *maa* here is demonstrative, literally singular but plural in meaning. Thus it is suitable in its wording for singular and in its meaning for plurals such as His saying: "...*such as will not answer him...*"

His saying: "...*but they themselves are created...*" the pronoun refers to *maa* with respect to its meaning like His saying, "...*and are even unaware of their call.*"

His saying: "*No help can they give them...*" that is, they cannot assist them if an enemy were to attack them because those deities are themselves incapable.

Nasr (help) refers to assisting the forsaken against his enemy.

His saying: "...*nor can they help themselves*", (the word) *anfusahum* occurs in the accusative on the basis that it is the object, brought forward and not as a syntactical regimen. This is because the doer (in the sentence) had not been in regimen with any preceding pronoun; i.e. in addition to that (i.e. inability to help them), they cannot even

assist themselves; how then can they help others?!

So, Allah explained the inability of these idols and the fact that they are not worthy of being deities from four angles:

- 1- The fact that they cannot create; and the one who cannot create is not deserving of being worshipped.
- 2- The fact that they were created from nothingness; so they always need others originally and continuously.
- 3- That they are incapable of assisting those who invoke them. His saying, "...nor can they" entails more than His saying, "...no help will they give them" because if He had said, "No help will they give them..." some one may say: but they can? But since He said, "No help can they give them", it better conveys their inability.
- 4- They cannot even help themselves.

The Third Verse:

His saying: "*And those, whom you invoke or call upon instead of Him*" entails the supplications of request (*Du'aa al-Mas'alah*) and that of (*Du'aa al-Ibaadah*); and the phrase, "...instead of Him" i.e. any other than Allah.

His saying: "*own not even a Qitmeer*": *maa* (as in *maa yamlikoon* – *own not*) is of negation; *min* (in *min Qitmeer*) is an extra literal genitive article. Some have argued that: it is not appropriate to ascribe extra literal genitive articles to the Qur'aan; it should rather be called an article of conjunction. This position is arguable because the extra letters have meaning: emphasis. They are only referred to as extras from the aspects of syntax.

The phrase, "...they own not" is the predicate for the subject which is "*those*".

His saying: "...not even a Qitmeer": *Qitmeer* is the thin membrane over the datestone.

The datestone comprises three elements Allah mentioned in the Qur'aan to show how worthless a thing could be:

Qitmeer - this is the thin membrane over the datestone.

Fateel – the thin thread the middle of the date stone.

Naqeer – this refers to the slight depression at the back of the date

stone.

So, these ones don't even own a *Qitmeer*.

If it is asked that can't a person own the entire datepalm itself?

My response: Rightly, he may own it, but such ownership is defective and not absolute; so he is not allowed to dispose with it except as approved in the *Sharee'ah*. Thus, he cannot for instance, burn it up since it is prohibited to waste wealth.

His saying: "...if you pray unto them", is a conditional sentence; and *tad'oo* (you pray) is the verb of the conditional which is in the apocope form by the omission of the letter, *noon* (*tad'oon* in full), and the *waa* (in *tad'oo*) expresses the doer. So, it will in full, be: *tad'oonahum* (you pray unto them).

His saying: "...they hear not your prayer" is the response to the conditional sentence, with the *noon* (in *yasma'oon* – they hear...) abbreviated, while the *waa* is the doer.

His saying: "if they heard, they could not grant it to you", i.e. if you were to invoke these idols, they cannot hear; and if it is given they heard, they cannot answer since they are not capable of that. Thus, *Ibraaheem* (*alayh as-salaam*) said:

﴿إِذْ قَالَ لِأَبِيهِ يَأْتِ بِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا﴾

"O my father! Why do you worship that which hears not, sees not and cannot avail you in anything." (*Maryam*: 42).

Since this is the situation, who else then should be called upon besides Allah?! This is rather sheer folly. Allah – The Exalted – says:

﴿وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَن سَفِهَ نَفْسَهُ﴾

"And who turns away from the religion of *Ibraaheem* but such as debase their souls with folly." (*Baqarah*: 130).

His saying: "On the day of resurrection, they would disown association with you" similar to His saying - The Exalted:

﴿وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ﴾

"...And when mankind are gathered (on the Day of Resurrection), they (false deities) will become enemies for them and will deny their worshipping." (*Al-Ahqaaf*: 6).

If these deities would be resurrected and gathered for accounting and recompense, then their denial of their being joined in worship with Allah becomes obvious like those who worship Ezra and the *Maseeh*, 'Eesaa (*Alayh as-salaam*). As for the stones and trees, the apparent meaning of verse includes them; that is, that Allah will bring these stones and their likes and they will deny the worshipping of the one who worshipped them. This position is substantiated by His saying - the Exalted:

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرَدُونَ﴾

"Certainly! You and that which you worship beside Allah are (but) fuel for Jahannam." (*Al-Anbiyaa*: 98) and the authentic narration in the two *Saheehs* from the Prophet (ﷺ) that, "When people are raised, it will be said to every *Ummah*: let every nation follow that which they used to worship beside Allah!"⁽¹⁾

So the stone will be in front of them on the Day of Resurrection, and it will be made to speak and deny their joining it in worship with Allah. If these deities shall be brought and dragged in to the Hellfire in humiliation of their worshippers; then there is no being amazed that that it will deny its worshippers when gathered.

His saying: "None can inform you like Him Who is aware", this statement is made an adage told by a narrator to his listener if he notices him to be doubting his narration. So he would say: None can inform you like Him who is Aware; meaning, no one can inform you like the One Most Aware of it, i.e. Allah. This is because no one knows what will happen on the Day of Resurrection except Allah; and His information is true because Allah the Exalted said,

﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا﴾

"...and whose word can be truer than Allah's..." (*An-Nisaa*: 122).

The *Khabeer* means the One Who knows the secrets of affairs.

A question:

Does the dead hear the greetings of *Salam* and reply the one who

1 From the hadeeth of Aboo Hurayrah (رضي الله عنه) reported by Al-Bukhaaree (*Book of Call To Prayer, Chapter of The Excellence of Sujood*; 1/260) and Muslim (*Book of Eemaan, Chapter of The Knowledge of The Way of Vision*; 1/168).

sends such to them?

It is differed upon on two views:

The First Opinion – that the dead do not hear the greetings and that the statement of the Prophet (ﷺ) whenever he visits the graves, that, “*Assalamu ‘alaykum* (peace be upon you)” is mere supplication, not intending an address with it. And even if given that they hear as it occurs in the hadeeth authenticated by Ibn Abdil-Barr and affirmed by Ibn al-Qayyim, that, “If a person sends the greeting of *salam* to someone he used to know while alive, Allah will return his soul to him and he will reply the greetings.”⁽¹⁾

Given that this hadeeth is authentic, if they hear and reply the greetings of *salam*; it does not imply that they necessarily hear everything. And supposing that they hear other than the greeting, Allah explicitly stated that those who are invoked besides Allah can not hear the calls of those who call them. Thus, we should not say they hear the supplications of those who call them since that implies rejecting in the Qur’an. It then becomes clear that there is not any contradiction between his saying, “*Assalamu alaykum* (peace be upon you), O believing residents of these homes.”⁽²⁾ (when he visits the gravesites) and this verse.

As regards His saying: “...if they heard...” it means, if they hear supposedly, they cannot answer you because they are incapable.

The Second Opinion – that the dead do hear; they cite the direct address in the greeting of *salam* of the person visiting them at the graveyard, and also, what is authentically reported in the *Saheeh* that when those who came to bury the corpse (finish the burial and) depart, it hears the flaps of their footwears.⁽³⁾

The response to these two evidences is that: As regards the first evidence; that they greet them with the *Salam* does not necessarily imply that they would hear. Thus, the Muslims would say the greetings to the Prophet (ﷺ) during his life time in the *Tashahhud*⁽⁴⁾ and he did

1 *Al-Istidhkaar* by Ibn Abdil-Barr (Volume 1, Chapter on Ablution).

2 From the hadeeth of Aa’ishah reported by Muslim (Book of Funerals, Chapter of What Is Said Upon Entry into Graveyard; 2/669).

3 From the hadeeth of Anas (رضي الله عنه) reported by Al-Bukhaaree (Book of Funerals, Chapter of ‘The Dead Do Hear the Flaps of Footwears’; 1/410).

4 From the hadeeth of Ibn Mas’ood (رضي الله عنه) reported by Al-Bukhaaree (Book of Seeking Permission, Chapter of ‘As-Salaam is One of the Names of Allah- The Exalted’; 4/136) and Muslim (Book of Salaah, Chapter of *Tashahhud* in Salaah; 1/301).

not necessarily hear them.

For the second proof, it occurs only at a particular time, during the departure of those who did the burial. In any case, the two views are balanced - Allah knows best what happens in the circumstance.



It is reported in the *Saheeh* on the authority of Anas bin Maalik that, "The Prophet (ﷺ) was hit in the face during battle of Uhud and his canine got broken. Thereupon he said, 'How will a people who hit their Prophet in the face succeed?' Then the verse came down:

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾

Not for you (O Muhammad ﷺ), is the decision. (Al-Imraan: 128).⁽¹⁾

COMMENTARY:

His saying: In the *Saheeh*: explanations on expressions like this have preceded on the Chapter on Explanation of *Tawheed* and Testimony that *laa ilaha illa Allah*.

His saying: "Uhud" is known range of rocks, north of Madeenah. It should not be called: *Al-Munawwarah* (the Illuminated) because every land Islam enters becomes illuminated by Islam. And for the fact that such was not known of it amongst the early pious Muslims, and then its name is mentioned in the Qur'aan only as Madeenah. However, if someone says: *al-Madeenat an-Nabawiyyah* (the Madeenah of the Prophet) due to need for differentiating it from others, then there is nothing wrong.

Around this mountain, (Uhud), a battle took place there in the third year of Hijrah during the month of Shawwaal. The Muslims were defeated owing to not keeping to the instruction of the Prophet (ﷺ) as Allah showed with His saying:

﴿حَتَّىٰ إِذَا فُشِيتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّا أَوْثَرَكُمْ

﴿مَا تُحِبُّونَ﴾

"...until (the moment) you lost your courage and fell to disputing

1 Reported by Al-Bukhaaree in *Mu'allaq* form (Book of Military Expeditions, Chapter of; *Not for you (O Muhammad, ﷺ) is the decision*; 3/108) and Muslim (Book of Jihaad, Chapter of The Battle of Uhud; 3/1417).

about the order and disobeyed after He showed you (of the booty) which you love.” (Aali-‘Imraan: 152).

The response to the conditional statement is omitted such that it means: that which you detest happened to you. The defeat that befell the Muslims was as a result of a single disobedience; but today, we want the help of Allah while our acts of disobedience are many. So, as long as we are in this condition, we will not get assistance (from Allah); except that Allah should be lenient with us and rectify us all.

His saying: “was hit in the face...”: the word, *shujja* is injury on the head and the face specifically.

His saying: “his canine got broken...” the two mid-teeth are called *thanaaya* (front teeth) and that which follows them are named, *Rubba’iyyatayn* (the two canines – first and second).

His saying: “Thereupon he said, ‘How will a people who hit their Prophet in the face succeed?’” is an interrogation expressing impossibility; i.e. it is totally unlikely that a people who smashed their Prophet should succeed.

His saying: “...succeed”, *yuslihu*, derived from *aflaha*, achieving a goal and being saved from the dreaded.

His saying: Then the verse came down:

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾

“Not for you (O Muhammad ﷺ), is the decision.”

That is, this verse descended containing an address to the Messenger (ﷺ). The word, *shay-un* is an indefinite noun in the syntax of negation, and so, it generalizes.

His saying: “the decision” i.e. the affair, meaning, the affairs of the creatures. The affairs of the creatures are with their Creator; even the Prophet (ﷺ) has no say in it. The verse was addressed to the Prophet (ﷺ) who was hurt on his face and his canine broken. Even then, Allah – far is He above all imperfections – did not excuse him in a single sentence:...(*) How will a people who hit their Prophet in the head succeed?” If that is the case what would you think about other than him?

They have no say in affairs at all: statues, idols, saints and even the prophets. All the affairs are with Allah as He alone is their Creator

– and all praise is due to Allah Who has not entrusted our affairs to other than Himself. The creatures can not avail himself of any benefit nor avert any harm; so how can he avail such for others?

We also learnt from this hadeeth that it is obligatory to be cautious of speaking when we find a person been tried with sins. We should not consider Allah's mercy ruled out for him since Allah may pardon him. When the Prophet (ﷺ) thought success ruled out for those who had hit their prophet's face, it was said to him:

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾

“Not for you (O Muhammad ﷺ), is the decision.”

And the obedient man who passed by a sinner among the Children of Israel saying, “By Allah! Allah will not forgive this person!” Allah said to him, ‘Who is that swearing on My behalf that I will not forgive this person? I have indeed forgiven him and nullified your deeds.’⁽¹⁾ It is thus pertinent for someone to guard his tongue because its slips could be grievous. Then we do witness or hear of people who used to be among the staunchest disbelievers in Allah later becoming friends of Allah. In that case, why should we rule out Allah's mercy for the sinful?! As long as a man has not died, all things are possible. Similarly, a Muslim's mind – we ask for Allah's protection – could deviate owing to the great evils it bore.

In a nutshell, this hadeeth should serve as a lesson to the conscious that you should not rule out Allah's mercy for any person who is a sinner.

His saying: “came down”, *fanazalat*, (the letter) *faa* expresses reason; and as such, the reason for the revelation of this verse is this statement: “How will a people who hit their Prophet in the head succeed?”



Similarly, it contains report from Ibn Umar - may Allah be pleased – with them both – that, “he heard the Messenger of Allah (ﷺ) say when he raises his head from bowing during the last unit of a *Fajr* prayer, ‘O Allah, curse so-and-so and so-and-so’ after saying, *Sami’ Allahu liman hamidah, rabbana walaka hamd*. (Allah hears the one

1 From the hadeeth of Jundub reported by: Muslim (Book Of Good Deeds And Keeping Relation Ties, Chapter of A Person Despairing In Allah; 4/2023).

who praises Him. O Allah! All praise is due to you). So, Allah sent down:

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾

“Not for you (O Muhammad ﷺ) is the decision.”⁽¹⁾

In another version, (it says), “He (ﷺ) was cursing Safwan bin Umayyah, Suhail bin ‘Amr and Al-Harith bin Hishaam. So the verse came down,

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾

“Not for you (O Muhammad ﷺ) is the decision.”⁽²⁾

COMMENTARY:

His saying: it contains, that is, the *Saheeh*.

His saying: “...when he raises his head from bowing during the last unit of a *Fajr* prayer”: he specified the *Fajr* prayer to be the place for the supplication during the last unit of the prayer, after raising his head from the bowing position.

His saying: “O Allah, curse so-and-so and so-and-so...”: the word *al-La'n* means to be expelled and distanced from Allah's mercy; i.e. Keep them away from your mercy and eject them from it.

His saying: “...so-and-so and so-and-so” was made known in the second version to be: Safwaan bin Umayyah, Suhayl bin Amr and Haarith bin Hishaam.

His saying: after saying, *Sami' Allahu liman hamidah, rabbana walakal hamd*. (Allah hears the one who praises Him. O Allah! All praise is due to you): that is, he (ﷺ) would say that while raising his head from the bowing position.

His saying: So, Allah sent down:

1 Reported by Al-Bukhaaree (Book of Military Expeditions, Chapter of “**Not for you (O Muhammad, but for Allah) is the decision**”; 3/108).

2 Reported by Al-Bukhaaree (Book of Military Expeditions, Chapter Concerning: “**Not for you (O, Muhammad, but for Allah) is the decision**; 3/108) - it has a broken chain in the route of Saalim bin Abdullaah, connected by Ahmad as in *Al-Musnad* (2/93), and at-Tirmidhee (no. 3004) and Ibn Jareer in his *Tafseer* (4/58) on the authority of Umar bin Hamzah from Saalim who reported from Ibn Umar. This Umar is a weak narrator as in *at-Taqreeb* (2/53).

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾

“Not for you (O Muhammad ﷺ) is the decision.”

Here, it says, *fa'anzala* (So, He sent down) but in the previous hadeeth it reads, *fanazala* (then it came down) both preceded by the letter, *faa* (indicating reason). Thus, the reason for the revelation of this verse apparently is the Prophet's curse on those people and his saying, “How will a people who hit their Prophet in the head succeed?” Nothing prevents that there should be two reasons of revelation for the verse.

These three persons later accepted Islaam and practiced their Islaam well – ﷺ. Now, look at how enmity turns friendship since the hearts are in the Hands of Allah – free from all defects and imperfections and Exalted. If the issue had been as the Prophet (ﷺ) thought, these people would have remained upon disbelief till death. If the curse against them was granted and they were expelled from Allah's mercy, nothing would be left (for them) except punishment.

But the Prophet (ﷺ) did not have the descision; all affairs are with Allah. So, He guided these people and they became friends of Allah who defended His religion after they had been among Allah's enemies who opposed Him; Allah – and free is He from imperfections - favours whomever He wills amongst His slaves.

Not far from this is the story of Usayrim bin Abdil-Ashhal Al-Ansaaree.⁽¹⁾ He was known for his hatred towards what the Messenger (ﷺ) came with. On the occasion of the battle of Uhud, Allah placed Islam in his heart without the knowledge of the Prophet (ﷺ) or anyone among his people. He went out for the battle and was martyred. After the battle, people began to search for their lost ones and he was found at the point of death.

So, they asked him, “What has brought you here, O man! Is it pity for your people or inclination towards Islaam? He answered, “Inclination towards Islam; and I bear witness that there is no deity worthy of worship except Allah and that Muhammad is His Messenger. Pass this on to the Prophet (ﷺ) on my behalf (*). So they told him and he – peace and blessings be upon him – said, “He is among the people of

1 Reported by Ibn Hishaam (2/90) and Ahmad in *Al-Musnad* (5/428, 429). In *Haashiyatu Zaad al-Ma'aad* (3/201) (it says): “Its chain is strong.”

the paradise.”

This was a man who had never observed even a single unit of prayer; yet, Allah made him among the people of the Paradise. Allah is The Wise, He guides Whom He wills out of His Wisdom, and strays whomever He wills too out of His Wisdom. In essence we should not foreclose the mercy of Allah – the Mighty and Sublime – for any person.



Also it has: On the authority of Aboo Hurayrah - may Allah be pleased with him - who said, “The Messenger of Allah (ﷺ) stood up after it was sent down to him:



“And warn your tribe (O Muhammad [r]) of near kindred.” (As-Shu'araa': 214).

So he proclaimed, 'O Quraysh (or a similar expression)! Ransom your own souls; I will be of no avail to you before Allah! O Abbass bin Abdul-Muttalib, I will not avail you of anything before Allah! O Safiyyah, the paternal aunt of Allah's Messenger (ﷺ), I will not avail you of anything before Allah! O Faatimah, the daughter of Muhammad, ask me from my wealth whatever of it you wish; I will not avail you of anything before Allah!⁽¹⁾

COMMENTARY

His saying: “stood up...” i.e. to address us.

His saying: “...sent down to him...” i.e. revealed to him through Jibreel: “And warn your tribe (O Muhammad ﷺ) of near kindred...”

His saying: “...and warn” that is, warn and threaten; and *Indhaar* (warning) is information given with cautionary advice

His saying: “...your tribe”: *al-'Asheerah* refers to a man's folk from the fourth great grandfather down.

His saying: “...of near kindred”: that is, the closer ones. The first of those in a man's *'Asheerah*, tribe, are his children, followed by his

1 Reported by Al-Bukhaaree (Book of *Tafseer*, Chapter Concerning the verse: “And warn your tribe (O Muhammad [r]) of near kindred”; 3/272) and Muslim (Book of *Eemaan*, Chapter Concerning the verse: “And warn your tribe (O Muhammad [r]) of near kindred”; 1/192).

fathers, then his brothers, and then his uncles and so on. Thus, it could be deduced from this that the closer relations should be warned first because the ruling is preconditioned on an adjectival necessitating the ruling, such that each time it is clearer and more expressed the ruling regarding it becomes clearer and more expressed as well.

His saying: “after it was sent down to him...” implying that he - ﷺ – did not hesitate, he stood up and said, “O Quraysh!”: i.e. O people of Quraysh which refers to Fahr bin Nadr bin Maalik, one of the great grandfathers of the Prophet (ﷺ).

His saying: “or a similar expression” meaning, or that he said something like that or similar. This is from the carefulness of the narrators of hadeeth. If they have the slightest doubt they say, “or as he said” or “or an expression like that” and things like that. So, “or...” here is of doubt and hesitation.

His saying: “Ransom your own souls”, that is, save it, since the one who redeems himself is as if he delivered it from destruction. The one freeing himself is desirous; thus, he called it *ishtiraa*, buying, as if to say, “purchase yourselves desirously.”

His saying: “Ransom your own souls” the things that encourage this are obvious since the person strongly desires that.

His saying: “I will not avail you of anything before Allah”: this is the point of reference. That is, I can not protect or benefit you; i.e. I cannot benefit you by averting anything from you besides Allah and I cannot prevent you from a thing Allah wants for you because the affairs are with Allah. Thus, He commanded His Prophet (ﷺ) that,

﴿قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ۝ قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ۝﴾

“Say: ‘It is not in my power to cause you harm or to bring you to the Right Path’. Say: ‘None can protect me from Allah (if I were to disobey Him) nor should I find refuge except in Him.’” (Jinn: 21-22).

His saying: “anything”, *shay-an*, is an indefinite noun in the context of a negative expressing a generalization.

His saying: “O Abbass bin Abdul-Muttalib” he is an uncle of the Prophet (ﷺ) while Abdul Muttalib is the Prophet’s grandfather. ‘Abbaas

is in the nominative because if the referent (in a vocative) is definite it necessarily remains nominative. If its adjective is an adjunct, it occurs in the accusative. Thus, "bin..." in "bin Abdil-Muttalib" is an adjunct and is therefore accusative.

If it is said: "Why did the Prophet (ﷺ) say, 'Abdul Muttalib' whereas it is not permissible to attribute servitude to other than Allah – the Mighty and Sublime?"

The response: This is not by way of constructing (by him – peace and blessings be upon him) it is rather informing. His name is Abdul Muttalib; the Prophet (ﷺ) did not give him the name. He was only known with that and that was why the Messenger (ﷺ) attributed himself to him thus:

I am the prophet – there is no lie in that,
I am the son of Abdul Muttalib.⁽¹⁾

Assuming you have a father whose name is Abdul Muttalib or Abdul'Uzzaa; you may ascribe to it and such would not be counted as from affirmation by you. It is rather information about a situation, like when you say: "So-and-so apostacized", "So-and-so committed hypocrisy" and the like. But if he is alive we would change his name if such is not permissible.

His saying: "I will not avail you of anything before Allah", that is, I can not profit you with anything besides Allah neither can I prevent you from something Allah wills for you. The Prophet (ﷺ) can not avail anybody of anything, not even his father and mother.

His saying: "O Safiyyah, the paternal aunt of the Messenger of Allah" the Arabic grammatical analysis involved here is as given for the phrase on Abbass bin Abdul Mattalib.

His saying: "O Faatimah, the daughter of Muhammad, ask me from my wealth whatever of it you wish" i.e. 'request whatever you wish from my possessions; I will not refuse you' since he (ﷺ) owns his wealth. But with regards to Allah's dues, he said: "I will not avail you of anything before Allah."

This is Prophet's address to his closest relatives: his paternal uncle and aunt and his daughter; what about those who are farer away? His

1 From the hadeeth of Barraa' bin 'Aazib reported by Al-Bukhaaree (Book of Jihaad, Chapter On The One Who Lined Up His People During Defeat; 2/340) and Muslim (Book of Jihaad, Chapter of The Battle of Hunayn; 3/1400).

not availing them of anything before Him is definitely with a greater reason. So, those who ascribe themselves to the Messenger (ﷺ), who turn to him for assistance and seek recourse with him these present times and in the past, Shaytaan has deceived and strayed them from the path of truth because they ascribe themselves to nullity. What profits with respect to the Messenger (ﷺ) is believing in and following him.

As for invoking him, connecting oneself to him, placing reliance on him in ones expectations and seeking refuge in him from fears, these are acts of joining partners with Allah – *Shirk*. These things distance a person from the Messenger (ﷺ) and from salvation from Allah's punishment.

The hadeeth demonstrates the Prophet's – peace and blessings be upon him – following His Lord's order - The Exalted:

"And warn your tribe (O Muhammad ﷺ) of near kindred." (Ash-Shu'araa: 214)

He perfectly carried out the order; so he generally called out and then specified the invitation. He explained that no one will be saved from Allah's punishment through any means, and that what will redeem anyone is belief in him and following what he has brought.

If close relations with the Prophet (ﷺ) will not avail any person of anything, that points to the fact that it is prohibited to seek Allah's favour (*Tawassul*) with the Prophet's high-rank since the high-rank of the Prophet – peace and blessings be upon him – cannot be benefitted from except by the Prophet (ﷺ). Thus, the most preponderant from the two views of the people of knowledge is that it is prohibited to make *Tawassul* with the Prophet's high-rank.



Important Matters:

First: Explanation of the two verses.

Second: The story (of the incidence during the battle) of Uhud.

Third: The *Qunoot* of the leader of the Messengers, and behind him were the leaders of Allah's true friends saying *Aameen* during the *Salaat*.

Fourth: Those who were been cursed were among the disbelievers.

Fifth: They did what most of the disbelievers did not do such as hitting their prophet in the face and attempting to kill him including the mutilation of the slain even when they are their cousins.

Sixth: Allah revealed to him concerning that: "*Not for you (O Muhammad, but for Allah) is the decision.*"

Seventh: His saying, "...whether He turns in mercy to them or punishes them"; he accepted their repentance and they turned believers.

Eighth: Making the *Qunoot* during trials and tribulations.

Ninth: Mentioning those been cursed during the *Salaat* by their names and those of their fathers.

Tenth: Cursing particular individuals during the *Qunoot*.

Eleventh: His story at the revelation of, "*And warn your tribe (O Muhammad ﷺ) of near kindred*" to him.

Twelfth: His diligence on the matter considering his doing deeds for which he was attributed to insanity and likewise if a Muslim does it today.

Thirteenth: His saying to the distant and close relations, "I will not avail you of anything before Allah" until he said, "O Faatimah, the daughter of Muhammad, I will not avail you of anything before Allah." If he – and he is the leader of all Messengers – declared that he will not avail the leader of all women of anything – and one believes that he will only say the truth – and then considers the thoughts of some people of reputation today, the neglect of *Tawheed* and strangeness of the religion would become obvious.

COMMENTARY

Important Matters:

Concerning the first matter: Explanation of the two verses: they are both verses in *Soorat al-Araaf*, and that had preceded at the beginning of this chapter. The interrogation in them both is of condemnation and repudiation. The explanation of the third verse, that in *Soorat al-Faatir* had preceded as well.

The second matter: The story (of the incidence during the battle) of Uhud; that is, when they hit the Prophet (ﷺ) on the head...to the end of the hadeeth.

The third matter: The *Qunoot* of the leader of the Messengers...

to the end: the author meant to say here that the Prophet (ﷺ) is the leader of Messengers and his companions are the leaders of Allah's friends; yet, they could not avail themselves of any good; how can they avail any other person? His intention - was not just to establish the *Qunoot* and the *Aameen* response. This necessitated the use of the words, *leader* and *leaders*.

No one is closer to Allah than the Messenger (ﷺ) and his companions; still they would turn to Allah to relieve their sufferings. How would one then turn to such persons for alleviation of problems?! The author's intention was not to establish a *fiqh* based issue..

The fourth matter: Those who were been cursed were among the disbelievers: taken from His saying, "*or punishes them...*" This is evidence that they, at present, are not in a good situation, and it was well-known that Safwaan bin Umayyah, Suhayl bin Amr and Haarith bin Hishaam at the time they were been cursed were disbelievers.

And this matter – that those who were been cursed were disbelievers – suggests that even though the Prophet (ﷺ) knew that he actually cursed them, Allah – free from all defects and imperfections – had hindered his having a say in the affair because, a person may say: Since they are disbelievers shouldn't the Prophet (ﷺ) curse them?

We say: Even in this situation, he has no say in their matter. This is the implication of the author's saying that those that were cursed are among the disbelievers. His intention is not to announce their disbelief since this was already known not necessary to be told. The intention here was to rather express the fact that although those people were disbelievers, the Prophet (ﷺ) has no say in their affairs.

The fifth matter: They did what most of the disbelievers did not do ...: that is, asides their disbelief, they were transgressors; yet he was told about them: "*Not for you (O Muhammad, but for Allah) is the decision*". Otherwise, they had hit the Prophet (ﷺ) in the face and mutilated the slain such as Hamzah bin Abdul Mattalib and attempted to kill the Prophet (ﷺ) even though some of the slain and mutilated were from their cousins while others were from the *Ansaars*.

The sixth matter: Allah revealed to him concerning that: "*Not for you (O Muhammad, but for Allah) is the decision.*" i.e. despite the aforementioned issues good enough to endue the Prophet (ﷺ) to curse them, Allah sent down: "*Not for you (O Muhammad, but*

for Allah) is the decision". The decision lies only with Allah. If the Prophet (sallallaahu alayhi wa wasallam) is prevented from this affair, then other than him are the more prohibited.

The seventh matter: His saying, "...whether He turns in mercy to them or punishes them"; he accepted their repentance and they turned believers: this is a proof of Allah's perfect authority and might. Allah accepted the repentance of these people who perpetrated all these evil acts and they became believers. This is for the fact that all affairs are with Him – free is He from all faults and defects. He debases whomever He wills and honours whom He wills. Another instance was what happened before Umar's acceptance of Islam – may Allah be pleased with him – of his open enmity against Islaam and his passion and support for Allah's religion after he became a Muslim. So, the Prophet (ﷺ) and others below him can not change anything from the decrees of Allah.

The eight matter: Making the *Qunoot* during trials and tribulations: This is a *fiqh* related issue. If a tribulation befalls the Muslims, supplications should be made for them until it is alleviated. This *Qunoot* is allowed during all *Salaah* as in the hadeeth of Ibn Abbaas - رضي الله عنه both - reported by Ahmad and others.⁽¹⁾ However, the scholars of Islamic Jurisprudence exempt plague and say that: the *Qunoot* should not be recited in it because such is not transmitted. It occurred during the time of Umar⁽²⁾ - may Allah be pleased with him – and the *Qunoot* was not made. Also owing to its being a form of martyrdom; so, it is not right to supplicate for the removal of a means of attaining martyrdom.

On the face of it in the *Sunnah*, the *Qunoot* is approved during trials and afflictions that are from other than Allah such as when the Muslims are oppressed and tortured. However, during trials that are of the handiworks of Allah (i.e. the natural disasters), it is only permissible to observe what the *Sunnah* has approved. For example, during the eclipse, it is allowed to observe the Prayer for Eclipse. Likewise, during earthquakes, one is permitted to observe the eclipse prayer as Ibn Abbaas (may Allah be pleased with both of them) did

1 Reported by Ahmad in the *Musnad* (1/301), Abou Daawood (Book of Salaah, Chapter of *Qunoot* during Salaah; no. 1443) - and was silent on it - and Al-Haakim (1/255) who authenticated it, and Adh-Dhahabee agreed with him.

2 Reported by Al-Bukhaaree (Book Of Medicine, Chapter Of What Is Said Concerning Plague; 4/41) and Muslim (Book of Greetings, Chapter of Plague And Omens; no. 2218).

and said, "This is the prayer during signs." During famine too, it is approved to observe the prayer for asking for rain. And so on.

I know not to this moment of the *Qunoot* to be approved during natural disasters; the specific supplications connected to such disasters should rather be made (as explained above). But when the Muslims are oppressed and harmed and things like that, then the *Qunoot* should be observed in accordance with the *Sunnah*.

Then, who makes the *Qunoot*; the overall Muslim leader, the mosque Imams or every individual observing *Salaah*?

Our opinion is that: only the general Muslim leader who is the ruler of the country should make the *Qunoot*. It is also said that: every Imam of a mosque while others say: every individual who observes *Salaah* (is allowed to do it), and this is the correct opinion based on the generality of the statement of the Prophet (ﷺ), "Pray as you see me pray"⁽¹⁾ and this applies to his *Qunoot* during trials and tribulations too.

The ninth matter: Mentioning those been cursed during the *Salaat* by their names and those of their fathers: these are Safwan bin Umayyah, Suhayl bin 'Amr and Al-Harith bin Hishaam. He mentioned them with their names and those of their fathers. But is this right or permissible?

The response: this is permissible and as such, if there is an advantage in mentioning the names of those been cursed, then specific mention of names is most preferable. If a person makes reference to names of particular individuals during the *Salaah* such is permissible since that is not regarded from ordinary speech; it is rather an invocation. And invocations address Allah - The Exalted. It does not fall under the generality of his saying, "The (ordinary) speeches of the people are certainly not appropriate during this *Salaah*."⁽²⁾

A Question: is it the supplication that is prohibited the Messenger (ﷺ) or cursing particular individuals?

The response: What is prohibited is to invoke curses upon the disbelievers by particularly citing names. As regards generally cursing them, there is nothing wrong with that. It has been authentically related from Aboo Hurayrah that he used to generally invoke curses

1 From the hadeeth of Maalik bin al-Huwayrith (رضي الله عنه) reported by Al-Bukhaaree (Book of *Adhaan*, Chapter of The *Adhaan* For The Travelers; 1/212).

2 From the hadeeth of Mu'aawiyah bin Hakam As-Sulamee (رضي الله عنه) reported by Muslim (Book of Mosques, Chapter of The Prohibition of Speaking During the *Salaah* And The Abrogation of The Previous Permissibility; 1/ 381, 382).

upon the disbelievers during his *Qunoot*.⁽¹⁾ It is not wrong for us to say in our supplications, "O Allah! Free the Muslims of him; protect them from his evil and make his evil hang on his neck (*) and things like that.

However, to invoke that the generality of the disbelievers should perish, this may not be wholly acceptable. The Prophet (ﷺ) did not supplicate that Quraysh be destroyed. He rather said, "O Allah! Grab them, make them have years of famine like those of Yoosuf."⁽²⁾ This is invocation against them for hardship which could be of advantage to the wrongdoer such that he may return to Allah and shun his wrongdoing.

In essence, I have reservations for supplicating for the total destruction of the disbelievers. It could be cited that Khubayb – may Allah be pleased with him – said in his invocation, "O Allah! Note their number, and spare not any of them"⁽³⁾ to evince that such is allowed because it occurred during the time of the Messenger (ﷺ) and what he ask for came to pass. At the end of that year, none of them remained alive, and neither Allah - The Exalted – nor the Prophet (ﷺ) disapproved that.

In fact, Allah's granting his invocation shows His pleasure for and approval of it. So, this could be cited to prove the approval of supplicating that the disbelievers be destroyed. However, the story needs to be appropriately considered; it could have specific reasons that may not be applicable in every case. Then, Khubayb only prayed against a restricted group of the disbelievers and not all of them.

Likewise the hadeeth – if it is authentic - of his curse upon 'Utbah bin Abee Lahab, "O Allah, one of your dogs against him"⁽⁴⁾ contains

- 1 The wording of the report from Aboo Hurayrah (رضي الله عنه) reads, "I shall bring the Prophet's (ﷺ) Salaah closer to you." So, Aboo Hurayrah (رضي الله عنه) would say the *Qunoot* during the last unit of the *Dhuhr*, *Ishaa'* and *Subh* prayers after saying: *sami'a llaahu liman hamidah* (Allah heard the one who praised Him). He would then supplicate for the Muslims and invoke curses upon the infidels." Recorded by Al-Bukhaaree (Book of *Adhaan*, Chapter of The Excellence of The Saying: *rabbana walaka al-hamd*; no. 797) and Muslim (Book of Mosques, Chapter of The Desirability of Saying the *Qunoot* In All Prayers When Trials Visit The Muslims; no. 676).
- 2 From the hadeeth of Ibn Mas'ood (رضي الله عنه) reported by Al-Bukhaaree (Book of *Tafseer*, Chapter of *Soorat ad-Dukhaan*; 3/289) and Muslim (Book of The Attributes of The Hypocrites, Chapter of The Smoke; 4/2155).
- 3 From the hadeeth of Aboo Hurayrah (رضي الله عنه) reported by Al-Bukhaaree (Book of Military Expeditions; 3/89).
- 4 Reported by Ibn Asaakir under the biography of Utbah bin Abee Lahb but it has Ibn Ishaq's reporting with '*an'annah*. It is also reported by Haakim in *Al-Mustadrak* through Aboo Nawfal bin Abee 'Aqrah from his father (Book of *Tafseer*, The Ex-

proof for praying for their destruction. But still, this has to do with a particular individual and not the entire disbelievers.

The tenth matter: Cursing particular individuals during the *Qunoot*: This is strange! If the author ﷺ meant that this incidence happened and then it was prohibited then there is no ambiguity. But if he meant that cursing particular individuals is permitted in the *Qunoot* everlastingly, then this is arguable because the Prophet (ﷺ) was prohibited from that.

1 The eleventh matter: His story at the revelation of, “*And warn your tribe (O Muhammad ﷺ) of near kindred*” to him: and that is, when the verse came down, he invited Quraysh, being collective and then he particularized (mentioning them specifically), thereby following Allah’s order in that verse.

The twelfth matter: His diligence on the matter considering his doing deeds for which he was attributed to insanity...: i.e. his efforts on the matter such that they said, “Muhammad is mad! How would he gather us and make such declarations?!”

His saying: and likewise if a Muslim does it today: that is, if a person gathers people and then stands up and warn them as the Prophet (ﷺ) did, they would say: “Mad man!” except if the people were already used to that. He – The Exalted – says:

﴿وَتِلْكَ الْأَيَّامُ نَدَاؤُهَا بَيْنَ النَّاسِ﴾

‘*And so are the days We give to men by turns*’ (Aali Imraan: 140).
Allah – He – The Exalted – also said:

﴿يَقْلِبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ﴾

“*Allah causes the night and the day to succeed each other.*” (Noor: 44).

Such responses would vary depending on the people and time.

It is pertinent that one exerts his efforts to invite to Allah with wisdom and good preaching. The Prophet (ﷺ) did follow this order and did not pay attention to their accusing him of madness.

planation of *Soorat al-Lahb*; 2/539) and he said, “Its chain is *Saheeh* although they both did not record it” and Adh-Dhahabee agreed with him. Ibn Hajar graded it as *Hasan* in *Fath al-Baaree* (3/39).

The thirteenth matter: His saying to the distant and close relations, "I will not avail you of anything before Allah" ...: the author said the truth ﷻ because if the speaker here is the leader of the Messengers and he made the statement to the leader of women of the world - and we believe that the Messenger (ﷺ) will only say the truth - his daughter, that he cannot avail her of anything before Allah, it will be clear to us that what some notable people do is pure abandonment of *Tawheed*. This is because, some notables who consider themselves scholars and are seen to be such by those around them, suited for blind-following do direct clear-cut invocations to the Messenger (ﷺ) to remove difficulty and bring about benefits. They repeat:

"O most eminent among creation!

I do not have any other to resort to

Other than you to unravel the general calamity"!

And similar other utterances of *Shirk*! When refuted, they retort that the refuter does not know the rights of the Messenger (ﷺ) and his high-rank in the sight of Allah and the fact he is the leader of the universe, for whose sake men and the jinns were created and that he was created from the light of the 'Arsh, deceiving the commoners some of who will accept because of their own ignorance! Even if someone comes to invite them to *Tawheed*, they will not answer because their leader and scholar is upon other than *Tawheed*. Allah - The Exalted - says:

﴿وَلَيْنَ آتَيْنَ الَّذِينَ أَوْثَرُاَ الْكِتَآبَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ﴾

"And even if you were to bring to the people of the Scripture all the Ayaat (evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (direction)." (Al-Baqarah: 145).

The passion of the Muslim and his regard for the Prophet (ﷺ) cannot be contested, but one must not base rulings on feelings. One must follow what is pointed to by the Qur'aan and *Sunnah* and supported by the sound mind, free of incertitude and lusts. Thus, Allah - free from all imperfections - blamed the disbelievers who follow the traditions of their forefathers that they are not right thinking.

And the saying of the author is true because whoever contemplates the situation of the people today in many of the Muslims lands would find aversion from *Tawheed* and strangeness of the religion.



ALLAH'S SAYING THE EXALTED

﴿حَتَّىٰ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ﴾ (22)

“Until when fear is banished from their hearts, they (angels) say: ‘What is it that your Lord has said?’ They say: ‘The truth. And He is the Most High, the Most Great.’” (As-Saba’: 23).

COMMENTARY

The Appropriateness of the Title:

That this (verse) is one of the evidences proving that no one deserves to be partner with Allah because even the angels who are the nearest creatures to Allah – the Mighty and Sublime - asides some specials among mankind, feel great awe when they hear the word of Allah – free of He from all faults and defects.

His saying - The Exalted – “Until when consternation is banished from their hearts”: He said that and not, *fazi’at quloobuhum* (their hearts consternated) because the particle, ‘an (in ‘an *quloobihi* – from their hearts) indicates “going past”. Meaning that, the consternation went past their hearts; i.e. the consternation was removed from their hearts. *Al-Faza’* (consternation) refers to sudden fear for continuous fear is not called *Fazaa’*. Its source is: “rising up from fear.”

His saying: “from their hearts”: i.e. the hearts of the angels since the pronoun refers to them as proven in the coming hadeeth of Aboo Hurayrah (may Allah be pleased with him) and no one among the creatures knows the meaning of the Qur’aan than the Messenger of Allah (ﷺ).

His saying: “they say, ‘What is it that your Lord has said?’”: is response to a conditional; meaning: some of them asked others. We have said this because in speech, there is a speaker and the listener; and so, if we make the pronoun in *qaaloo* (they say) to refer to them all, where then are the listeners? So it would mean: What has your Lord said?

The grammatical analysis of *maa dhaa* (what is it) is in a number of ways:

- 1- *Maa* as an interrogative pronoun and is the subject, and *dhaa*:

is a possessive pronoun and the predicate in a nominal clause; meaning, "what is it that..."

- 2- *Maa dhaa* is an interrogative pronoun formed from *maa* and *dhaa*.
- 3- *Maa* is an interrogative pronoun while *dhaa* is only an additional.

Ibn Maalik said:

And such as maa dhaa after the maa expressing interrogation

Or man if you will not slip at speech.

His saying: "They say: 'The truth'" that is, the ones being asked would say. The word, *Al-Haqq* (the truth) is an adjectival for a verbal noun omitted with its active. So the expression will in full, mean: "He has said the true word."

Meaning: Allah - free from all imperfections - said the truth because He - free of defects and faults - is the Truth and nothing comes of Him except the truth. His sayings and actions are no other than the truth. Truth in utterance is verity in information and fairness in rulings as He - The Exalted - said:

﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾

"Perfected is the word of your Lord in truth and justice." (*Al-An'aam: 115*).

One should not understand from the saying: "They say: 'The truth...'" that He may utter falsehood. It is rather an account of the situation. If it argued: since it is an account of the situation and it is well-known among the angels that He will only say the truth; so why the enquiry?

My response is that: this is from the aspects of praising Allah through what He has said, reiterating that He - free of all imperfections - will not utter except the truth.

His saying: "And He is the Most High, the Most Great" that is, He is High in His Essence and Attributes, and the Most Great, The Possessor of *Kibriyaa*, unequalled grandness, i.e. the Great, nothing is greater than Him.

Connection of the verse to *Tawheed*:

That since He is unique in highness and greatness, it is then

imperative that worship is directed to Him alone.

Allah's 'Uluwwu is in two forms:

Firstly – 'Uluww as-Seefaati (Loftiness of His Attributes): this is agreed upon by all those who profess Islaam such as even the Jahmiyyah and their like.

Secondly – 'Uluww ad-Dhaati (Highness of His Essence): many of those who profess Islam such as the Jahmiyyah and some of the non-researching elements among the 'Ashaa'irah deny this! The researching scholars amongst them affirm 'Uluww adh-Dhaati. His 'Uluww does not negate His being with the creatures; He knows them, hears them and sees them for nothing is like Him in all His Attributes.

The verse contains benefits:

- 1 – That the angels do fear Allah as He – The Exalted – says:

﴿يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ﴾

"They fear their Lord above them." (An-Nahl: 50).

- 2 – Establishment of heart for the angels based on His saying:

﴿حَتَّىٰ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ﴾

"Until when fear is banished from their hearts"

- 3 – Proof that they are bodies and not disembodied spirits. This is necessarily known fact. Allah – The Exalted – says:

﴿جَاعِلِ الْمَلٰٓئِكَةِ رُسُلًا اُولٰٓئِكَ لَا تُحِصُوْنَ مَثْنٰٓ﴾

"Who appointed the angels as messengers having two wings..."
(Faatiir: 1).

The Prophet (ﷺ) did see Jibreel having six hundred wings covering the horizon.⁽¹⁾ The view that they are mere spirits is actually a way of rejecting them: such an opinion is groundless! However, they do not eat nor drink; their food and drink is the *Tasbeeh* (words of praises) based on Allah's saying - The Exalted:

1 Reported by Al-Bukhaaree in the hadeeth of Aa'ishah (Book of The Beginning of Creation, Chapter of When Any of You Says 'Aameen; 2/427) and Muslim (Book of Eemaan, Chapter of The Interpretation of Allah's saying - The Exalted: "...and verily he saw him, yet another time." (At-Toor: 13); 1/158).

﴿سَيُحْيُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْقُرُونَ﴾

"...they glorify (Him) night and day; they flag not." (Al-Anbiyaa': 20).

This contains evidence that their days and nights are filled with that. As such it said, "they glorify (Him) night" and not: "they glorified Him in the night" i.e. their glorification is continuous. Glorification (*tasbeeh*) means freeing Allah of all that is not befitting to Him.

4 - That they have intellect; since the hearts are the places for reason and understanding, and for the fact that they glorify Allah and circumambulate the *Bayt al-Ma'moor*. This is contrary to those who opine that they have no intellects.

5 - Affirming Speech for Allah - free from all imperfections and Exalted - and that it is connected with His Will because it came preconditioned that: *idhaa fuzzi'a* (until when...). The word, *idhaa* is a conditional, indicating the occurrence of a condition and the conditioned element.

This is contrary to the position of the *Ashaa'irah* who say: Allah does not speak out of His Will; His speeches are independent meanings which is with Allah eternally and everlastingly as Knowledge, Ability, Hearing and Sight have been. Undoubtedly this is baseless, and it essentially rejects Allah's Speech. So they would say: Allah speaks with the mind eternally and everlastingly! Similarly, they say: the speech which Moosaa heard and which the Prophet heard - peace and blessings of Allah be upon them both - which Jibreel brought to the Messenger (ﷺ) is something created to give expression to Allah's speech which is with Him.

This essentially is the position of the *Jahmiyyah* as even some of the researching scholars among the *Ashaa'irah* assert: "there is no difference between us and the *Jahmiyyah*! We both agree that what is between the covers of the Qur'aan is created although we said it is expression of Allah's speech while they say it is Allah's speech"! The *Jahmiyyah* are better than them in the sense that they say: this is Allah's speech but are worse than them from the angle that they assert that Allah's Words are created.

6 - Affirming that Allah's Words are true. This is cited in the Qur'aan:

﴿وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ﴾

“...but Allah says the truth and guides to the right path.” (Al-Ahzaab: 4).

He also says:

﴿قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ﴾

“...the truth it is and the truth I speak.” (Saad: 84).

So, Allah says nothing but the truth since He is The Truth and nothing will come from the Truth except the truth.



In the *Saheeh* on the authority of Aboo Hurayrah (may Allah be pleased with him) from the Prophet (ﷺ) who said, “Whenever Allah decrees an order in the heaven, the angels flutter their wings in total submission to His decree like chains dragged on smooth solid rock, highly penetrating them.

﴿حَتَّىٰ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقَّ وَهُوَ الْعَلِيُّ الْكَبِيرُ﴾

“Until when fear is banished from their hearts, they (angels) say: ‘What is it that your Lord has said?’ They say: ‘The truth. And He is the Most High, the Most Great.’” (As-Sabaa: 23)

The eavesdroppers would hear it – and the eavesdroppers are one above another -. Sufyaan (a sub-narrator) illustrated that with his palm: he held it upright and the separated his fingers.

Then he will hear some words and transmit it to those beneath him, and then this will pass it on to those below him until it is placed on the tongue of the sorcerer or soothsayer. Sometimes the flame strikes him before he places it and at other times, he conveys it before it strikes him and he adds a hundred lies to it. So it will be said, ‘Did he not tell us such-and-such on so-and-so day?’ They will be believed based on the words that had been eavesdropped from the heaven.”⁽¹⁾



1 Reported by Al-Bukhaaree (Book of *Tafseer*, Chapter: “except the one who steals hearing”; 3/247)

COMMENTARY

His saying: In the *Saheeh*: we have discussed this earlier.

His saying: "Allah decrees an order in the heaven": the order here means a matter and its decree is its been uttered based on His saying – the Exalted -:

﴿إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ، كُنْ فَيَكُونُ﴾

"...And when Allah decrees a matter, He only says: 'Be! And so it is.'" (Aali-Imraan: 47).

His saying: "in total submission" i.e. submissive humbleness; based on his statement: "like" i.e. the sounding of the speech as it enters their hearts.

His saying: "...smooth rock", *safwaan* refers to rock having a smooth surface, hard; and the chain on such surface would have deafening sounds!

This is not to compare Allah's voice – the Exalted – with this because:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

"There is nothing like unto him, and He is the All-Hearer, the All-Seer." (Ash-Shooraa: 11).

The intention is rather to compare the awe that penetrates them when they hear His speech with the fear that grips the one who hears chains dragged on smooth solid rock.

His saying: "...penetrating them": the word *an-Nufloodh* is to pass into a thing, and from it is *nafdh* *as-Sahm fee ar-Ramiyyah* (the arrown penetrated the target) i.e. entered into it. It means that this sound highly penetrated them.

His saying:

﴿حَتَّىٰ إِذَا فُزِعَ عَنْ قُلُوبِهِمُ﴾

"Until when fear is banished from their hearts" that is, when the fear is removed from it.

His saying: "...and they say..." i.e. they would ask one another.

His saying: "What is it that your Lord has said?" They say: "The truth" meaning, they would answer that, "He said the truth" i.e. He

said the true word. So, *al-Haqq*, the truth (in *qaaloo al-Haqq* – they say: *The truth*) is an adjectival for a verbal noun omitted with its active particle which will in full, mean: he said the true word.

This response they give; is it because they heard what He said and knew that it is the truth or that they knew He does not speak except the truth?

It is possible that they already knew what He said, and so, they said: “it is the truth”, and will refer to the revelation Allah spoke. It is also possible that they said that based of their knowledge that Allah – and free is He from all defects – cannot say except the truth. Thus, they said this since that is His Attribute – free is He from imperfections and Exalted.

This hadeeth fits perfectly with the verse. Thus, it is pertinent that it is the explanation of the verse and it will not be accepted that anyone explains it with something else since explanation of the Qur’aan with the Qur’aan and the *Sunnah* is clear-cut evidence no one should leave behind.

As for the explanation of a companion; it is clear-cut evidence as well, to the majority of the scholars of *Tafseer*. But regarding the *Taab’oon*, most of the scholars say: it is not clear-cut evidence except some who are unique in certain things among them such as Mujaahid. He revised the entire Qur’aan with Ibn Abbaas (may Allah be pleased with him) twenty or more times. He would pause at every verse and ask him its meanings. But for those after the *Taab’oon* their explanations are not outright evidences against others. However, if it is buttressed by the context of the Qur’aan, then the context is relied upon.

Therefore it is not accepted (to say that the verse means) that: “When fear is removed from the hearts of people on the Day of Standing.” We would rather say that the Prophet (ﷺ) explained the verse with an Unseen Account not allowing for any other kind of juristic deduction, and whatever is from the Unseen, brought by the text, it is obligatory on us to accept it.

So, we say with regards to the issue of what is excusable for the reasons of juristic deduction and that which is not overlooked, that: It is not based on classifying the matters to be from those of the foundations of the religion and its subsidiary matters as some of the people of knowledge have opined, that: Juristic deduction is not allowed in the foundational matters and the differing opinion is absolutely wrong contrary to the subsidiary matters.

However, *Shaykh al-Islam* Ibn Taymiyyah رحمه الله disapproves of classifying the matters of the religion into foundational and subsidiary. The baselessness of this classification is evinced by the fact that: the *Salaah* according to those who classify is from the subsidiary matters whereas it is one of the most important fundamentals.

The correct thing is that: the disapproval is based on the issue in which juristic deductions are allowed and those in which such is not permitted". Regarding the matters of the Unseen the differing opinion is disapproved of and not excused whether it is connected to Allah's Attributes or the Last day or similar others because there is no room for juristic reasoning in them.

As regards action-based issues in which juristic deductions are allowed, the differing opinion is not reproached except when it contradicts an explicit text, *Nass*. Even though it is allowed to pronounce it misleading for that contradiction like Ibn Mas'ood's statement on (the inheritance of) the daughter and the son's daughter and the sister: "the daughter has half, the son's daughter has a sixth making two-thirds; and what remains is for the sister." The apportioning of Aboo Moosaa was mentioned to him (that it is): "the daughter has half and the sister has half". He then said, "Go to Ibn Mas'ood; he will concur with me." Ibn Mas'ood was informed of this and he said, "I would have been astray then and not been among the guided."⁽¹⁾

His statement: "...the eavesdroppers would then hear it..." i.e. these statements that the angels utter.

Mustariq (eavesdropper) is singular and appended, thereby including all the eavesdroppers. Consider the word, *Mustariq*, it contains evidence that it hastens, it secretly listens swiftly. This is corroborated in His saying:

﴿إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَائِفٌ﴾

"Except such as snatch away something by stealing and they are pursued by flaming fire of piercing brightness." (As-Saaffaat: 10)

His saying: "the eavesdroppers are one above another" It is possible that it is his statement – peace and blessings be upon him – or from that of Aboo Hurayrah or from the statement of Sufyaan.

1 Reported by Al-Bukhaaree (Chapter Of Inheritance, Section of The Inheritance of The Grand Daughter of A Son in the Presence of the Daughter; 4/238)

His saying: Sufyaan (a sub-narrator) illustrated that with his palm: that is, they are one above the other i.e. the fingers. The Jinns will arrange themselves one above the other until they reach the heaven and then they each have a separate seat. He - The Exalted - says:

﴿وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدًا لِّلسَّمْعِ فَمَن يَسْمَعُ الْآنَ مَجِدُّ لَّهُمْ شِهَابًا رَّصَدًا﴾

"And verily, we used to sit there in stations, to (steal) a hearing; but any who listens now will find a flaming fire lying in ambush."
(Jinn: 9).

His saying: "Then he will hear the word and transmit it to those beneath him" that is; the uppermost of the eavesdroppers would hear the word and convey it to those beneath him: telling him of it. The word, *man* (in *man tahtahu* – those beneath him) is a relative noun, and his saying: *tahtahu* is a phrase connecting the relative noun because it is an adverb.

His saying: "and then this will pass it on to those below him until it is placed..." i.e. the last of them on earth places the word on the tongue of the magician or sorcerer. Magic (*Sihir*) are amulets, incantations and charms which affect the victim in his body, heart, intellect and thoughts. The Sorcerer (*Kaahir*) is the one who informs about the Unseen future. Some students of knowledge have mixed up the matter and thought that everyone who one tells about the Unseen even of the matters of the past is a *Kaahir* (sorcerer).

However, the past events on earth are not generally considered from the Unseen; they are rather only relatively from the Unseen like what happens in the mosque; it is considered from the Unseen with respect to the person on the street and not regarding the person in the mosque. An individual may affiliate with a *Jinni* who will tell him about what happened on earth even after a long time. So he would employ the Jinn; but not in a forbidden manner. Such is not called a sorcerer, because the sorcerer is one who tells about the future.

It is said that (the sorcerer is): the one who informs about what is in the heart – which is actually a form of sorcery - if he does not depend on physiognomy. But if he tells about what is in the heart depending on physiognomy, it also has nothing to do with sorcery. This is because some people may understand what a person holds in him, relying on his facial features and expressions. Even when he may

not know the details, he would have some general knowledge.

So, the one who informs about happenings on earth is not a sorcerer. We would only observe him; if he is not reliable in his religion; we will not accept what he says because Allah - The Exalted - says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِن جَاءَكَ فَاسِقٌ مِّنْ بَنِي فَسَيْتٍ ؕ﴾

“O you who believe! If a rebellious evil person comes to you with a news, verify it.” (Hujuraat: 6)

But if he is reliable in his religion and we know he would not employ any forbidden means including *Shirk* to know that we will not regard him among the sorcerers whose sayings must not be resorted to. The one who informs about things that happened at a place about which only those present there are aware is not called a sorcerer because he has not told about any Unseen future which could have been told to him by an informant *Jinn*. A *Jinn* may work for a human being without involving any forbidden thing either out of love for the sake of Allah – the Mighty and Sublime – or some knowledge he learnt from him and or for other lawful reasons.

Magicians may have Jinns who eavesdrop for them; these eavesdroppers can only reach the earthly heaven as Allah said:

﴿وَجَعَلْنَا السَّمَاءَ سَقْفًا مَّحْفُوظًا ؕ﴾

“And we made heaven a roof safe and well guarded...” (Al-Anbiyaa: 32) they can not go further upwards.

His saying: “Sometimes the shooting star strikes him...(to the end)”: *Ash-Shihaab*, the shooting star, is a strong and piercing fragment of an extraterrestrial bodies which destroys whatever it hits.

The scholars have said concerning the interpretation of the Allah’s statement that:

﴿وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصْبِيحٍ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ ؕ﴾

“And indeed We have adorned the nearest heaven with lamps, and We have made such lamps as missiles to drive away the *Shayaateen* (devils)” (Mulk: 5) means, We made its shooting stars emanate from it. This is from the aspects of referring pronouns to a part and not the whole. The shooting star is the meteor which shoots out from the star

- and according to astronomers - it falls down to the earth and could cause cracks on it. As for the star itself, it can burn up the earth if it falls on it.

The scholars differ: Have eavesdroppers stopped listening in after the Messenger (ﷺ) was raised and forever or they only discontinued during his time? The latter is the most probable; that they stopped only during the period of his receiving revelation so that the words of the sorcerers would not mix up with revelation (*wahy*). Thereafter, the reason for the cessation was no longer in place.

His saying: "...and he adds a hundred lies to it" is this indicating particular limit or is an exaggeration i.e. he would add many lies to it? The latter is the most probable; it could also be more or lesser. "So it will be said, 'Did he not tell us such-and-such on so-and-so day?'" Based on what the sorcerer says, people - in such funny way - accept everything that he says to be true! If he tells about anything and it happens, and he tells about another, they say: no doubt, he must be telling the truth!

Lessons from the hadeeth:

1. Affirming the Attribute of Speech for Allah - the Mighty and Sublime.
2. Allah's greatness - free is he from all imperfections, the Exalted.
3. Prove that the angels have wings.
4. The angels fear of Allah - the Mighty and Sublime - and their submission to Him.
5. That the angels do speak and reason.
6. That Allah says nothing but the truth.
7. That Allah - free is He from defects and faults - enabled these *Jinns* to reach the heavens as trial for mankind; and that is through what they convey to the sorcerers by which the trial comes - And Allah is All Wise. Allah brings about some things as tests and trials which become sources of misguidance for some and guidance for others.
8. That the *Jinns* are numerous; they climb on one another to heavens. Meaning that they are so numerous and their bodies are very light, they fly about.

Shaykh al-Islam Ibn Taymiyyah رحمته الله mentioned some magicians who employ the Jinns that fly them about, that: they would wake up in the morning on the day of 'Arafah in their localities – and that is possible today using planes, but at that time there were no planes – and the *Shayaateen* would fly them, leaving a broom used for sweeping in houses for the people (to see) and say: "I will ride on this broom and fly it to Makkah"! And he will do it. *Shaykh al-Islam* Ibn Taymiyah said: These people are ardent liars employing the devils. They fall into serious errors even with regards to the rites; they would fly across the *Meeqaat* (stations from where the pilgrims declare consecration) and would not enter the state of consecration.

9. That sorcerers are of the most lying set of people; they would add many lies to whatever they hear and mislead the people with it. They achieve their falsehood, sometimes by terror, and at other times through exhortations. They may say: "The Judgement Day will be established on so-and-so day or that you will die of such-and-such or that you will loose such-and-such from your wealth etc.
10. That the magician portrays other than the reality to his victim. This warns against the people of deceit and confusion; even if they say the truth in some circumstances, one should avoid them at all times.



Nawwaas bin Sam'aan رحمته الله said that the Messenger of Allah صلى الله عليه وسلم said. "Whenever Allah desires to reveal a matter, He would utter the revelation upon which shiver seizes the heavens (or he said: a crack of thunder) out of fear of Allah – the Mighty and Sublime. When the inhabitants of the heavens hear that, they would become dead faint and fall down prostrate to Allah.

The first to raise his head will be Jibreel and Allah shall say whatever He wills to him of His revelation. Jibreel will then pass by the angels and each time he passes by a heaven, its angels will inquire, 'O Jibreel, what has our Lord said? He would reply, 'He has said the truth, and He is the Most High, The Great'. Thereupon, they will all say the like of what Jibreel said. Jibreel will then convey the revelation to wherever

Allah – the Mighty and Sublime - instructed him.”⁽¹⁾

COMMENTARY

His saying: Nawwaas said...: this hadeeth was not referenced by the author, however, Ibn Katheer mentioned it as from the reports of Ibn Abee Haatim and stated its defect: Its chain has Waleed bin Muslim who is a *Mudallis* (a narrator who intentionally omits elements in his narration), and he reported it from his *Shaykh* with an ‘*an’annah*’ (portraying reports with weak chains to be linked). So the hadeeth has some weakness.

Although, Muslim⁽²⁾ and Ahmad reported another hadeeth from Ibn Abbaas which could corroborate it: He narrated that whenever Allah says a revelation, the bearers of the Throne (*al-‘Arsh*) hear it and would glorify Allah. Thereafter, the inhabitants of all the heavens will hear it and glorify Allah as the inhabitants of the seventh heaven did until it reaches the heaven nearest to the earth. Thereupon, the *Jinns* or the devils snatch it.

Although, this narration does not contain the trembling of the heavens or the prostration, it only shows that it has some reliable foundation.

His saying: “Whenever Allah wishes to reveal a matter” that is, an affair.

His saying: “He would utter the revelation”: a conditional sentence necessitating the dependent been held back from the condition. So, the Will precedes and the speech follows. This contains refutation for the ‘*Ashaa’irah*’ who says: Allah does not speak at will and that His speeches are eternal like the hearing and sight. This hadeeth establishes new words (for Allah), and Allah’s perfection is not reduced when we say: He says what He wills, how He wills and whenever He wills. This in fact, is an attribute of perfection. The imperfection is in saying: He does not speak with letters and sound but speech are meanings which

1 Reported by Ibn Abee ‘Aasim in *As-Sunnah* (no. 515), At-Tabaree in his *Tafseer* (22/63), Ibn Abee Haatim as in *Tafseer Ibn Katheer* (3/537), Ibn Khuzaymah in *at-Tawheed* (pg.144), Al-Bayhaquee in *al-Asmaa’ was-Sifaat* (pg. 202) and Al-Baghawee in his *Tafseer* (5/290). The hadeeth has Nu’aym bin Hammad, a weak narrator, in its chain. *Tahdheeb at-Tahdheeb* (10/458), and Waleed bin Muslim who is a *Mudallis* and has reported with an ‘*an’annah*’. See *Taqreeb at-Tahdheeb* (2/336).

2 Muslim (Book of Greetings, Chapter of the Prohibition of Sorcery ; 4/1750)

exists with Him!

His saying: "...upon which shiver seizes the heavens": *as-Samaawaat*, "the heavens" is the predicate (of the sentence) and is a sound feminine plural or adjunct to it and so, it occurs in the accusative case depicted by the *kasrah* sign. The word: *Rajfah* (shiver) is the subject.

His saying: "...or he said: a crack of thunder": doubts on the part of the narrator. Shivers or the cracks of thunder seizes the heavens because He – far above any imperfection – is Great, all things hold Him in awe including the heavens that haven't souls.

His saying: "When the inhabitants of the heavens hear that, they would become dead faint and fall down prostrate to Allah": If it is said: how possible is it that they go dead faint and fall prostrate at the same time?

The response is: falling dead-faint here – and Allah knows best – will occur before the prostration, and when they regain full consciousness, they prostrate.

His saying: "The first to raise his head will be Jibreel": The word, *Awwal* (first) in the accusative, a predicate, brought forward; and (the word), "Jibreel" in the nominative case, the subject is brought backwards.

His saying: "...whatever He wills" that is, as He wishes because Allah – the Exalted – speaks according to His Will.

His saying: "Jibreel will then pass by the angels", because he wants to descend from the presence of Allah to wherever Allah ordered him to go to with the revelation.

His saying: "He has said the truth, and He is the Most High, The Great": it had preceded on the explanation of that it may mean: He said the truth on this particular matter, or that He said the truth since He – free from all defaults – does not utter but the truth. Whichever be the case, Jibreel will not inform the angels what Allah has revealed to him; he would only say, equivocally: "He has said the truth". Thus, Allah named him Al-Ameen: one who will not divulge secrets.

His saying: "He is the Most High, The Great": its explanation had preceded.

His saying: "Thereupon, they will all say the like of what Jibreel

said..." that is, "He has said the truth, and He is the Most High The Great."

His saying: "Jibreel will then convey the revelation to wherever Allah – the Mighty and Sublime - instructed him", meaning, he will pass on the revelation to whomever Allah ordered him among the Prophets and Messengers.

From the Lessons in the Hadeeth:

1 – Affirming the Allah's Attribute of Will based on his saying: "Whenever Allah wishes..." It is in two forms: that Related to the *Sharee'ah* and that Related to the Universe.

The difference between the two is:

Firstly, from the angle of what it is connected to. His *Sharee'ah* related Will is connected to what Allah – the Mighty and Sublime – likes, whether it occurs or not. As for His Universe related Will, it has to do with what occurs - whether Allah likes that thing or not.

Secondly, the difference between them both from the perspective of ruling; i.e. attainment of the goal; the *Sharee'ah*-related may not necessarily be achieved. As for the Universe-related, the goal is necessarily attained. So, His saying – the Exalted - :

﴿وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ﴾

"Allah wishes to accept your repentance..." (An-Nisaa: 27), is *Sharee'ah* related Will because if it were Universe-related, He would have accepted the repentance of every single person. Also, its relevance is with respect to what Allah likes: Repentance.

Allah's saying:

﴿إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ﴾

"...if Allah's will is to keep you astray." (Hood: 34), this related to the Universe because Allah Wills not misguidance according to the *Sharee'ah*. But in terms of its existence and preordainment, He could Will it.

Allah's saying:

﴿يُرِيدُ اللَّهُ لِيُذَيِّبَ لَكُمْ وَيَهْدِيَكُمْ سُنْنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ

عَلَيْكُمْ﴾

"Allah wishes to make clear (what is lawful and what is unlawful) to you , and to show you the way of those before you and accept your repentance..." (An-Nisaa: 26), this is Universe-related. Though it is basically Sharee'ah-related because He said, "...and accept your repentance."

His saying – the Exalted:

﴿يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ﴾

"Allah intends for you ease and He does not want to make things difficult for you." (Al-Baqarah: 185), this is related to the Sharee'ah because His saying:

﴿وَلَا يُرِيدُ بِكُمُ الْعُسْرَ﴾

"...and He does not want to make things difficult for you" cannot be Universe-related since difficulty occurs, and it will not if He did not Will it in existence or preordainment. (So, His not willing difficulty here is necessarily Sharee'ah-related).

2 - That all creatures - even those without souls - sense the greatness of the Creator. Allah - The Exalted - says:

﴿نَسِجَ لَهُ السَّمَوَاتِ السَّبْعَ وَالْأَرْضَ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ﴾

"The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His praise." (Al-Israa: 44).

3 - Affirming that the angels do speak, comprehend and reason because they would ask, "What has our Lord said?" and are answered, "He has said the truth." Contrary to those who hold that they do not possess those attributes. This position of theirs implies that the Sharee'ah was conveyed to us through senseless creatures. This certainly is vilifying the Sharee'ah!

4 - Establishing the plurality of the heavens based on his saying: "... each time he passes by a heaven".

5 - That each heaven has angels designated for it according to his saying: "its angels will inquire."

6 - The excellence of Jibreel – peace be upon him – for he is known for preserving the revelation. Thus, Waraqah bin Nawfal said: "This

is the *Naamoos* that used to visit Moosa⁽¹⁾ and *Naamoos* in Hebrew means, the bearer of secrets.

7 – The trustworthiness of Jibreel – peace be upon him – for his conveying the revelation to wherever Allah – the Mighty and Sublime – orders him. Thus, it contains refutation against the apostate *Raafidah* who say: Jibreel was instructed to give revelation to ‘Alee but he delivered it to Muhammad (ﷺ)! They say also that: the trustworthy betrayed and denied *Haydarah*! *Haydarah* is one of the nicknames of ‘Alee bn Abee Taalib because he was saying during the battle of Khaybar, that, “I am the one whose mother nicknamed *Haydarah*.”⁽²⁾

Their self contradiction is clear here because their attributing trustworthiness to him necessitates absence of betrayal.

8 – Affirming the Attribute of Honour and Majesty for Allah – the Mighty and Sublime; based on his saying, “...the Mighty and Sublime.” *Izzah* means superiority and power; and *‘Al ‘Azeez* has three meanings:

- 1- ‘Azeez: one who can not be harmed by any person.
- 2- ‘Azeez: possessor of might; no one shares in it with Him.
- 3- ‘Azeez: the Dominant Overcomer.

Ibn Al Qayyim said in his *Nooniyyah*:

He is Al-‘Azeez; none craves His might.

How would the might of the Owner of Authority be craved?

He is Al-‘Azeez; the Dominant Overcomer

Nothing can overcome Him; these are two attributes

He is Al-‘Azeez by Might; it is His Attribute.

So, Dominance therefore is the third meaning.

As for the word, *Jalla*, Sublime: *Jalaal* means greatness that exceeds all greatness.



Important Matters:

- 1 From the hadeeth of ‘Aa’ishah (radiya Allaahu anhaa) reported by Al-Bukhaaree (Book of the Beginning of Creation, Chapter; ‘Yahyaa Bin Bukayr Related to us that’; 1/14) and Muslim, (Book of Eemaan, Chapter of the Beginning of Revelation; 1/ 139).
- 2 Reported by Muslim, (Book of Jihaad, Chapter of the Battle of Dhee Qird; 1/139).

First: Explanation of the verse.

Second: The evidence it contains that nullifies *Shirk*, especially as against those who spiritually attach themselves to the pious ones. It is the verse about which it is said, it cuts off the stem of *Shirk* from the heart.

Third: Explanation of His saying:

﴿قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ﴾

“They say: ‘the truth. And He is the most High, The Most great.’”
(Saba: 23)’

Fourth: Why they asked about that.

Fifth: That Jibreel replies them thereafter by saying, “He said such-and-such.”

Sixth: Mentioning Jibreel to be the first to raise his head.

Seventh: That he would talk to all the inhabitants of the heavens because they all asked him.

Eighth: That the loss of consciousness would include all the peoples of the heavens.

Ninth: The heavens’ shivering from Allah’s speech.

Tenth: That it is Jibreel who conveys the revelation to wherever Allah orders.

Eleventh: Mentioning the *Shayaateen*’s eavesdropping.

Twelfth: The manner they climb on one another.

Thirteenth: The sending of the shooting stars.

Fourteenth: That sometimes, the shooting stars hit him and at other times, it places it in the ears of his companion among men before it reaches him.

Fifteenth: That the sorcerers may sometimes say the truth.

Sixteenth: That he adds hundred lies to it.

Seventeenth: that his lies would not have been accepted except for those words that it heard from the heavens.

Eighteenth: The hearts may accept falsehood! How would they cling to a single truth and disregarding a hundred lies?!

Nineteenth: That they pass on those words to one another and

preserve them and give evidence with them.

Twentieth: Affirming Allah's Attributes contrary to the *Ash'ariyyah*, the rejecters.

Twenty-first: Declaration that the shivering and falling dead-faint is out of the fear of Allah – the Mighty and Sublime.

Twenty-second: That they (the angels) do fall down prostrate to Allah.



COMMENTARY

Important Matters:

The first matter: Explanation of the verse: that is, Allah's saying:

﴿حَتَّىٰ إِنَّا فَرَعْنَا عَنْ قُلُوبِهِمْ﴾

"...until when fear is banished from their (angels) hearts..." (*Saba*: 23). Its explanation had been previously given.

The second matter: The evidence it contains which nullifies *Shirk*: That is because the angels - despite their power and greatness - would fall dead-faint and tremble out of veneration for Allah; how about the idols – far smaller and insignificant – which are worshipped besides Allah?! How then should man attach himself them?!

Therefore, it was said: this verse does cutoff the stem of *Shirk* from the heart because when one recognises the greatness of the Lord – free from all imperfections – by the heavens' tremble and its inhabitants falling dead-faint by His mere utterance of revelation, how will a person join any creature in worship with Allah which, perhaps, he carved with his hands?! Unfortunately, the ignorant Arabs (before Islam) would even mould deities with dates and eat it when hungry! One of them would stop at a valley and pick four stones; place three under a pot (to make fire) and make the fourth – which is the most beautiful – a diety for himself!

The third matter: Explanation of His saying:

﴿قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ﴾

"They say: 'the truth. And He is the most High, The Most great.'" (*Saba*: 23): the explanation has been given.

The fourth matter: Why they asked about that: the question was, "What has your Lord said?" The reason was their great reverence for Him and their fear that He might have said something regarding them, beyond their ability which would translate into punishment for them.

The fifth matter: "That Jibreel replies them thereafter by saying, "He said such-and-such" i.e. "He has said the truth."

The sixth matter: Mentioning Jibreel to be the first to raise his head: based on the hadeeth of Nawwaas bin Sam'aan which also contains the virtues of Jibreel – peace be upon him.


The seventh matter: That he would talk to all the inhabitants of the heavens because they all asked him: this proves his high esteem amongst them.

The eighth matter: That the loss of consciousness would include all the peoples of the heavens: this is derived from his saying: "When the inhabitants of the heavens hear that, they would become dead faint and fall down prostrate to Allah."

The ninth matter: The heavens' shivering from Allah's speech: based on his saying: "...upon which shiver seizes the heavens" that is, because of Him in glorification.

The tenth matter: That it is Jibreel who conveys the revelation to wherever Allah orders: i.e. no other than Jibreel is in-charge of conveying revelation to its ordered destination since he is the custodian of revelation.

The eleventh matter: Mentioning the *Shayaateen*'s eavesdropping: i.e. those who listen in to what is said in the heavens and pass it on to the sorcerers who add to and remove from it.

The twelfth matter: The manner they climb on one another: Sufyaan  illustrated with his palm by bending it and separating between his fingers.

The thirteenth matter: The sending of the shooting stars: meaning, that which burns the eavesdroppers. Allah - The Exalted - says:

﴿إِلَّا مَنْ أَسْرَفَ أَتَعْرَفَ السَّمْعَ فَأَتْبَعَهُ شِهَابٌ مُبِينٌ﴾

"Except him (devil) that gains hearing by stealing, he is pursued by a clear flaming fire." (Al Hijr, 18)

The fourteenth matter: That sometimes, the shooting stars hit him

and at other times, he places it in the ears of his companion among men before it reaches him.

The fifteenth matter: That the sorcerers may sometimes say the truth: because he takes what is brought from the heaven and adds to it; so when what was heard occurs he is would have said the truth.

An Objection and Its Response:

How would the eavesdroppers hear words while the angels would ask Jibreel and only be told that: "he has said the truth"?

The Response: Revelation is not known by the inhabitants of the heavens, it is only from Allah to Jibreel and to the Prophet (ﷺ). As for the matters of preordainment which Allah utters, they are not only heard by Jibreel; perhaps the dwellers of the heavens would know it in details and then it would be heard by the eavesdroppers.

The sixteenth matter: That he adds hundred lies to it: i.e. he would add lies to the words he got from the eavesdropper.

His saying: "a hundred lies": this figure is mentioned by way of amplification, it is not limiting.

The seventeenth matter: that his lies would not have been accepted except for those words that he heard from the heavens: but as regards what he says from himself, they are bare fabrications. The words he heard would be true but what he will add are all lies he disguises to the people.

The eighteenth matter: The hearts accept falsehood! How would they cling to a single truth and disregard a hundred lies?!: this is correct; but it is not a general attribute of every individual; it is rather the way of the ignorant and foolish. They are those who cling to sorcerers owing to his truth on an occasion, disregarding the hundred other lies. Some of the foolish actually get deceived by an (apparently) pious engrossed in great evils. As for the people of sound intellect and faith, they are never beguiled by such. Thus when His Words came down:

﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعَةٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا﴾

"They ask you (O Muhammad [r]) concerning alcoholic drink and gambling. Say: 'In them is a great sin, and (some) benefit for men, but the sin of them is greater than their benefit.'" (Al-

Baqarah: 219).

Many of the companions avoided both giving preponderance to the more beneficial option. The right thinking person would rarely prefer the evil alternative after weighing possibilities. If the *Sharee'ah* does not even state anything specifically; he would recognize and differentiate between the harmful and beneficial.

The nineteenth matter: That they pass on those words to one another and preserve....: the words here refers to the truth since it is what propagates them; if all they have are lies, it will not be widely known and passed on among the people.

The twentieth matter: Affirming Allah's Attributes contrary to the *Ash'ariyyah*, the rejecters: *Al-Ash'ariyyah* are those who affiliate to Abu al-Hasan Al-'Ash'aree. They are called *Mu'attilah* (rejecters) because they refuse to accept the actual meanings of the texts and reject what Allah describes Himself with. They reject many of that; they refuse to accept most of the Attributes, they do not reject all contrary to the *Mu'tazillah*. The *Mu'tazillah* rejects the Attributes but accept the Names. Those are even the commoners among them; otherwise, the extremist amongst them reject even the Names.

As regards the *Ashaa'irah*, they are *Mu'attilah*, rejecters, considering most (of the Attributes) because they only affirm seven of the Attributes; and His Attributes are uncountable. Even their affirmation of the seven is not in the way of the pious predecessors. For instance, Speech in the position of the People of Sunnah: is that Allah speaks according to His Will with voice and letter. But the *Ashaa'irah* said: Speech is necessarily with His Essence like Life and Knowledge, and He does not speak as He Wills. What is heard is only equivalent to Allah's Speech, created, and not His Speech!

So in reality, they do not affirm (the Attribute of) Speech, and as such, some of them say: there is no difference between us and the *Mu'tazilah* as regards Allah's Speech since we both agree that what is between the covers of the copy of the Qur'an is created! Their evidence for accepting the seven attributes is that: they are rational! And the doubt for rejecting the rest is their claim that they are not consistent with reason!


The refutation to this is what follows:

1- That the seven Attributes are rational does not disprove others

because disproving particular evidence does not necessitate refutation of the proven. Given that the intellect does not point to the rest of the Attributes, but revelation points to it; so we affirm it through proof from revelation.

2- The other Attributes are even affirmed by evidence from the intellect in the manner in which you established the seven. For example, (the Attribute of) Will is affirmed for Allah - in their opinion - through peculiar evidence considering the fact that Allah made the sun a sun, the moon a moon and the earth an earth. And the fact that He would differentiate between all of that implies that He -free from imperfections and Exalted - Wills, since if not for Will, all the universe will be the same. So, they affirm it because the intellect points to it.

So we say to them: *Ar-Rahmah* (Mercy); no moment passes by except that they enjoy great favors from Allah. That this great favor from Allah points to *Rahmah*, Mercy, towards His creatures is more proven than (affirming) Will through peculiar evidence. Punishment the transgressors proves His anger at them, and rewarding the obedient and raising their status in this world and the hereafter shows His Love for them is more peculiarly proven than Will. You may give the deductive reasoning for others based on this.

Since the *Ash'ariyyah* would only affirm seven Attributes - although they contradict the People of the *Sunnah* in affirming it - the author  regarded them as *Mu'attilah*, rejecters, generally speaking. Otherwise, they are not complete rejecters (of all Allah's Attributes).

The twenty-first matter: Declaration that the shivering and falling dead-faint is out of the fear of Allah - the Mighty and Sublime: So this points to the grandeur of the Creator - the Mighty and Sublime - that the angels' fear of Him would reach such high degrees.

The twenty-second matter: That they (the angels) do fall down prostrate to Allah: i.e. in glorification of Allah and fear of Him since they venerate Him. Thus, it also implies Allah's Magnificence - the Mighty and Sublime - like the previous point.



Intercession

(ASH-SHAFAA'AH)

COMMENTARY:

The author ﷺ cited *ash-Shafaa'ah*, Intercession, in *The Book of Tawheed* because the idolaters who worship images would say that they (i.e. the idols) are their intercessors with Allah while they join partners in worship with Allah – free is He from defects and faults - invoking them, seeking their assistance and so on. They think that they are venerating Allah through that while they actually ascribe faults to Him because He knows all things and to Him belongs perfect and absolute Ruling and Ability. So, He requires not intercessors!

They also say: We worship them so that they serve intermediaries for us with Allah; so they would draw us near Allah! They are certainly wrong in that. He is – who is free of all imperfections - is All-Knowing, All-Mighty and the Possessor of Authority; the One with such attributes is never in need of intermediaries.

The worldly kings require intercessors; either due to their insufficient knowledge or deficient might. So, the intermediaries would help them in that. It could also be due to their weak authority; so the intermediaries dare them and intercede even without asking for permission. However, Allah – the Mighty and Sublime - has perfect knowledge, might and authority; he needs not anyone to intercede with Him. Thus, no one can intercede before Him – free from imperfections – except with His permission for His perfect authority and greatness.

Also, Intercession does not imply rendering any assistance to Allah – who is free from defects – in the matters for which intercession is made. This is impossible as will come later in the words of *Shaykh al-Islam* Ibn Taymiyyah ﷺ. However, it implies two things:

- 1- Honour to the intercessor
- 2- Benefit to the one for whom intercession is sought.

Ash-Shafaa'ah (intercession) lexically: is a noun from *sha-fa-a'*, *yash-fa'u* when he doubles a thing; *Ash-Shaf'u* (the even) is the opposite of *al-Witr* (the odd). He - The Exalted - says:

﴿وَالشَّفْعَ وَالْوَتْرَ﴾

“...and by the even and the odd (of all the creations of Allah).”
(Fajr: 3).

Technically, it is to intercede for someone else to gain some benefits or avert harm.

An example of seeking advantage: the Prophet’s intercession for the dwellers of the Paradise to enter it.⁽¹⁾

An example of preventing harm: the Prophet’s intercession for those who deserve the Hellfire not to enter it.

In this chapter, the author ﷺ has cited a number of verses:



And the saying of Allah – the Mighty and Sublime:

﴿وَأَنْذِرْ يَدِ الَّذِينَ يَخْافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ﴾

“And warn therewith (the Qur’aan) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him...” (Al-An’aam: 51)

And His saying:

﴿قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا﴾

“Say: ‘To Allah belongs all intercession.’” (Az-Zumar: 44)

And His statement:

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

“...who is he that can intercede with Him, except with His permission?” (Al-Baqarah: 255).

And His saying:

﴿وَكَم مِّن مَّلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ﴾

﴿وَرَضَىٰ﴾

“And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and pleases.” (Najm: 26).

1 It will be discussed later (page 340)

And His statement:

﴿قُلْ أَدْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكٍَ وَمَا لَهُمْ مِنْ ظَهِيرٍ﴾ (٢٢)

"Say (O Muhammad [r]) to those polytheist pagans, etc) "call upon those whom you assert (to be associate gods) besides Allah, they posses not even the weight of an atom (or a small ant) in the heavens or on earth nor have they any share in either nor there is for him any supporter from among them." (Saba: 22).

COMMENTARY

The First Verse:

His statement: "...And warn therewith...": *al-Indhaar* (Warning) is a cautionary information; as for ordinary information, it is not regarded a warning. The address here was to the Prophet (ﷺ).

The pronoun, (*hi*) in *bihi* (therewith) refers to the Qur'aan as Allah – the Exalted – says:

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِنُنْذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا﴾

"And thus we have inspired unto you (O Muhammad [sallallaahu alayhi wa wasallam]) a Qur'aan in Arabic that you may warn the mother of the towns (Makkah) and all around it." (Shooraa: 7).

He also says:

﴿لِنُنْذِرَ بِهِ، وَذِكْرَىٰ لِلْمُؤْمِنِينَ﴾

"...that you warn thereby, and a reminder unto the believers." (Al-A'raaf: 2).

His saying: "...those who fear that they will be gathered...", that is, they fear the evil of the punishment that may reach them at that Gathering. *Al-Hashr* basically means assembly; but here it entails bringing together and ending. So, *yuhsharoon* (they will be gathered) means, they will be gathered together, assembled before Allah.

His saying: "...there will be neither a protector nor an intercessor for them besides Him". *Waliyy* (protector) i.e. a helper to assist them.

"...nor an intercessor" that is, an intercessor to intercede for them. This

is the point of reference. The verse negates intercession besides Allah; meaning, without His approval. It would then imply that it is affirmed with His permission: and this is the point. Intercession without Him is impossible but is allowed and possible with His permission.

But with the kings, it is permissible with or without their approval; it is possible that one who keeps the king's company would intercede without asking for permission. His saying: "*besides Him*" would imply that they would have protector and intercessor by His approval. Allah the Exalted says:

﴿إِنَّمَا إِلَهُكُمُ اللَّهُ وَرَسُولُهُ﴾

"Surely, your waliyy is Allah and His Messenger..."
(Al-Maa'idah: 55).

The second verse:

His saying – the Exalted: "*to Allah belongs all intercession*", *lillaahi ash-Shafaa'ah* comprises a subject and the predicate; the predicate was brought forward to express restriction. Thus, it means: "Intercession absolutely belongs only to Allah; nothing of it can be gotten without Allah's Will and Permission."

His saying in the verse, *Jamee'an, all*, indicates that there are categories of Intercession. The people of knowledge have divided Intercession into two main categories:

First Category – Intercessions that are exclusive for the Messenger (ﷺ). They are of different forms:

One: The greatest Intercession - this will be on the *Maqaam Mahmood* (the Praise-worthy station) which Allah promised him – peace and blessings be upon him. On the Day of Resurrection, on that great platform, the people will go through unbearable agony and anxiety. So, they would say to one another: let's find who will intercede for us with Allah.

Then they will go to Aadam, the father of mankind and begin to cite those attributes Allah favoured him with: that Allah created him with His Hands, ordered the angels to prostrate for him, taught him the name of all things (and so on). They will say, "Intercede for us before your Lord! Don't you see our condition?!" But he will apologize because he had disobeyed Allah by eating from the tree; and it is known that when an

intercessor has a thing which might have tainted his dignity with the one from whom he seeks intercession, he will be timid and not intercede. This is despite the fact that Allah had accepted his repentance, chosen and guided him. Allah the Exalted says:

﴿وَعَصَى آدَمُ رَبَّهُ فَغَوَى ﴿١٢١﴾ ثُمَّ جَاءَهُ رَبُّهُ وَقَابَ عَلَيْهِ وَهْدَى ﴿١٢٢﴾﴾

"Thus did Aadam disobey his Lord, so he went astray. Then his Lord chose him and turned to him with forgiveness; and gave him guidance." (Taahaa: 121-122)

Yet, for the degree of his modesty for Allah, he will give an excuse.

They will then go to Nuuh and mention his attributes with which Allah favoured him: that he was the first messenger of Allah sent to the earth (and so on) upon which he will also make his excuse that he asked Allah about that which he had no knowledge of when he said:

﴿رَبِّ إِنِّي أَخْبِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَخْلَمُ الْمَوَكِّينَ﴾

"O My Lord! Verily, my son is of my family! And certainly Your promise is true, and You are the Most Just of the judges." (Hood: 45).

Thereafter, they will go to Ibraaheem – peace and blessings be upon him - and begin to state his attributes. He will also explain why he will be unable to help that he told three lies - although they were truth based what he implied.

Then they will go to Moosaa – peace and blessings be upon him - and mention his attributes that should make him intercede; but he will also give excuse that he killed a soul he was not ordered to kill, referring the copt he killed when one of the Israelites sought his assistance. Moosaa jabbed the copt who died as was already decreed.

Subsequently they will go to 'Eesaa – peace and blessings be upon him - and cite his attributes which should make him intercede. He will make no excuse but he will refer to the one with higher rank and say, "Go to Muhammad, a servant already forgiven his past and future sins. So he will direct them to Muhammad (ﷺ) without giving any reason preventing him from the Intercession.⁽¹⁾ They will thereupon

1 The hadeeth of Intercession is from the hadeeth of Aboo Hurayrah (رضي الله عنه) reported of Al-Bukhaaree (Book of *Tafseer*; 3/250) and Muslim (Book of *Eemaan*, Chapter of the Least in Rank Among the People of the Paradise; 1/184)

come to Muhammad (ﷺ) who will intercede with Allah to relieve the people at the gathering.

Two: His intercession for the dwellers of the Paradise to enter it⁽¹⁾ because after crossing the *As-Siraat*, and getting to it, they will find it locked. So, they will look for who will intercede for them. The Prophet (ﷺ) will then intercede with Allah for the door to be opened for its dwellers. His statement – the Exalted – points to that:

﴿حَتَّىٰ إِذَا جَاءَهَا وَفُتِحَتْ أَبْوَابُهَا﴾

“...till when they reach it, and its gates will be opened.” (Az-Zumar: 73).

He said, “...and will be opened”; something was omitted i.e. and the Intercession occurs and then the gates will be opened. With regards to the Hellfire, He said about it:

﴿حَتَّىٰ إِذَا جَاءَهَا فَتُحْتِ أَبْوَابُهَا﴾

“...till when they reached it, the gate gates thereof will be opened...” (Az-Zumar: 71).

Three: His intercession for his uncle Aboo Taalib that his punishment be lightened.⁽²⁾ This is an exception from His saying:

﴿فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ﴾

“So no intercession of intercessors will be of any use to them.” (Muddaththir: 48).

And His saying:

﴿يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا﴾

“On that day, no intercession shall avail, except for whom the Most Gracious (Allah) has given permission and whose word is

- 1 This Intercession is clearly stated in the hadeeth of “Pictures” reported by At-Ta-braanee in *al-Mutawwalaat* (25/66 no. 36) and Ibn Jareer in *Al-Jaami* (2/330). As-Suyootee cited it in *ad-Durr al-Manthoor* (5/339) and referenced it to Aboo Ya’laa, Ibn Mundhir and others. Ibn Katheer graded it weak in his *Tafseer* (2/146). In Muslim, it from the hadeeth of Anas, it says: “I will be the first intercessor for the Paradise.” (no. 196).
- 2 From the hadeeth of Abbaas bin Abdul Muttalib (رضي الله عنه) recorded by Al-Bukhaaree; the Book of *Fadaail*, Chapter of the Story of Aboo Talib (3/62) and Muslim; Book of Eemaan, the chapter of the Prophet’s Intercession for Aboo Taalib (1/194)).

acceptable to Him.” (Taahaa: 109).

This is because Aboo Taalib used to help and protect the Prophet (ﷺ). Although he will not be taken out of the Fire, it will be lightened for him to such an extent that – and the refuge is with Allah – he will be immersed to his knee in the Fire, wearing a pair of shoes in it from which his brain will boil. This intercession is exclusive for the Prophet (ﷺ). No person will intercede for an unbeliever except the Prophet (ﷺ). Even at that, the Intercession will not be completely accepted; it is just some step-down.

Second Category - General Intercession for him and for all Muslims. This has forms as well:

One: Intercession for those deserving the Hellfire not to enter it. This is proven from the Messenger’s saying, “Any Muslim who dies and forty men, who do not associate anything in worship with Allah observe the funeral prayer on him, Allah will accept their intercession for him.”⁽¹⁾ This Intercession will happen before he enters the Hell and Allah will accept the intercession.

Two: Intercession for those already in the Hellfire to be taken out of it. The hadeeths that reported this are numerous and the companions are unanimously agreed on it. All the people of Islam are also agreed except two groups: the *Mu’tazilah* and *Khawaarij*! They both generally negate Intercession for sinners since they believe that the one who commits any Major sin will abide in the Hell forever; and whoever deserves eternity in the Fire, then no Intercession can profit him. So, they reject that the Prophet (ﷺ) or any other person will intercede for those who commit major sins not to enter the Fire or that they be taken out after entering into it. Nevertheless, this opinion of theirs is baseless by clear-cut text, *Nass* and *Ijmaa’*, consensus.

Three: Intercession for elevating the ranks of the believers. This is deduced from the supplication of the believers for one another as the Prophet – peace and blessings be upon him – did for Aboo Salamah: “O Allah! Forgive Aboo Salamah, elevate his rank among the guided ones, expand his grave for him and light it up for him and take care of his progenies after him.”⁽²⁾

1 From the hadeeth of Ibn Abbaas recorded by Muslim (Book of Funerals, the Chapter Concerning He upon Whom Forty Men Say the Funeral Prayer; 2/755).

2 From the hadeeth of Umm-Salamah recorded by Muslim (Book of Funerals, Chapter of Closing the Eyes of the Dead; 2/634).

And *Du'aa* (supplication) is (a form of) Intercession as the Prophet (ﷺ) said, "Any Muslim who dies and forty men, who do not associate anything in worship with Allah observe the funeral prayer on him, Allah will accept their intercession for him."

A Problem and Its Answer:

Should someone say: since Intercession is not possible except by His permission – free is He from imperfections - how then is a person's supplication for his brother – which he did not having sought permission from his Lord - called Intercession?

Answer: Allah orders that the individual should supplicate for his dead brother; and His order that prayer be made is permission and even more.

As for the assumed Intercession which the idol worshippers claim for their deities, it is futility because Allah has not permitted Intercession for anybody except whom He Wills amongst intercessors and those for whom it is sought.

Conclusively therefore, His saying: "...to Allah belong all intercession" indicates that Intercession is in categories as explained.⁽¹⁾

The Third verse:

His statement: *man dha lladhee* (who is he that...): *man* is an interrogative noun indicating negation; i.e. no one can intercede before Allah except by His leave. *Dhaa*: should it be considered a relative pronoun according to Ibn Maalik in *Alfiyyah* or it is not appropriate to be a relative pronoun here since there is *alladhee*, another relative pronoun? The second view is the most probable although some grammatical analysts say that *ladhee* could hold as an emphasis for it (i.e. *dhaa*).

The correct position is that *dhaa* is either phrased together with *man* or is an additional, expressing emphasis. Whichever the grammar analysis is, it means: No one can intercede before Allah except by His permission. And it had been mentioned earlier that if a negative occurs in the context of an interrogative; its meaning would entail challenge. Therefore, the verse actually means: "If anyone can intercede without Allah's permission, then bring him!"

His saying: "*with Him*", *indahoo*: is an adverbial of place, and He

1 Preceded on pg. 338

– who is free from all defects – is Above. So, no one can intercede before Him even if such is near - like the close angels - except with His permission which only comes after His pleasure.

Thus, the verse shows that: Intercession is preconditioned on Allah's permission due to His Perfect Authority – the Mighty and Sublime – because based on the perfection of a king's authority, no one will speak before him – even good – except by His permission. As such, murmuring in the presence of the elderly is considered disregard to him and prove that he is not held high by those with him. The companions would sit with the Messenger (ﷺ) as if there are birds on their heads out of solemnity and silence except when he opens a talk; then they would talk.

The Fourth Verse:

His saying – the Exalted: *"And there are many angels..."*, *kam min malakin*: *kam* is predicative expressing multiple; meaning that, many are the angels in the heavens, yet, their intercession will not avail of anything except after Allah's leave and pleasure.

His statement: *"...except after Allah has given leave for whom He wills and pleases."* Thus, Intercession has two conditions:

1- Permission from Allah based on his saying: *"except after Allah has given leave..."*

2 – His pleasure with the intercessor and the one being interceded for. This based on His saying: *"...and pleases..."* And as he – the Exalted said:

﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ﴾

"...and they cannot intercede except for him with whom He is pleased." (Al-Anbiyaa: 28). So, it must be with His leave – the Exalted – and pleasure with the intercessor and the interceded for except in the case of the softening for Aboo Taalib which had been explained.

This verse is in the context of refuting the act of directing worship to Al-Laat and Al-'Uzza. After stating the Prophet's Ascension and what the Prophet witnessed there, He said:

﴿لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ﴾

"Indeed he (Muhammad [r]) did see of the greatest signs of his Lord." (An-Najm: 18).

That is, signs that proof His Being – the Mighty and Sublime -; how

about Him? He is certainly Greater and Magnificent!

Allah then said:

﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ۝١٩ وَمَنْوَةَ الثَّالِثَةَ الْآخِرَىٰ ۝٢٠﴾

"Have you then considered Al-Laat and Al-'Uzzaa'. And Manaat, the other third?" (An-Najm: 19-20).

This interrogation expresses despise. So after mentioning this grandeur, Allah said, "tell me about this Laat and Uzza, are they great?!(*) This is of the heaviest form of abhorrence! Then He – who is free from all imperfections - said:

﴿الْكُفْرُ الذَّكْرُ وَلَهُ الْأُنثَىٰ ۝٢١ تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ ۝٢٢ إِن هِيَ إِلَّا أَسْمَاءُ سَبَتْنُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ ۖ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَىٰ ۝٢٣ أَمْ لِلْإِنْسَانِ مَا تَمَنَّى ۝٢٤ فَلِلَّهِ الْآخِرَةُ وَالْأُولَىٰ ۝٢٥ وَكَرَمَ مَلِكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيُرْضَىٰ ۝٢٦﴾

"Is it for you the males and for Him the female? That indeed is a division most unfair! They are but names which you have named - you and your fathers for which Allah has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the guidance from their Lord. Or shall man have what he wishes, but to Allah belongs the last (hereafter) and the first (the world). And there are many angels in the heavens..." (Najm: 21-26).

If the angels who are in the heavens, high above, cannot intercede to avail anything except after His permission – Glorious is He – and His pleasure, how then can Al-Laat and Al-'Uzza which are right on the earth?! Thus, He said, *"And there are many angels in the heavens..."* although there are angels in the heavens and on the earth; He intends those in the high heavens, with Allah – free is He from all defects and faults. Even the near angels, bearers of the 'Arsh, their intercession cannot avail anything until Allah grants permission to whomever He wills and is pleased with.

The Fifth Verse:

His saying – the Exalted: “Say: ‘call upon...’”, *Qul ud’oo*: the order in His saying, *ud’oo* (call upon) is of challenge and defeat. And His saying, “call upon” could have two meanings:

1. Produce them.
2. Supplicate to them.

If they supplicate to them asking their needs they can not answer them as Allah – the Exalted - says:

﴿إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دَعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَمَةِ

يَكْفُرُونَ بِشِرْكِكُمْ وَلَا يُنَبِّئُكَ مِنْهُ خَبِيرٌ﴾

“If you invoke them, they hear not your call, and if (in case) they were to hear, they could not grant it (you request) to you. And on the day of resurrection they will disown your worshipping them. And none can inform you (O Muhammad [r]) like Him Who is the All Knower (of each and everything).” (Al-Faatir: 14).

“...they will disown your worshipping them” that is, they will disclaim them. Despite these great verses, some people still associate partners with Allah, turning to others besides Allah for help. Similarly, if they call them to appear before them, they can not show up, if they can be present, they (their callers) can not profit anything with their presence.

His statement: “they posses not even the weight of an atom”; *Adh-dharu* means small ant; it is used as an aphorism for smallness.

His statement: “...even the weight of an atom”, likewise, they do not own something smaller than an atom. The *Dharrah* is mentioned for intensity; and if intensity is considered regarding a thing, whether in terms of smallness or multiple, inference should not be drawn from it; such only expresses a general rule. For example; Allah’s saying:

﴿إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ﴾

“...and even if you ask seventy times for their forgiveness, Allah will not forgive them...” (Tawbah: 80).

That is, no matter how much you seek forgiveness for them.

This should not be controverted by saying that Allah affirms

ownership to mankind since man's ownership of a thing is defective, restricted, acquired and transient: it is not like Allah's ownership.

His statement: "...nor have they any share in either..." that is, those whom you invoke besides Allah possess nothing, "...in either..." i.e. in the heavens and the earth. "nor there is for Him any supporter..." meaning, they do not own it solely, neither do they share in its ownership.

His statement: "nor there is for Him any supporter", *min shirkin*, is the subject brought backwards supported by the additional, *min*, literally expressing emphasis in meaning. Every literal additional in the Qur'aan gives added meaning (to the basic expression). Here, *min* depicts strong negation; that He has no partner at all, whether little or many.

His statement: "nor there is for Him any supporter from among them", the pronoun, (*hoo*) in *wa maa lahoo* (nor is there for Him) refers to Allah the Exalted, that in *minhum* (i.e. *hum* – *them*) refers to the idols; meaning, Allah has no supporters among these idols.

Min is an additive preposition and *Dhaheer* is the subject, brought backwards, meaning, helper as Allah said:

﴿قُلْ لَّيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ

بِمِثْلِهِ وَلَوْ كَانَتْ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا﴾

"Say: 'If the mankind and the Jinns were together to produce the like of this Qur'aan, they could not produce the like thereof, even if they helped one another.'" (Al-Israa: 88). That is, supporters.

Allah also says:

﴿وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ﴾

"...and furthermore the angels – are His helpers." (at-Tahreem: 4). That is, supporters.

So, the phrase in the verse would mean: Allah has no helpers who support Him in His actions. By that, it negates from these idols all what their worshippers ascribe to them; they do not own anything solely nor through partnership or support. This is because whoever assists you - even if he is not your partner - you become indebted to him and perhaps, you'll be so well-disposed and grant him whatever he wanted.

After negating these three things, it remains only Intercession. Thus,

Allah nullified it with His saying:

﴿وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ﴾

"Intercession with Him profits not except for him whom He permits." (Saba: 23).

No Intercession with Allah by those will profit because Allah will not permit these idols. So, for the idolaters, all means and ways are cutoff. This is from the greatest verses that nullify idol worshipping because it will not profit the worshippers; not solely nor by way of partnership or helping or interceding. So giving worship to them is futile. Allah - The Exalted - says:

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْبَيْعَةِ﴾

"And who is more astray than one who calls (invokes) besides Allah, such as will not answer him till the day of resurrection." (Al-Ahqaaf: 5).

Even if the one being invoked is a sensible being based on Allah's using *man* (who) and *maa* (what). Allah then said:

﴿وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ ﴿٥﴾ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿٦﴾﴾

"...and who are even unaware of their calls (invocations to them? And when mankind are gathered (on the day of resurrection), they (false deities) will become enemies to them and will deny their worshipping." (Al-Ahqaaf: 5-6)

All these verses prove that it is obligatory on one to cutoff all his attachments with respect to worship, fear, hope, seeking help, love and veneration except with Allah so that he becomes a true servant of Allah. His desires, wills, love; hatred, alliance and enmity will be for the sake of Allah and regarding Allah since he was actually created only for His worship. He - the Exalted - says:

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ﴾

"Did you think that we had created you in play (without any purpose), and that you would not be brought back to us?" (Al-Mu'minoon: 115).

That is, We will neither order nor prohibit you? For if We had just created you for eating, drinking and marriage, it would have been in play, without purpose. But something comes after that: worshipping Allah – Glorious is He – in this world.

His statement:

﴿إِنَّا لَا نَرْجِعُونَ﴾

“...you would not be brought back to Us?” (Al-Mu’minoona, 115) i.e. and you assume that you will not return back to Us so that we reward you? If these are your assumptions; then they are erroneous suppositions!



Aboo al-‘Abbaas said: “Allah refuted all that idolaters connect themselves to other than Allah. He rebutted that any other than Him owns any authority or a portion thereof or that such should be Allah’s helper. He only left Intercession; and so, He declared that it will only profit those whom The Lord wills as He said:

﴿النَّوْبُ لِلَّهِ﴾

“...and they can not intercede except with Him for whom He is pleased.” (Al-Anbiyaa: 28). So, this Intercession which the idolaters claim will be rejected on the Day of Resurrection as the Qur’aan refuted it.

And the Prophet (ﷺ) informed that he will come forward and prostrate before his Lord and glorify Him – he will not start with intercession at first - and it will then be said to him, ‘raise up your head; speak, and it will be heard; ask and you will be answered and intercede, you shall be promptly granted Intercession.’⁽¹⁾

Aboo Hurayrah asked the Prophet (ﷺ), “Who amongst the people will get the blessings of your intercession?” he answered, “Whoever says, *laa ilaaha illa Allah* (there is no deity worthy of worship) sincerely from his heart”⁽²⁾

That Intercession is for the people of sincerity - by Allah’s leave – and not for those who associate partners with Allah.

1 Previously mentioned on (pg. 340).

2 From the hadeeth of Aboo Hurayrah (رضي الله عنه) reported by Al-Bukhaaree (Book of Knowledge, the Chapter of Zeal Towards Hadeeth; 1/52).

Actually, it is Allah Who will favour the sincere and forgive them by means of the supplication of the one granted the permission to intercede in order to honour him and make him attain the *Maqaam Mahmood* (praiseworthy station).

Thus the Intercession that the Qur'aan refutes is that involving *Shirk*; hence, He affirmed Intercession with His leave in certain instances.

And the Prophet (ﷺ) had explained that it will not be except for the people of sincerity and *Tawheed*."

COMMENTARY

His saying: Aboo al-'Abbaas said: It is *Shaykh al-Islam* Taqiyy ad-Deen Ahmad bin Abdil-Haleem bin Abdis-Salaam Ibn Taymiyah that is so nicknamed. He did not marry owing to his being busy with knowledge and Jihaad; not that he gave up the *Sunnah* in that. He died in the year 728 AH at age 67years and 10 months.

His saying: other than Him owns any authority: i.e. other than Allah as in His saying:

﴿لَا يَمْلِكُونَ مِنْ قَلِّ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ﴾

"...they posses not even the weight of an atom (or a small ant) in the heavens or on earth..." (Saba': 22).

His saying: or a portion: as He said:

﴿وَمَا لَهُمْ فِيهَا﴾

"...nor have they any share in either..." (Saba': 22).

His saying: thereof or that such should be Allah's helper: is contained in His saying:

﴿وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ﴾

"...nor there is for him any supporter from among them." (Saba': 22) without any exception.

His saying: He only left Intercession and so, He declared that it will only profit those whom The Lord wills as He said:

﴿وَلَا يَنْفَعُونَ إِلَّا لِمَنْ أَرَادَ﴾

"...and they can not intercede except with Him for whom He is

pleased.” (Al-Anbiyaa: 28). He also said:

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

“Who is he that can intercede with Him except with His permission?” (Al-Baqarah: 255). It is known already that He is never pleased with these idols because they are falsehood; and in that case, their Intercession is refuted.

You should know that the *Shirk* of the idolaters in the early times was regarding idol worship; but now, it is with respect to obedience to creatures in disobedience to Allah! Those people venerate their leaders more than the reverence for Allah - if they believe in Him at all! So it should be said to them: They are human beings like you; they came out through the passages of urine and menstrual blood! They have no share in the heavens and not on the earth and cannot intercede for you before Allah, so why attach yourself (in worship) to them?!

An individual amongst them may even bow to his leader or prostrate to him as he would for the Lord of all that exists! Our responsibility towards the rulers is to obey them, and obedience to them is from obedience to Allah and not something independent. But to give worship to them as Allah is worshipped, then this is sheer ignorance and disbelief!

So, this intercession that the idolaters claim will be refuted on the Day of Resurrection as the Qur’aan had rebuted it. Allah – Glorious is He and Exalted - refuted that their idols will profit them; He even rather said:

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرَدُونَ﴾

﴿لَوْ كَانَتْ هَتُولَاءَ إِلَٰهَةً مَا وَرَدُوهَا وَكُلٌّ فِيهَا خَالِدُونَ﴾ (١١)

“Certainly! You (disbelievers) and that which you are worshipping now besides Allah, are (but) fuel for Hell! (Surely) you will enter it’. Had these idols been ‘aaliha’ gods, they would not have entered it, and all of them will abide therein.” (Anbiyaa’: 98-99).

The idols will not even benefit nor intercede for themselves; how can they then intercede (for others)? They will be in the Hellfire along with their worshippers!

His saying: "And the Prophet (ﷺ) informed that he will come forward and prostrate to his Lord": i.e. and as he informed. So, the article, *waa* (and) is conjunctive and could also express reopening. If the Messenger (ﷺ) who is the most honourable being before Allah will not intercede until after he glorifies and praises Allah – he will praise Allah with words of praise and veneration Allah will inspire Him which He did not know previously, and his prostration will take a long time – then how about these idols; is it possible that they intercede for their worshippers?!

His saying: "raise up your head" i.e. from the prostration.

His saying: "speak, and it will be heard: The Hearer is Allah; and *yusma*, "it will be heard" is response in the imperative mood having the *sukoon* sign.

His saying: "and ask and you will be answered" i.e. ask what you so wish, it will be given to you. *Tu'ta* (you will be answered) is an apocope in which the weak letter is omitted in response to the imperative, *sal* (ask).

His statement: "and intercede, you shall be granted intercession": Then the Prophet (ﷺ) will intercede unbehalf of the creatures that judgement should be given between them.

His statement: Aboo Hurayrah asked him (ﷺ), "Who amongst the people will get the blessings of your intercession?" This question is from Aboo Hurayrah to the Prophet (ﷺ). So, the Prophet (ﷺ) answered him, "I have known that no other than you will ask me about it for the zeal I see in you towards knowledge." This contains evidence that asking questions is from the ways of acquiring knowledge.

His saying: "Whoever says, '*laa ilaaha illa Allah* (there is no deity worthy of worship except Allah) sincerely from his heart": Thus, the polytheists will have no share of the Intercession because they do not say: *laa ilaaha illa Allah*.

Allah the Exalted says:

﴿إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ۝ وَيَقُولُونَ إِنَّا لَا نَرَكُمْ إِلَّا تَارِكًا

عَالِهَتَنَا لِشَاعِرٍ مَجْنُونٍ ۝﴾

"Truly, when it was said to them: '*laa ilaaha illal laah* (none has the right to be worshiped other than Allah)', they puffed

themselves up with pride (i.e. they denied it.). And they say: are we going to abandon our 'ilaah' (gods) for the sake of a mad poet?" (As-Saffaat: 35-6).

Allah also said while quoting them:

﴿أَجْعَلُ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ﴾

"Has He made aalihah (gods) (all) into one Illaah (God-Allah). Verily, this is a curious thing." (Saad: 5).

However, the fact remains that it is what they have made that is perculiar. He – the Exalted – said:

﴿بَلْ عَجِبْتَ وَيَسْخَرُونَ﴾

"Nay you (Muhammad [r]) wondered (at their insolence) while they mock at you (and at the Qur'aan)." (As-Saffaat: 12).

And He said too:

﴿وَإِنْ تَعْجَبَ فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَابًا أَءِنَّا لَفِي خَلْقٍ جَدِيدٍ﴾

"And if you (O Muhammad [r]) wonder, then wondrous is their saying: 'when we are dusts shall we then be raised in to a new creation?'" (Ar-Ra'd: 5).

His statement: "sincerely from his heart" this excludes the one who says it hypocritically for he has no portion in the Intercession. This is because, the hypocrite would say: *laa ilaaha illa Allah* (there is no deity worthy of worship except Allah); and that, *Ash-hadu anna Muhammadan Rasoolullah* (I testify that Muhammad is the Messenger of Allah), but Allah – the Mighty and Sublime – controvert their testimony with His over their lies. Allah - the Exalted - says:

﴿وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ﴾

"Allah knows that you are indeed His Messenger and Allah bears witness that the hypocrites are liars." (Al-Munaafiqoon: 1).

That is, concerning their testimony in their saying that: "you are indeed the Messenger of Allah." So, they are liars concerning their testimony and statement: *laa ilaaha illa Allah* for if they truly bear that witness, they would not be hypocritical nor conceal disbelief.

His saying: "sincerely"; i.e. free of all forms of deceit. Show-off has

not tainted it or fame-seeking; it is a certain testimony.

His saying: "from his heart": because it is connected to the heart which is not something merely abstract. It is a lump of flesh in the chests of humans. Allah the Exalted said:

﴿فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ﴾

"Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind." (Al-Hajj: 46). Allah the Exalted says:

﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا﴾

"Have they not travelled through the land, and have they hearts therewith to understand and ears wherewith to hear?" (Al-Hajj: 46).

And the Prophet (ﷺ) said: "Listen, the body has a lump of flesh, if it is sound; the whole body will be sound."⁽¹⁾

This refutes the opinion of those who say: the intellect is in the brain. It is not been denied that the brain influences understanding and reasoning, but the fact remains that, the intellect is in the heart. Thus, Imaam Ahmad rahimahullah said: "the intellect is in the heart but connected to the brain."

The one who utters the statement of sincerity (*laa ilaaha illa Allah*) and truly from his heart; then he should seek this Deity, Allah, by following the path that leads to Him by obeying His commands and shunning His prohibitions.

His saying: That Intercession is for the people of sincerity: because whoever join partners with Allah, Allah has said regarding them that:

﴿فَأَنْتَعِمُ بِهِمْ سَفْعَةُ الشَّفَاعَةِ﴾

"So no intercession of intercessors will be of any use to them." (Al-Mudaththir: 48).

His saying: Actually, it is Allah Who will favour the sincere and forgive

1 From the hadeeth of Nu'maan bin Basheer (رضي الله عنه) reported by Al-Bukhaaree (Book of Eemaan, Chapter Of The Excellence The One Who Secures His Deen, 1/34) and Muslim (Book of Masa'aaqaah, Chapter of Taking the Halaal and Shunning the Ambiguous; 3/1219).

them by means of the supplication of the one granted the permission to intercede: that is, its actual sense; i.e. the reality of the Intercession, the benefit thereof: Allah – the Mighty and Sublime – wishes to forgive the one for whom the intercession is sought, but through the Intercession.

And he explained the wisdom behind this intercessor in his saying that: in order to honour him and make him attain the *Maqaam Mahmood* (praiseworthy station). Had Allah wished, He would have forgiven them without intercession but He intends to show the excellence of the intercessor and honour him in the presence of people. And it is known that the one whose intercession Allah accepts is of high-rank in the sight of Allah. Thus, the intercessor has honour therefrom from two angles:

First: Honour for the intercessor by the acceptance of his intercession.

Second: Manifestation of his prestige and esteem with Allah - the Exalted.

His saying: “praiseworthy station”, (*Maqaam Mahmud*), that is, the station where praise is given and the greatest person regarding that is the Messenger of Allah (ﷺ). Allah promised to elevate him to a praiseworthy station, and from the praiseworthy position is that: Allah will accept his intercession after the Messengers of Strong Will decline to undertake it. So, whoever intercedes on the Day of Resurrection has a station upon which he will be praised according to the degree of his intercession.

His Saying: Thus the Intercession that the Qur’aan refutes is that which involves *Shirk*: This is also from the statement of *Shaykh al-Islam* Ibn Taymiyah (رحمته الله).

Maa (that which) is a relative noun; that is to say, those that entailed *Shirk*.

His Saying: “He had affirmed Intercession with His leave in certain instances”: Such as His saying - The Exalted:

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

“Who is he that can intercede with Him except with His permission?” (*Al-Baqarah*: 255).

And His saying:

﴿وَلَا نَنْفَعُ الشَّفْعَةَ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ﴾

“Intercession with Him profits not except for him whom he Permits.” (Saba: 23).

And:

﴿وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ

يَشَاءُ وَيَرْضَى﴾

“And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and pleases.” (An-Najm, 26)

His saying: And the Prophet (ﷺ) had explained that it will not be except for the people of sincerity and *Tawheed*”: as for the idolaters, the Intercession will not be for them because they chose their intercessors to be the idols which are falsehoods.

The relevance of the chapter on Intercession to the Book of *Tawheed*: that *Shirk*-based Intercession contradicts *Tawheed*, and shunning such is essentially *Tawheed*.



Important Matters:

First: Explanation of the verses.

Second: Attributes of the refuted intercession.

Third: Attributes of the affirmed intercession.

Forth: Mentioning the greatest intercession: the *Maqaam Mahmood* (the praiseworthy station).

Fifth: Description of what he – peace and blessings be upon him – will do: that he will not start with intercession; he would rather prostrate and when he is granted permission, he will intercede.

Sixth: Who amongst men will benefit from it?

Seventh: That it will not be for whoever associates partner(s) with Allah.

Eighth: Explanation of its essence.

COMMENTARY

The first matter: Explanation of the verses: they are five in number and their explanations have preceded in their places.

The second matter: Attributes of the refuted intercession: that is, those involving *Shirk*; every intercession involving *Shirk* is rejected.

The third matter: Attributes of the affirmed intercession: this is the intercession of the people of *Tawheed* on the condition of the permission of Allah – the Exalted – and His pleasure for the intercessor and the one for whom intercession is sought.

The fourth matter: Mentioning the greatest intercession: the *Maqaam Mahmood* (the praiseworthy station): that is the intercession for the people on the platform that judgement should be given between them. And the *Shaykh's* saying, the *Maqaam Mahmood* (the praiseworthy station) means, it is part of it.

The fifth matter: Description of what he – peace and blessings be upon him - will do: that he will not start with intercession; he would rather prostrate and when he is granted permission, he will intercede: according to *Shaykh al-Islam* Ibn Taymiyah رحمته الله and that is obvious. It points to the Magnificence of the Lord and the noble manners of the Prophet ﷺ.

The sixth matter: Who amongst men will benefit from it?: They are the people of *Tawheed* and sincerity, whoever says, *laa ilaaha illa Allah* truly from his heart. And *laa ilaaha illa Allah* means: “there is no true deity except Allah”, and not, “there is no deity except Allah” for had it been like that, the reality would belie it since there are deities besides Allah, worshipped and called gods but which are all falsehoods. Hence, it should necessarily mean: there is no true deity except Allah.

Also, *laa ilaha illa Allah* entails Negation and Affirmation; this is the right *Tawheed* because, mere affirmation does not rule out partnership, and mere Negation is pure rejection! If you say: *laa ilaah* (there is no deity) it means that you reject all deities; and if you were to say: *Allahu ilaahun* (Allah is a deity) you have not actually declared oneness because such expression have not ruled out partnership. Thus, Allah – the Exalted – said:

﴿وَاللَّهُمَّ إِنَّهُ وَحْدٌ﴾

“And your Ilaah (God) is One Ilaah (God – Allah).” (Al-Baqarah: 163); when an Affirmation came alone, He gave it an emphasis: *Waahid* (One).

The seventh matter: That it will not be for whoever associates partner(s) with Allah: based on His saying – the Exalted:-

﴿فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ﴾

“So no intercession of intercessors will be of no use to them” (Al-Muddaththir: 48) and other verses in which Allah refuted intercession for the idolaters. And according to his saying – peace and blessings be upon him – “sincerely from his heart.”

The eighth matter: Explanation of its essence: and its essence is that Allah will grant favours to the sincere and forgive them through the one who is given the permission to intercede in order to honour him and make him attain the *Maqaam Mahmood* (the praiseworthy station).



THE SAYING OF ALLAH THE EXALTED

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ﴾

“Verily! (O Muhammad ﷺ) you guide not whom you like...” (Al-Qasas: 56).

COMMENTARY

Relevance of this Chapter to the Previous One:

Its relevance is in the fact that it is an aspect of the previous one; for if no person can profit the other with intercession and salvation from punishment, likewise, no individual can guide another aright and make him obey Allah's orders.

Allah's saying the Exalted:

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ﴾

“Verily! (O Muhammad ﷺ) you guide not whom you like...” (Al-Qasas: 56).

The address was to the Prophet (ﷺ). He used to desire guidance for his uncle Aboo Taalib or other more important individuals. So, you Muhammad, addressed with the *kaaf* (in *innaka* – verily, you) in the second person. He – peace and blessings be upon him – is of high-rank in the sight of Allah; yet, “you can not give guidance to whom you wish”.

It is known that since he likes him to be guided, he will be eager to achieve it, yet he could not accomplish the affair because all affairs are with Allah. Allah the Exalted said:

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ﴾

“Not for you (O Muhammad ﷺ) but for Allah) is the decision; whether He turns in mercy to (pardons) them or punishes them...” (Aali-Imraan: 128).

He also said:

﴿وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ﴾

“And to Allah belongs the Ghayb (Unseen) of the heavens and the earth, and to him returns all affairs (for decision).” (Hood: 123).

So, He used the definite article, *Alif* and *laam* that points to generality because the *Alif* and *laam* in *al-Amr* (all affairs) expresses generality. It takes the place of *kullu* (every); meaning, “*Kull al-Amr* (every affair) returns to Him”. Then *kullu* came again as an emphasis such that we have two articles of emphasis.

The guidance which Allah negates from His Messenger (ﷺ) is *Hidaayah at-Tawfeeq* (guidance related to success), and that which He affirmed for him is *Hidaayat al-Dalaalah wa al-Irshaad* (guidance related to directing and advising). Thus it has come generally to show that what is with him is only *Dalaalah* (directing) not that he could make him rightly guided. So, Allah - the Exalted - said:

﴿وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

“And verily you are indeed guiding (mankind) to the straight path.” (Ash-Shooraa: 52).

So, He – free is He from imperfections - did not specifically mention so-and-so persons in order to prove that what is meant is: you can only guide by way of directing and advising; you can only open the door (of guidance) in front of the people, explaining to them and advising them. As for making them guided, then that is a matter which is not with the Messenger (ﷺ). It is from the things exclusive to Allah alone – Glorious is He. We are only obligated to explain and invite; as for *Hidaayah at-Tawfeeq* (i.e. that a person is actually guided); that is with Allah alone – Glorious is He and Exalted. This is the reconciliation between the two verses (i.e. *Qasas*; 56 and *Shooraa*: 52).

His statement:

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ﴾

“Verily! (O Muhammad ﷺ) you guide not whom you like...” (Qasas: 56) on the face of it shows that the Prophet (ﷺ) loves Aboo Taalib; how could this be explained?

Answer: It is either said – it is upon the consideration that the object (of the sentence) is omitted; which will in full, mean: “whom you love to be guided” and not “whom you love as a person”. Or that: he had a natural love for his uncle such as a child’s love for his father

even if he is a disbeliever. Or that: that was before loving idolaters became prohibited.

The first position is the most probable; i.e. “whom you love to be guided and not him as a person”, and this is general for Aboo Taalib and others. It is also allowed that he loved him for the ties of kinship. This however, does not negate the love of *Shareeah*. I may love that a person is guided because I love that people follow Allah’s religion even if I dislike him as a person for his disbelief.



It occurs in the *Saheeh*, on the authority of Ibn Musayyib from his father who said, “When death faced Abaa Taalib, the Messenger of Allah (ﷺ) came to him while Abdullaah bin Abee Umayyah and Aboo Jahl were with him. He said, “O uncle! Say: *laa ilaaha illa Allah* (there is no deity worthy of worship except Allah), a statement I will present for you before Allah.” Thereupon they both retorted, “You want to turn away from the way of Abdul Muttalib?”

The Prophet (ﷺ) then repeated his statement to him and they repeated theirs as well. And the last thing he uttered was, “It is upon the path of Abdul Muttalib” and he refused to say, *laa ilaaha illal Allah*.” So, the Prophet (ﷺ) said, “I shall seek forgiveness for you as long as I am not forbidden from such.”

So Allah revealed:

﴿ مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ ۖ ﴾

“It is not (proper) for the prophet (ﷺ) and those who believe to ask Allah’s forgiveness for the Mushrikoon even if they be of kin...” (Tawbah: 113).

Regarding Aboo Taalib, Allah also sent down:

﴿ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۚ ﴾

“Verily! (O Muhammad [r]) you guide not whom you like, but Allah guides whom He wills...” (Al-Qasas: 56)⁽¹⁾

1 Reported by Al-Bukhaaree (Book of *Tafseer*, Chapter concerning the verse: “**Verily! (O Muhammad [ﷺ]) you guide not whom you like**”; 3/273) and Muslim (Book of Eemaan, Chapter of The Validity of *Islaam* Accepted at The Point of Death; 1/45).

COMMENTARY

His saying: It occurs in the *Saheeh*: expressions such as this have been discussed in the chapter on Explanation of *Tawheed* and the Testimony that, *laa ilaaha illa Allah*.

His saying: *Abaa* (in *Abaa Taalib*) with an *alif* is the object (of the sentence) in the accusative indicated by the *alif* since it is one of the five nouns. *Mawt* (death) is the subject of the phrase *hadarat* (approached).

His saying: He said, "O uncle! Say: *laa ilaaha illa Allah* (there is no deity worthy of worship except Allah)": he – peace and blessings be upon him – used this expression showing compassion since an uncle is like ones father; i.e. they are both like branches of a tree with the same root.

His saying: "O uncle!", *Yaa 'Amm*: is in two ways; with *kasrah* on the *meem* (i.e. *yaa Ammee* – O my uncle) on the consideration that it is linked to *yaw* (with which ascription is made to himself). And with a *dammah* on the *meem* (i.e. *yaa 'Ammu* – O uncle) when it is cut off any link.

His saying: "Say: *laa ilaaha illa Allah* (there is no deity worthy of worship except Allah)": he could have said it imperatively since it is obligatory on him to order everyone to say: *laa ilaaha illa Allah*. He could have also said it by way of advice and directing. He might have as well, said it out of compassion for him and wanting it to happen. However, *Aboo Taalib* and those with him really understood this statement and they knew its implications; so they instantly disallowed it.

His saying: *kalimatan*, a statement: is in the accusative because it is appositional. If the narration had not occurred in the accusative, it is allowed that it occurs in the nominative; meaning, "it is a statement" although it is clearer in the accusative.

His saying: *Uhaajju*, "I will present" with the letter *jeem* taking a *dammah* or a *fathah*: if it is the *dammah*, it will be an adjectival to the word, *kalimatun*, and with the *fathah*; it will be jussive in response to the order, *qul* (say). It will then mean: "Say and I will intercede..." But some grammar analysts say: the response of the conditional is only implied; such that it would mean: "If you say, I will intercede..." But the first is easier because that an implied phrase is absent is the basic rule.

So, the meaning will be, “I will cite it as evidence for you before Allah” and not “I will argue and altercation with it on your behalf before Allah”. Although one of the people of knowledge said: the meaning is that, “I will argue with Allah...” but what is clear to me is that it means: “I will present it as evidence for you before Allah” as is mentioned in some versions: “I will testify for you with it before Allah.”⁽¹⁾

His saying: “Thereupon they both retorted, “You want to turn away from the way of Abdul Muttalib?” the two speakers were: Abdullaah bin Abee Umayyah and Aboo Jahl. Their questioning was to dissuade him because they both know that if he says it – i.e., the Utterance of Sincerity – he has declared Allah’s Oneness (*Tawheed*) and the path of Abdul Muttalib is *Shirk*. So, they reminded him of what will agitate his emotional bias – i.e., the path of Abdul Muttalib – in order for him not to leave the path of his forefathers.

Aboo Jahl later died on the path of Abdul Muttalib while Abdullaah bin Abee Umayyah and Musayyib who reported the hadeeth accepted Islam: so two of the three of them later embraced Islam – ﷺ.

His saying: “the way of Abdul Muttalib”; i.e., the religion of Abdul Muttalib.

His saying: “The Prophet (ﷺ) then repeated his statement to him...”, that is, his saying: “Say: *laa ilaaha illa Allah*, a statement I will present for you before Allah.”

His saying: “they repeated theirs as well”, i.e., their words, “You want to turn away from the way of Abdul Muttalib?”

His saying: “So, the Prophet (ﷺ) said, “I shall seek forgiveness for you... (to the end)” the expression, *la astaghfiranna laka* (I shall seek forgiveness for you) is emphasized by three articles of emphasis: the swearing (*al-qasam*), *laam* of emphasis and firm *noon* of emphasis.

Istigfaar means, seeking forgiveness.

It was as if the Prophet (ﷺ) was anxious considering his saying that: “as long as I am not forbidden from such”; so it eventually happened as he envisaged and he was forbidden from such.

His statement: “as long as I am not forbidden from such” *unha* is the passive form of the present verb; and the One Who was prohibiting is Allah.

1 Reported by Muslim (Book of Eemaan, Chapter Of The Validity Of *Islaam* Accepted At The Point Of Death; 1/45).

His saying – the Exalted - *maa kaana* (it is not...): *maa* is of negation, and *kaana* is a defective past verb.

His statement: “to ask Allah’s forgiveness”, an *yastagfiroo*: the particle, *an* (to) and what comes with it is construed a verbal noun which is the subject of *Kaana*, brought backwards.

His saying: “for the Prophet”, *li an-Nabiyy*: is a predicate, brought forward; i.e. his asking for forgiveness is not befitting.

Note that whenever such phrases as: *maa kaana* (it befits not), *maa yanbagee* (it is not suitable) or *laa yanbagee* (it will not be proper) etc. occurs in the Qur’aan or hadeeth, it means that the issue (in the context) is absolutely forbidden such as His saying – the Exalted:

﴿مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ﴾

“It befits not (the majesty of) Allah to beget a son.” (Maryam: 35).

And His saying – Glorious is He:

﴿وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا﴾

“But it is not suitable for the (majesty of the) most gracious (Allah) that He should beget a son.” (Maryam: 92).

And His saying:

﴿لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ﴾

“It is not for the sun to overtake the moon” (Yaa Seen: 40), and his saying - ﷻ -: “Allah does not sleep and it does not suit Him to sleep.”⁽¹⁾

His statement: “to ask Allah’s forgiveness”, an *yastagfiroo*: i.e., seeking forgiveness for the idolaters.

His saying: “...even if they be of kin...” that is, even if they are their relatives. Thus, when the Prophet (ﷺ) performed the lesser hajj and passed by the grave of his mother, he asked permission from Allah to seek forgiveness for her but Allah refused him that. He then requested permission to visit her grave and he was allowed. So, he visited it for the purpose of reflection and wept and his companions wept along with him.⁽²⁾

1 From the hadeeth of Aboo Moosaa (رضي الله عنه) reported by Muslim (Book of Eemaan, the Chapter Concerning His Saying (ﷺ): “Surely, Allah does not sleep”; 1/160).

2 From the hadeeth of Aboo Hurayrah (رضي الله عنه) reported by Muslim (Book of Funer-

Allah forbade him from seeking forgiveness for the polytheists because those polytheists do not deserve forgiveness. So, if you do so, you have beseeched Allah to do something unsuitable which is an evildoing in supplications.

His saying: Regarding Aboo Taalib, Allah also sent down: i.e. on his matter

His saying: "Verily! (O Muhammad [r]) you guide not whom you like...": the address was to the Messenger (ﷺ); that is, you cannot grant success to whom you like.

His saying: "...guides whom He wills..."; i.e. gives *Hidaayah at-Tawfeeq* to to whom He wills. Note here also, that every action linked to the Will of Allah – the Exalted – is also connected to His Wisdom. This implies that whomever Allah's wisdom permits that He guides is guided and whomever Allah's wisdom permits that He misleads is led astray.

This hadeeth breaks the links to committing *Shirk* through the Messenger (ﷺ) and others. So those who turn to him for assistance are polytheists too. Such will not profit them since he was not even allowed to seek forgiveness for his own uncle despite that he stood firmly by him (ﷺ), assisted and protected him in his *Da'wah*; how about others among those who join partners in worship with Allah?!

Some grey areas in the hadeeth:

Problem 1: Affirmation and negation regarding guidance; the discussions on that have preceded.⁽¹⁾

Problem 2: His saying, "when death faced Abaa Taalib" is unclear with respect to His saying – the Exalted:

﴿وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ إِلَيْنَ﴾

"And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: 'now I repent'..." (An-Nisaa: 18), and on the face of it, the hadeeth shows (possible) acceptance of his repentance.

al Rites, Chapter of How the Prophet Sought Permission From His Lord – the Mighty and Sublime - to Visit the Grave of His Mother; 2/671).

1 Earlier cited (pg. 348).

The response is in one of two ways:

First: that when dead faced Abaa Taalib means the signs of death became known to him but it had not descended on him although he recognized it was inevitable. Thus, the description (in the verse) would not contradict the hadeeth.

Second: that this is restricted to Aboo Taalib and the Prophet (ﷺ); and this is evinced from two angles:

1. Because he – peace and blessings be upon him – said, “...a statement I will present for you before Allah”. He was not certain that it will profit him neither did he say, “a statement with which I will liberate you from the Fire.”
2. That He – Glorious is He - permitted the Prophet (ﷺ) to intercede for his uncle despite his disbelief; and this is not appropriate except for him even though such will only stepdown the punishment for him.

The first perspective is weakened by the fact that the hadeeth showed that the signs of death had appeared to him because his statement, “When death faced Abaa Taalib” perfectly accords with the saying of Allah the Exalted:

﴿حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ﴾

“...until death faces one of them.” (An-Nisaa’:18).

Thus, the most probable answer is that it exclusive for the Prophet (ﷺ) and Aboo Taalib as an individual.

Problem 3: that His saying – Glorious is He –

﴿التَّوْبَةُ: 113﴾ (مَا كَانَتْ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ)

“It is not (proper) for the prophet (salla llaahu ‘alayhi wa ‘aalihi wasallam) and those who believe to ask Allah’s forgiveness for the Mushrikoon ...” in Soorat at-Tawbah which is a later Soorah revealed in Madeenah while the story of Aboo Taalib occurred in Makkah. This proves that the prohibition of seeking for forgiveness for the Mushrikoon came later; and that was why the Prophet (ﷺ) asked permission to seek forgiveness for his mother⁽¹⁾ on his way for the lesser Hajj. It is not possible that he – peace and blessings be upon him – asked for permission after the revelation of the prohibition. So

1 Its reference had preceded on (pg. ...).

this shows that the verse came later and that the meaning of “so Allah revealed” here, is that it falls under Allah’s saying:

﴿ مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ ﴾

“It is not (proper) for the prophet (salla llaahu ‘alayhi wa ‘aalihi wasallam) and those who believe to ask Allah’s forgiveness for the Mushrikoon ...” and not that it was revealed on that occasion.

It is also said that the reason for the revelation of this verse was his seeking permission from his Lord to ask forgiveness for his mother, and nothing prevents the verse from having two reasons for revelation.

Problem 4: That the people of knowledge said: it is recommended to encourage the dying person to say, *laa ilaaha illa Allah* without using the word, *qul* (say) because out of boredom, he may retort: “No!” or detest the statement or its meaning. But in this hadeeth, he (ﷺ) said, “*qul* (say)”?

Answer: Aboo Taalib was a disbeliever; so if he was told to, *say* and he refuses, he remains upon his disbelief; urging him to say it would not have harmed him in any way. He would either remain upon his disbelief and no harm was caused to him by the exhortation or that Allah guides him. Contrary to the Muslim; he is endangered because telling him to say it may harm him as in the question.



Important Matters:

First: Explanation of His saying: “Verily! (O Muhammad ﷺ) you guide not whom you like...”

Second: Explanation of His saying: “It is not (proper) for the prophet...”

Third: And that is the great matter, the explanation of his saying (ﷺ): “Say: *laa ilaaha illa Allah*” contrary the position of those who claim knowledge.

Fourth: That Aboo Jahl and those with him knew the intention of the Prophet (ﷺ) when he told the man, “say: *laa ilaaha illa Allah*.” May Allah disgrace whomever Aboo Jahl would better in the knowledge of the the basis of Islaam.

Fifth: His painstaking efforts for his uncle to accept Islam.

Sixth: Refuting those who think that Abdul Muttalib and his forefathers were Muslims.

Seventh: That He (ﷺ) asked permission for forgiveness for him but did not seek forgiveness for him; he was rather prohibited from that.

Eight: Negative effects of bad companions on a person.

Ninth: Negative effects of undue reverence for forefathers and the elderly.

Tenth: The ambiguity in that for the liars due to Aboo Jahl's citing that for evidence.

Eleventh: A corroborating evidence for the fact that "deeds are considered according to the end ones" because it would have profited him he said it.

Twelfth: Pondering upon the greatness of such ambiguities in hearts of the misguided ones; because - as in the narration - they did not argue with him citing any other thing despite his painstaking efforts - peace and blessings be upon him -, repeating the exhortation. For its immensity and plainness to them, they limited themselves to it!

COMMENTARY

Important Matters:

The first matter: Explanation of His saying: "*Verily! (O Muhammad ﷺ) you guide not whom you like...*" that is, whomever you desire guidance for as earlier explained. Its explanation had preceded. We explained that if the Messenger (ﷺ) can not give guidance (of *Tawfeeq*) to anyone while alive, how will he do that while dead? And that it is just as Allah said regarding him:

﴿قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا﴾

"Say: 'it is not in my power to cause you harm, or to bring you to the right path.'" (Jinn, 21)

The second matter: Explanation of His saying: "*It is not (proper) for the prophet...*" Its explanation has been given as well, with the fact that it is prohibited for the Muslim to seek forgiveness for the *Mushrikoon* even if they are near relatives and the danger in the expressions of some of the people to some kingpins of disbelief when they die that: "he is blessed." Such is prohibited because it is to contradict Allah - free from imperfections and Exalted-.

Likewise, it is forbidden to show grief and sorrow upon their death by way of condolence or things like that because, the believers should be happy for their death; in fact, had they power and ability, they would have fought them until servitude will all be for Allah alone.

The third matter: And that is the great matter: i.e. the great one in this chapter, and "his saying" that is, the Prophet's statement (ﷺ) to his uncle, "Say: *laa ilaaha illa Allah*". The uncle knew well that it implies disclaim for all other deities besides Allah. Thus, he refused to utter it since he understood its meaning, import and significance.

His saying: contrary to the position of those who claim knowledge: as if he is referring to the renderings of the theological rhetoricians on *laa ilaaha illa Allah* considering their saying that (it means) "the deity is the one capable of creating, and that no one is capable of creating, originating and founding besides Allah." This is a baseless interpretation!

Rightly no one can create besides Allah but this is not the meaning of *laa ilaaha illa Allah*. The meaning is: There is no worthy deity except Allah. Because if we hold that *laa ilaaha illa Allah* means: No one can create except Allah, the *Mushrikoon* against whom the Messenger (ﷺ) fought and legalized their women and children and wealth would have been Muslims.

Hence, the obvious thing from his statement ﷺ is that he intended to refute the rhetoricians who interpret *laa ilaaha illa Allah* to imply *Tawheed ar-Ruboobiyyah* and those who direct worship to the Messenger and the righteous people and claim that: we also believe in *laa ilaaha illa Allah*.

The fourth matter: That Aboo Jahl and those with him knew the intention of the Prophet (ﷺ): Aboo Jahl and those with him knew the intent of the Prophet (ﷺ) by his saying, *laa ilaaha illa Allah*; and so, they quickly told him that, "You want to turn away from the way of Abdul Muttalib?" He also refused to say it because he understood the Prophet's intents with these words. Allah The Exalted says:

﴿إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ۚ وَيَقُولُونَ إِنَّا لِلَّهِ لَنَارِكُوهُ

ۚ إِلَهَيْنَا لِشَاعِرٍ مُّجْتَوِنٍ﴾

"Truly, when it was said to them: '*laa 'ilaaha illal laah*' (none has the right to be worshipped but Allah), they puffed themselves up with

pride, (i.e. denied it). And they say: are we going to abandon our aaliha (gods) for the sake of a mad poet?)" (As Saaffaat: 35-6).

Summarily, those who claim that the meaning of *laa ilaaha illa Allah* is that: No one can creat except Him, or those who utter the statement but still worship others such as the pious are more ignorant than Aboo Jahl! The author deliberately did not mention those with Aboo Taalib because they accepted Islaam later and as such they became more acquainted with it more than those who came after them more especially those of the later times during the time of the author ﷺ.

The fifth matter: His painstaking efforts for his uncle to accept Islam: his zeal and his taking on the presentation of the statement before Allah is clear from the text of the hadeeth for two reasons:

1. Family ties.
2. For the kindness he extended to the Messenger and Islam. So he derves acknowldgment for that even though he will be helped in the Hellfire despite his disbelief. From Aboo Taalib's support was that he dissociated himself from his people to back up the Prophet – ﷺ - and defend him. He used to proclaim that he was truthful would compose poems on that praising him; he bore the pains for his sake. It is most pertinent that he would crave for his guidance. But the matter is with the Controller of hearts as in the hadeeth: "Certainly, the souls of the sons of Aadam are between the fingers of Ar-Rahmaan like a single soul. He turns it as He wills." Then he – ﷺ – supplicated in the same hadeeth, "O Allah! The One Who turns souls, turn our souls towards Your obedience."⁽¹⁾

The sixth matter: Refuting those who think that Abdul Muttalib and his forefathers were Muslims: based on evidence from his saying: as in the statement of both men: "You want to turn away from the way of Abdul Muttalib?" when the Prophet (ﷺ) ordered him to say *laa 'ilaaha illa Allah*. This proves that the path of Abdul Muttalib is *Kufr* and *Shirk*.

There is also refutation in the hadeeth for those who think that Aboo Taalib is a Muslim or that he is a prophet as is among the Raafidah (Shiites)-may Allah disgrace them! This is because his last utterance was that he is upon the path of Abdul Muttalib and he did not say '*laa 'ilaaha illa laah*'.

1 From the hadeeth of Abdullaah bin 'Amr bn al-'Aas (رضي الله عنه) reported by Muslim (Book of Preordainment, Chapter of How Allah Turns Souls As He Wills; 4/2045).

The seventh matter: That He (ﷺ) asked permission for forgiveness for him but did not seek forgiveness for him: the Messenger (ﷺ) is the most deserving of having his supplications answered, yet Allah's Wisdom necessitates that He does not answer his supplications concerning his uncle Aboo Taalib. All affairs are with Allah and not with the Messenger (ﷺ) or anyone. Allah - the Exalted says:

﴿قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ﴾

"Say (O Muhammad [r]): the affair belongs wholly to Allah."
(Aali 'Imraan: 154).

Allah also says:

﴿وَالِيهِ يَرْجِعُ الْأَمْرُ كُلُّهُ﴾

"...and to Him returns all affairs (for decision)." (Hood: 123).

No one directs any thing in this universe except The Lord of the universe.

Similarly, he – peace and blessings be upon him - was not allowed to ask forgiveness for his mother pointing to the fact that disbelievers are not deserving of forgiveness any bit, and our supplications for them (after they die) will not be granted and that it is not allowed to supplicate for forgiveness and mercy for them. Guidance can however, be prayed for them while they are alive.

The eight matter: Negative effects of bad companions on a person: the meaning is that were it not for these two men, perhaps Aboo Taalib would be granted success to accept what the Prophet (ﷺ) presented to him. But those people – the refuge is with Allah – reminded him of the partisanship of the period of Ignorance!

The evil effects of keeping bad company have not only to do with *Shirk* it applies to all human endeavours. The Prophet (ﷺ) had related the bad fellow to the one blowing the blacksmith furnace; he either gets your clothe burnt or you perceive bad odour from him!⁽¹⁾ He (ﷺ) said as well (regarding the newborn), "His parents make him become a Jew, Christian or fire worshipper."⁽²⁾ This is due to the relationship and companionship between them.

1 From the hadeeth of Aboo Moosaa (رضي الله عنه) reported by Al-Bukhaaree (Book of Sacrificial Animals, The Chapter of Perfumes; 3/463) and Muslim (Book of Good Deeds, The Chapter of Keeping the Company of The Righteous; 4/2026).

2 Its reference had preceded.

It is also related from the Prophet – peace and blessings be upon him - with an acceptable chain that: “A man is always upon the way of life of his close friend, let everyone of you note whom he makes his friend.”⁽¹⁾ In essence, it is pertinent that the right thinking person considers his companions: are they bad fellows? He should distant himself from them (if they are); for they are worse enemies than scabies. Or are they good companions who enjoin him righteousness, forbid him evil and open gates of virtue for him? (Then), he should remain with them.

The ninth matter: Negative effects of undue reverence for forefathers and the elderly: because Aboo Taalib preferred to remain on the path of Abdul Muttalib when they reminded him of his forefathers even though he was going contrary to the *Shareeah* of the Prophet (ﷺ). However, not following them is not in all cases; they should be held in esteem, there is no blame in this, it is in fact good. Respecting and honouring our predecessors of the early times in this Ummah and according them their right places is good and there is no blame in it.

If holding the elderly in great esteem is for their knowledge and age this is not also harmful; but if it is owing to what they are upon of falsehood, then this is seriously harmful to a person's religion.

For example, the one reveres Aboo Jahl for being the head of the people of the valley (i.e. the manner the nobles of Makkah are referred to) or Abdul Muttalib and others, this is harmful to him, and it is not allowed for one to have any iota of esteem for those people because they are enemies of Allah – the Mighty and Sublime. Also, one should not have reverence for the heads of the disbelievers in his own time because that is harmful too since it could lead to something against Islam. So, reverence should be according to the dictates of the Book and the *Sunnah*.

The tenth matter: The ambiguity in that for the liars due to Aboo Jahl's citing that for evidence: that is, their ambiguity of giving undeserved reverence to their forefathers as Aboo Jahl cited in his saying, “You want to turn away from the way of Abdul Muttalib?”

This doubt is mentioned by Allah in the Qur'aan in His saying:

﴿وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ مِثْلِ هَٰذَا ۖ فَكَيْفَ يُنذِرُكُم بِآيَاتِهِ إِذَا هُمْ كَارِهُونَهَا ۚ﴾

1 From the hadeeth of Aboo Hurayrah (رضي الله عنه) reported by Ahmad (2/303, 334). It is also reported by Aboo Daawood (Book of Etiquettes, Chapter Concerning Whom to Attend His Gatheing; 5/168) and At-Titmidhee (Book of Ascetism, Chapter: A man Is Upon the Religion of His Loved One; no. 2379) and he rated it *Hasan Gareeb*.

وَاِنَّا عَلٰى مَا نُرِيْهِمْ مُّقْتَدُوْنَ

"And similarly, We sent not a warner before you (O Muhammad (salla llaahu 'alayhi wa 'aalihi wasallam)) to any town (people) but the luxurious ones among them said: 'we found our fathers following a certain way and religion and we will indeed follow their steps.'" (Zukhruf: 23).

The people of falsehood say in their confusion that their predecessors were upon the truth and as such, they will follow their steps. They argue that, "how shall we dismiss their prudence and consider what they are upon as misguidance? This is found with the blind-followers of their *Shaykhs*, elders and schools of thoughts when they refuse anything from the Qur'aan and the Sunnah if it contradicts the *Shaykh* or *Imaam*! Worst still, some consider them infallible such as the *Raafidah* (Shiites), the *Teejaanees*, the *Qadiyaanees* and others. They believe that their leaders cannot err even if the Qur'aan and Sunnah may contain errors!!

One must therefore adhere to that which the Messenger (ﷺ) has brought. But for those who contradict him among the elderly ones and the *Imaams*, they should not be cited to contradict the Qur'aan and Sunnah; excuses will be made for them for their contradicting the Qur'aan and the Sunnah if they deserve been excused by they not been known to deliberately contradict the texts. So, excuses will be made for them as the scholars have said.

From the best of what is authored on that is the book of *Shaykh al-Islam* Ibn Taymiyyah: *Raf' al-Malaam 'an al-A'immat al-A'laam*. But for those known to contradict the Qur'aan and the Sunnah, excuse should not be made for them.

The eleventh matter: A corroborating evidence for the fact that "deeds are considered according to the end ones" because it would have profited him if he said it: this is based on the opinion that, "when death faced Abaa Taalib" meant, its signs became known to him but had not reached him as explained earlier.

The twelfth matter: Pondering upon the greatness of such ambiguities in hearts of the misguided ones... (to the end): this doubt is the undue reverence and esteem for forefathers and the elderly.



What Is Mentioned That The Cause Of The

Disbelief Of The Children Of Adam And Their Abandoning
Their Religion Is Immoderation

About The Righteous

COMMENTARY

His saying: The Cause of the Disbelief of the Children of Adam: *as-Sabab* (the cause) lexically means a thing by means of which other things are attained; just as is in His saying:

﴿فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ﴾

“Let him stretch a *sabab* (rope) to the ceiling and let him strangle himself...” (Hajj: 15) i.e., with something that will hang him to the ceiling. The rope is referred to as *sabab* in the same sense owing to its being used to fetch water from the well.

Technically however, in the science of the foundations of Islamic Jurisprudence, it refers to a thing whose presence necessitates validity (of another) and its absence indicates invalidity. That is to say, when the *sabab* is found, its effect is noticed, and when the *sabab* is absent, there is no effect except when there is another *sabab* that brings about such effect.

His saying: ‘The Children of Adam, *Banee Adam*: it comprises the males and females. If it is said: *Banoo Fulaan* tribe (children of so-and-so tribe) it includes their males and females. But if it is said: *Banoo Fulaan*, referring to a particular person, it means their males, sons.

His saying: Their Abandoning: that is, and the cause of their giving up.

His statement: Their Religion, *Deena-hum*: the object of *Tark* (abandoning) because, *Tark* is a verbal noun joined to its doer while *Deena-hum* will be the object.

His saying: is Immoderation, *huwa al-Guluwwu*: the pronoun *huwa* is called detached pronoun and one of the particles of emphasis. *Guluwwu* (Immoderation) is the predicate because; the detached

pronoun – according to the most preponderant opinion – is not analyzed grammatically. *Ghuluwwu* (Immoderation) is exceeding the limits in giving *Thanaa* (ascription) in terms of praise or criticism. Criticism could as well be referred to as *Thanaa* such as when a funeral procession passed by and they gave it bad *thanaa*.⁽¹⁾ However, immoderation here means, exceeding limits about *thanaa* of praise.

His saying: About the Righteous: the righteous person is the one who fulfills Allah's dues and those of the servants. In this title, a thing is joined to its cause without ascribing the same to Allah: That The Cause of The Disbelief of The Children of Adam And Their Abandoning Their Religion is Immoderation About The Righteous. Such is allowed if the cause is real and correct, and that is when it is established from the *Shareeah* or by sense or actual occurrence.

The Prophet (ﷺ) had said, "Were it not for me, he would have been in the deepest part of the Fire"⁽²⁾ referring to Aboo Taalib, his uncle.



And the saying of Allah – the Mighty and Sublime:

﴿يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ﴾

"O people of scripture (Jews and Christians)! Do not exceed limits in your religion..." (An-Nisaa: 171).

COMMENTARY

His statement: And the saying of Allah – the Mighty and Sublime -: that is, and the chapter of the statement of Allah – the Mighty and Sublime.

His statement: "O people of scripture": is an invitation; and they are the Jews and Christians. The "Scripture" refers to the *Tawraat* (Torah) for the Jews and the *Injeel* (the Testament) for the Christians.

His statement: "Do not exceed limits in your religion": meaning, do not overstep the limits in praising or criticizing. And this is actually

1 From the hadeeth of Anas (رضي الله عنه) reported by Al-Bukhaaree (The Book Of Funerals, The Chapter Of People's Praising The Dead; 1/420) and Muslim (The Book of Funerals, The Chapter of He Who is Mentioned With Good or Evil; 2/654).

2 From the hadeeth of Abbaas bin 'Abdul Muttalib (رضي الله عنه) reported by Al-Bukhaaree (The Book of the Virtues of The Ansaar, Chapter of The Virtues Of Aboo Taalib; 3/62) and Muslim (Book of Eemaan, the Chapter of The Prophet's Intercession for Aboo Taalib; 1/194).

the case with the people of the Scripture generally; they went beyond bounds regarding Eesaa (Jesus) the son of Maryam – peace be upon him - in extolment and criticism. The Christians say he is the son of Allah and made him one of the trinity! The Jews however exceeded limits for defaming him; they say that his mother was a prostitute and that he was born from unmarried parents – may Allah curse them -. So, each of the two groups exceeded limits in its religion and went beyond proper bounds, between extremism and laxity.

His Saying – Glorious is He - “*nor say of Allah ought but the truth*” and that what He – free from defaults and Exalted – said of Himself that He is One, Alone, Self Sufficient Who took no partner or son.

His Saying – the Exalted – “*The Messiah Eesaa (Jesus) son of Maryam was (no more than) a Messenger of Allah*”: this is a restrictive expression by the particle, *innamaa*. So it would mean, “the Messiah Eesa the son of Maryam is no more than a Messenger of Allah.” He attributed him to his mother to refute the doctrine of the Christians who attribute him to Allah. His Saying “*Messenger of Allah*” contains rebuttal of the view of the Jews who say he is a liar and that of the Christians who hold that he is a deity. And His saying – the Exalted – “*...and His Word...*” holds refutation for the position of the Jews who say: he is an illegitimate child.

His Word “*which he bestowed on Maryam*” by His saying: “Be” and he became.

His Saying – the Mighty and Sublime – “*and a soul created by Him*”: i.e., He – the Mighty and Sublime – made Eesaa – ﷺ - like others among the children of Adam from body and spirit. He only ascribed his spirit to Himself to honor and dignify him as in His saying about Aadam – ﷺ -:

﴿وَنَفَخْتُ فِيهِ مِنْ رُوحِي﴾

“*...and I breathed into him Roohee (his soul created by me)*” (Saad: 72). This (ascription) is of honor and esteem.

His Saying: “*so, believe in Allah and His Messengers*”: the address was to the people of the scripture; and among His Messengers is Muhammad (ﷺ) who is the last, the end and the best of them.

His Saying: “*say not: ‘three (Trinity)!’*” i.e. that “Allah is one of the trinity.

His Saying: “Cease! (It is) better for you”, (the word) *khayran* (better) is predicate for the omitted word, *yakun* (it is); meaning, “cease! It is better for you.”

His Saying: “For Allah is the only One Ilaah (God). Glory be to Him, above having a son. To Him belongs all that is in the heaven and all that is in the earth” that is, too Exalted is He to have a son for He is the Owner of all that is in the heavens and everything on the earth among which is Eesaa, son of Maryam – peace be upon him. He is among the owned and controlled; so how then can he be god with Allah or a son to Him?!

- Note: the author ﷺ did not cite the verse to its end (as we did) and we hope our completing it is beneficial.

His Saying: “And Allah is sufficient as a disposer of all affairs”, i.e., Allah is sufficient as a Guardian over His creatures, Disposer of their affairs, Knower of their deeds.

The point of reference in this verse is His saying: “Do not exceed limits in your religion.” Thus He forbade immoderation in the religion because it has many evils:

1- Placing the one regarding whom the immoderation is made beyond his level if it has to do with praise and below it if it is regarding dispraise.

2- That it can lead to the worship of the one about whom excessiveness is shown as is the case with the people of immoderation.

3- It prevents glorifying Allah – Glorious is He and Exalted - since the human mind preoccupies itself with either truth or falsehood. So, if it gets engrossed in immoderation regarding this creature and its praise and glorification, it sticks to that and forgets the dues of Allah – the Exalted.

4- That if the one being over-praised is alive, he becomes pompous, arrogant and self-important. These are great evils that destroy the one about whom people go beyond limits when it has to do with praise. But if it is regarding criticism, it causes hatred, enmity, wars and tribulations between people.

His saying: “in your Deen (religion)”, the word, *Deen* is commonly used for deeds and reward; but its meaning here is, deeds. So, the

meaning will be: do not be immoderate towards creatures in your acts of worship.

But, does this include immoderation in worship?

The answer: Yes, it involves immoderation in worship such as a person engrossing in and exhausting himself with worship because the Prophet (ﷺ) forbade that.⁽¹⁾ Another example is exceeding what is approved, like throwing big stones at the *Jamaraat* (site during the hajj) or fabricating words of remembrance in addition to the legislated ones at the end of the Prayers. The prohibition of exceeding proper limits in the religion entails immoderation in every sense.



It is reported in the *Saheeh* from Ibn Abbaas – ؓ – regarding the saying of Allah – the Exalted:

﴿وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا﴾ (Nooh: 23)

“And they have said: ‘you shall not leave your gods, nor shall you leave Wadd, nor Suwaa’, nor Yagooth, Ya’uuq nor Nasr (names of the idols)...” (Nooh: 23) that: These are names of righteous men among the people of Nooh. When they passed away *Shaytaan* inspired their people: to erect statues at the places where they used to sit and give them their names. So they did that and they were not been worshipped until when those people died and the knowledge was forgotten, they were worshipped.”⁽²⁾

Ibn al-Qayyim ؓ said: “Some of the pious predecessors have said: ‘when these men died, they (i.e. the people) withdrew to their graves, made their statues and after a long while, they worshipped them.”

COMMENTARY

Concerning his saying: in the *Saheeh*: i.e. *Saheeh al-Bukhaaree*. This report was abridged by the author here. We had earlier explained expressions like this in the Chapter on the Explanation of *Tawheed* and the Testimony that *Laa ilaaha illa Allah*.

1 From the hadeeth of ‘Aa’isha (radiya Allahu anhaa) reported by Al-Bukhaaree (The Book of The Late-night Prayers, Chapter of Dislike for Excessiveness In Worship; 1/357) and Muslim (The Book of Travelers’ Prayer, Chapter Concerning He Who Dozes in His *Salaah*...; 1/542).

2 Reported by Al-Bukhaaree (The Book of *Tafseer*, The Chapter of “*Wadd, nor Suwaa’, nor Yagooth*”; 3/316). o

His saying: “*And they have said...*”, i.e., some of them said to others among them.

His saying: “*you shall not leave*” that is, do not leave and abandon. This is prohibition stressed with the letter *noon*.

His saying: “*your gods*”: does it mean: “do not stop worshipping them” or “do not allow anyone to insult them?”

The answer: It means the two; help your gods so that no one abuses them, do not leave them and do not abandon worshipping them too. Pay attention to them. This is from cooperating upon falsehood contrary to those who believe and act righteously; they only cooperate upon the truth.

His Saying: “*nor Suwaa*”, *walaa Suwaa*, the letter *laa* is added for emphasis such as in His saying – the Exalted:

﴿وَلَا الْكَافِرِينَ﴾

“...and not those who are astray.” (Al-Faatihah: 7).

Its import is that they are particularly involved, contrary to *Ya'uuq* and *Nasr* which are of lesser level compared to the preceding ones.

His saying:

﴿وَدَا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا﴾

“*Wadd, nor Suwaa', nor Yagooth, Ya'uuq nor Nasr.*”

As if these five are special compared to the rest because His statement – Glorious is He – “*your gods*” is general including all that they worship. Perhaps they were the biggest of their deities; so they were particularly mentioned.

Aalihah is the plural of *Ilaah* (deity), all that is worshiped whether rightly or wrongly. But if the Deity is Allah, then that is right and correct, but if it is other than Allah, it is wrong.

Ibn Abbaas (رضي الله عنه) said concerning this verse that: “These are names of righteous men among the people of Nooh”.

There is a problem with this explanation when he says: “These are names of righteous men among the people of Nooh” because apparently, the Qur'an indicates that their idol worship was before Nooh:

﴿ قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَأَتَّبَعُوا مَن لَّمْ يَزِدَّهُ مَالَهُ، وَوَلَدَهُ إِلَّا خَسَارًا ۝٢١ ﴾

“Nooh said: My Lord! They have disobeyed me, and followed one whose wealth and son give him no increase save loss.” (Nooh, 21) and:

﴿ وَقَالُوا لَا نَذَرُنَّ آلِهَتَنَا ۝٢٣ ﴾

“And they have said: ‘you shall not leave your gods’ (Nooh: 23).

On the face of it, the noble verse shows that: the people of Nooh have been worshipping them and then he prohibited them from worshipping these gods and ordered them to worship Allah Alone. But they refused and said, “...you shall not leave your gods.”

This position – that the gods mentioned in the verse were before Nooh - is that of Muhammad bin Ka'b and Muhammad bin Qays, and is the most preponderant because it tallies with the apparent meaning of the Qur'an.

It is also probable – although very remote – that this was at the beginning of his message and that those men answered his call and believed him and then died before Nooh and they were later worshipped. But this is farfetched even from the context of the narration from Ibn Abbaas. In essence, the explanation of this verse is to say: these idols worshipped by the people of Nooh were (names of) pious people whom they worshipped after a long while.

His saying: “Shaytaan inspired”: i.e., by way of insinuation and not revelation.

His saying: “to erect statues at the places where they used to sit”: *Ansaab* (statues) is the plural of *nusub*: whatever is sculpt from wood or stone or other things.

His saying: “and give them their names” i.e., put up statues in the places they used to sit and name them saying: “this is Wadd, this, Suwaa', this is Yagooth, this is Ya'ooq and this, Nasr so that when you see the statues you will remember their worship and be encouraged to do the same thing.” That was how Shaytaan decorated it for them and it was mere deception and insinuation from him. He had said to Adam:

﴿ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَى ۝٢٠ ﴾

"Shall I lead you to the tree of eternity and to a kingdom that will never waste away?" (Taa Haa: 120).

So, when a slave cannot remember worshipping Allah unless through seeing the images of those people; such is defective or absolutely futile worship!

His saying: "So they did that and they were not been worshipped until when those people died and the knowledge was forgotten, they were worshipped" besides Allah: Ibn Abbaas stated that there were ten centuries between Adam and Nooh, and a century is a hundred years. After a long while disagreements and division ensued, and thereupon, Allah raised prophets as He said – the Exalted:

﴿كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنْذِرِينَ﴾

"Mankind were one community and Allah sent Prophets with glad tidings and warnings." (Al-Baqarah: 213).

This is the interpretation of Ibn Abbaas – ؓ – for the verse; does his interpretation form clear-cut evidence?

Answer: the Qur'an is first referred to in the interpretation of the Qur'an. Aspects of the Qur'an explain others as in Allah's saying:

﴿وَمَا أَدْرَاكَ مَا هِيَ ۖ نَارًا حَامِيَةً ۝۱۰﴾

"And what will make you know what it is? (It is) a hot blazing fire." (Al-Qaari'ah: 10-11).

If we do not find it in the Qur'an, we resort to the *Sunnah* of the Messenger (ﷺ), and if we don't get, we look in the explanations of the companions – ؓ. The interpretation of a companion is, no doubt, evidence because they best understand the Qur'an since it was revealed during their time and in their language. They know about it far more than others, such that some of the scholars even say that the interpretation of a companion has the ruling of a report to be ascribed to the Prophet (ﷺ).

But this is incorrect even though it is undoubtedly evidence over those after them. If the companions differ in interpretation we accept the one supported by the context of the verse. Here, the verse points to what Ibn Abbaas mentioned except that the context apparently shows that those pious people came before Nooh – peace and blessings be upon him – and

you already know which is the most preponderant view.

His saying: *al-'Amad* (long while). This is similar to the explanation of Ibn Abbaas, except that Ibn Abbaas said, "they put up statues in the places they used to sit" while he said here that, "they withdrew to their graves" and it is not unlikely that they did both or that they buried them in the places they used to sit and so, it is their graves too.

The point is: "after a long while, they worshipped them"; thus, the reason for the worship then, is immoderation regarding those righteous people, so much that they gave worship to them!



'Umar said that the Messenger of Allah (ﷺ) said: "Do not over-praise me as the Christians over-praised the son of Maryam. I am no more than a slave. So, call me, 'Allah's slave and His Messenger.'" They both recorded it.⁽¹⁾

COMMENTARY

His saying: "Do not over-praise me": (the word,) *Itraa* is to exaggerate in extolment. This prohibition is possibly with regard to this simile, and that is, his saying – peace and blessings be upon him -: "as the Christians over-praised the son of Maryam" as they made him a deity or a son of Allah. This suggests al-Boosayree's stanza, that:

Leave what the Christians arrogate to their Prophet
Extol him as you like and triumph.

That is, avoid what that the Christians say that Eesaa – peace be upon him - is Allah's son or one of the trinity; you are left with filling up your mouth with his praise even if it displeases him.

It is possible as well, that the prohibition is general; and so, it will be applicable to whatever resembles the immoderation of the Christians regarding Eesaa, the son of Maryam or anyone lesser than him. So, his saying, "...as the Christians over-praised..." is an unrestricted comparison and not a general simile since the Christians' exaggeration brought about immoderation with respect to this noble Messenger – peace and blessings be upon him – who they claim is a son of Allah and a unit of the threesome. The proof that this is the intent is his saying: "I am no more than a slave. So call me, 'Allah's slave and His

1 Recorded by Al-Bukhaaree (no. 3445 and no. 6830) but I did not find it in Muslim.

Messenger.”

His saying: “I am no more than a slave”; i.e., Not ever do I share in the Lordship or in anything exclusive for Allah – the Mighty and Sublime -.

His saying: “So call me, ‘Allah’s slave and His Messenger’”; these two attributes are the most truthful and noble for the Messenger (ﷺ). The noblest attributes for a person is for him to be of Allah’s slaves. He – the Exalted – said:

﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا﴾

“And the slaves of the Most gracious Allah are those who walk on the earth in humility and sedateness.” (Al-Furqaan: 63). He The Exalted also said:

﴿وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ﴾

“And verily, our word has gone forth of old for our slaves - the Messengers.” (As-Saaffaat: 171)

Allah thus described them with servitude before messengership even though the messengership is greatly noble. But their being slaves of Allah – the Mighty and sublime - is more noble and greater; it is the noblest ascription for him and is most deserving by him. In this sense, the poet versified:

“Do not call me except by: O slave!
For it is the noblest of my names.”

That is, if you would address me, say: “O slave such-and-such! It is the noblest of my names and most humble.” So, Muhammad – Allah’s peace and blessings be upon him – is a slave, never to be worshipped, and a messenger, never to be belied. This explains why we say in our Prayers when we send blessings to him and affirm his messengership: “And I bear witness that Muhammad is His slave and Messenger.”⁽¹⁾ This is the best ascription the Prophet (ﷺ) chose for himself.

Bear in mind that dues are in classes:

First: Dues of Allah that no one shares with Him: not a near angel

1 From the hadeeth of Ibn Mas’ood (رضي الله عنه) reported by Al-Bukhaaree (Book of Seeking Permission, Chapter of Salaam (Peace) is a Name of Allah - The Exalted; 4/136) and Muslim (Book of Salaah, Chapter of Tashahhud During the Salaah; 1/301).

or a sent Messenger. They are things exclusive to Him Alone of *ar-Ruboobiyyah* (His Lordship), *al-Uloohiyyah* (Being the only Deserving Deity) and His Names and Attributes.

Second: Dues unique to the Messengers; assisting them, obeying them and eulogizing them as appropriate.

Third: Shared dues: belief in Allah and His Messengers.

These dues are contained the following noble verse:

﴿لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ﴾

“In order that you (O mankind) may believe in Allah and His Messenger (ﷺ)...” shows the shared dues.

﴿وَتُعِزُّوهُ وَتُقِرُّوهُ﴾

“...and that you may assist and honour him (ﷺ)” this is exclusive for the Messenger (ﷺ),

﴿وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا﴾

“...and (that you) glorify (Allah’s) praises morning and afternoon” (*Al-Fath*: 9). This is exclusive for Allah Alone – Glorious is He and Exalted.

Those who exaggerate regarding the Messenger (ﷺ), give Allah’s dues to him, and say: “(that you) glorify His praises” referring to the Messenger! They would praise the Messenger as they praise Allah, and this undoubtedly is joining partners with Allah because *at-Tasbeeh* (giving Allah’s Praises) is from the dues of Allah, exclusive for Him Alone unlike *Eemaan* which is from the dues that are shared by Allah and His Messengers.

So, he prohibited immoderation in praises in his saying – peace and blessings be upon him – that, “...as the Christians over-praised the son of Maryam” because over-praising and immoderation will lead to his being worshipped as it happens today. You would find a person around his grave in Madeenah beseeching him saying: “O Messenger of Allah! Help! Help!” “O Messenger of Allah! Send us rain!” “O Messenger of Allah! Our land is arid!” and so on. I saw with my eyes, a man calling unto Allah under the drain of the Ka’bah while turning his back towards the House and facing Madeenah because facing the

grave – in his view – is better than turning towards the Ka'bah – we seek Allah's refuge.

An extremist would also say: "the Ka'bah is better than the room (in which the Prophet was buried) but because the Prophet (ﷺ) is inside it; never - by Allah -, not the Ka'bah or the 'Arsh and its bearers or the Paradise (is better than the room)!" He wants to give preference for the room over the Ka'bah, the 'Arsh and its bearers and the Paradise. The Prophet (ﷺ) will never approve of this immoderation for us or himself.

Rightly, his body is better but that the room is better than the Ka'bah, the 'Arsh and the Paradise because the Messenger (ﷺ) is inside it is great error - we beseech Allah to grant us protection from that.



He also said, the Messenger of Allah (ﷺ) said, "Beware of extremism for those before you were destroyed by no other than extremism."⁽¹⁾

COMMENTARY

His saying: *Iyyaakum* (Beware) expresses warning.

His saying: *wal-Guluww* (extremism) is joined to *Iyyaakum*. Grammatical analysts have greatly differed on it but the most probable of the views with the least burden is that: *iyyaa* takes the accusative from an implied imperative tense; meaning, *iyyaaka ihdhar* i.e., be wary of your soul so that it does not deceive you.

Guluwwu is joined to *iyyaaka*, meaning: be cautious of extremism.

Guluwwu (extremism) as discussed earlier is to exceed proper limits in praise or criticism. It may as well entail more than that such that it could be said to be: exceeding limits in extolment, worship and deeds because this statement was made during the stoning at the *Jamaraat*. Ibn Abbaas reported that the Messenger of Allah (ﷺ), on the morning of the (stoning at) 'Aqabah while on his she-camel said: "Pick-up pebbles for me." So, I picked for him seven pebbles for the throwing.

1 From the hadeeth of Ibn Abbaas (رضي الله عنه) reported by Ahmad in the *Musnad* (1/215,347), An-Nasaa'ee in *As-Sughraa* (The Book of Hajj Rites, the Chapter of Picking-Up Pebbles; 5/268), Ibn Maajah (the Book of Hajj Rites, the Chapter of the Size of Pebbles 2/1008), Ibn Abee 'Aasim in *As-Sunnah* no. 98, Ibn Hibbaan (no. 1011), at-Tabraanee in *al-Kabeer* (no. 12747), al-Haakim (1/466) who authenticated it upon the conditions of Al-Bukhaaree and Muslim and Adh-Dhahabee agreed, and al-Bayhaquee in *Sunan al-Qubraa* (5/127). An Nawawee in *Al-Majmoo'* (8/137) said: "Its chain is authentic on the conditions of Muslim." *Shaykh al-Islaaam* averred similarly in *Iqtidaa as-Siraat al-Mustaqeem* (pg. 106).

He started taking away some from his palm and saying, "Pelt things like this; beware of extremism in the religion for those before you were destroyed by no other than extremism in the religion."¹ This is the version of Ibn Maajah.

The word, *guluwwu* is the doer of the word *ahlaka* (destroyed).

His saying: *man kaana qablakum* (those before you) is the object brought forward.

His saying: *wa'innamaa'* (no other than), is an element of restriction, *Hasr*, which affirms the ruling for the mentioned and negate it of any other.

His saying: *ahlaka* (were destroyed) could imply two things:

One: it could mean destruction of the religion. Thus, the destruction will occur immediately from extremism since mere extremism is destruction.

Two: that it is the bodily destruction, and as such, the extremism will be the cause of the destruction. That is to say, when they exceed proper limits they leave obedience to Allah and He destroys them consequently.

Is the restriction in his saying "for those before you were destroyed for no other than extremism" exclusive or relative?

The answer: If it is considered exclusive, then a problem will ensue which is that; there are hadeeths in which the Prophet (ﷺ) attached destruction to deeds other than extremism such as his saying: "those before you were destroyed only because when the noble among them steals, they would leave him. But when the lowly among them steals, they implement the prescribed punishment on him."⁽¹⁾ These are two conflicting restrictions. If hold that it is exclusive, meaning that there will be no except for this reason, then contradiction apparently sets in between the two narrations.

And if it is taken that the restriction is relative; i.e., with respect to a particular deed such that each of the two narrations will be considered differently not conflict with the other so that contradiction does not set in his statements. Then, the restriction is relative. So, it will be explained that: "those before you were destroyed by extremism"; with respect to extremism in worship in the first hadeeth, and in the other: those

¹ Recorded by Al-Bukhaaree (Book of the Hadeeths of the Prophets; 6/513,) and Muslim (The Book of Prescribed Punishments; 3/ 1315).

before you were destroyed because of judgment. Thus, people will be destroyed if they implement the prescribed punishments on the weak leaving the influential.

In this hadeeth, the Prophet (ﷺ) was warning his *Ummah* against immoderation and explaining to them that immoderation is destructive because it is contradiction of the *Sharee'ah* and was the reason for the destruction of past nations. Thus, prohibition of extremism could be deduced from two angles:

1. His warning (ﷺ) against it; and warning is prohibition with emphasis.
2. That it causes devastation of nations as it ruined those before us; and whatever brings destruction is forbidden.

Categories of people with respect to worship:

People are of two categories and a middle-path regarding worship. Some are extreme, some lax and others moderate. The religion of Allah is middle between the extreme and the lax about it. One should be upright, not inclined towards this or to that; this is the duty. Thus, it is not permissible to be extremely strict and exaggerating in the religion or irresponsible and negligent; you should rather be of the middle course between the extremes.

Extremism has many divisions: extremism related to creed, those related to worship, that concerning dealings, those regarding customs etc. These are their examples:

As regards extremism in the matters of creed, an example is the ranting of the theological rhetoricians about affirming Allah's Attributes. They ranted and raved until they got practically ruined. The engrossment brought them one of two things: either *Tamtheel* (likening Allah to His creatures) or *Ta'teel* (absolute rejection of Allah's Attributes). As for their likening Allah to His creatures; they said: this is what affirming the Attributes means. So they went extreme in affirming the Attributes until they affirmed what Allah rejects for Himself. Or they would reject and say this is the meaning of His being Exalted above been compared to the creatures and claim that affirming the Attributes is *Tashbeeh* (likening the creatures to Allah). Thus, they would reject what Allah affirms for Himself.

However, the balanced nation followed the middle course in that;

it did neither go to the extreme in affirming the Attributes nor in rejecting and exalting. They took the clear meanings and say, "we should not overstep that"; so they did not get destroyed and are rather upon the right path. When the Persians, the Romans and others entered into Islam, they began to delve into these matters, arguing and debating endlessly until they got lost – we ask Allah for well-being. The arguments that the later generations in this *Ummah* present against the texts were never advanced by the companions who were the balanced nation.

As it pertains to extremism in matters of worship, it refers to being hard in them such as thinking that the least deficiency in it is disbelief and apostatizing from Islam such as the extremism of the *Khawaarij* and the *Mu'tazilah*. They claim that whoever commits any of the major sins apostatizes from Islam and as such, his blood and property becomes legitimate (to be taken)! They permitted revolting against the rulers and bloodshed. Likewise the *Mu'tazilah*; they hold that whoever commits a major sin is at a level between the two levels: of *Eemaan* and *Kufr*. This is extremism which led them to destruction.

This immoderation is faced by the laxity of the *Murji'ah*. They opine that murder, adultery, theft and intoxication and so on, among the major sins does not take away *Eemaan* completely neither does it decrease anything from it and that mere acceptance suffices for *Eemaan*. They also claim that the *Eemaan* of the one guilty of a major sin is like the *Eemaan* of Jibreel and the Messenger of Allah (ﷺ) because people are not any different in *Eemaan*. They even say that Iblees is a *Mu'min* (true believer in Allah) because he accepted. If they are told: "But Allah declared him a disbeliever" they reply that, "then he was not true in his acceptance, he rather lied"!

These people are –in reality-, those presenting themselves as righteous to many these days. Undoubtedly, this entails going to extremes in negligence while the first exceed proper limits, becoming hard. The position of the People of the *Sunnah* is that *Eemaan* increases and decreases and that the doer of sin is weak in his *Eemaan* to the extent of his sin and that he does not apostatize from *Eemaan* except when he commits any act of disbelief explicitly stated in the texts.

Extremism in dealings is being hard on matters by prohibiting everything, even if it's just a means and holding that one should not have more than the basic needs of existence. This is the way the

Soofees followed. They would say, "Whoever engages in the worldly affairs does not hope for the hereafter." They also claim that it is not permissible for you to buy any other than your basic needs, and things like that.

Opposite this immoderation is the laxity of those who claim permissibility for whatever increases wealth and strengthens the economy even if with usury, deceit and similar others. Those people – and the refuge is with Allah – fall into extreme laxity. So you may find him lying about the price of commodities, its description and in everything, just to get one or two pennies. Doubtlessly, this is extremism.

The middle course is to say that dealings are lawful according to the texts:

﴿وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا﴾

"...whereas Allah permitted trading and forbidden usury." (Al-Baqarah: 275).

Thus, not all things are forbidden; the Prophet (ﷺ) engaged in business transactions, likewise the companions – رضي الله عنهم –; they would conduct business and the Prophet (ﷺ) allowed them.

As for Extremism in customs; if it is feared that leaving the custom may shift from merely leaving a custom to abandoning aspects of worship, then one should stick to such customs and not change to a new one. But if immoderation in custom will prevent shifting to newly established customs, more beneficial than the traditional one, then this is from extremism which is prohibited. If a person sticks to his custom leaving a newly established one better than his custom, we will say: such is actually being immoderate and extreme regarding that custom. However, if both cultures are of equal advantage but it is feared that people may shift from the traditional custom to being excessive in customs that may even taint nobility or religion, then the new custom should not be adopted.



Muslim reported from Ibn Mas'ood that the Messenger of Allah (ﷺ) said, "The over-stringent ones are ruined!" He said it three times.⁽¹⁾

1 In the (Book of Knowledge, Chapter: "The extremists are Ruined"; 4/2055).

COMMENTARY

His statement: *al-Mutanatti'oon* (the over-stringent ones): the *Mutanatti'u* is the one who is unnecessarily probing, ardently over-strict and hard-line whether at speech or deeds. Such is ruined even if it only has to do with ordinary talks. Some people are like this, and in most cases, apart from his ardent over-strictness and hard-line attitude he's perhaps, arrogant. You may even find him constricting his nose when he speaks such that if you extend the greetings of *salam* to him you hear the response from his nose and so on.

Likewise being over-strict in actions; it may lead to self-importance or pride. Thus, he said, "The over-stringent ones are ruined!" Being arduous in the matters of the religion is like being extreme in it which is also from the means of ruin. It also includes ardent over-strictness and unnecessary poking of some of the people on the Attributes of Allah – the Exalted -. They began to search for what the companions – ﷺ – did not use to ask about while they knew that the companions are better than them and paid more attention to learning than they do. The Messenger of Allah (peace and blessings be upon him) was even amongst them who had responses for questions no other person had amongst men no matter his level of knowledge.

These three hadeeths all point to the prohibition of extremism and that it causes ruin, and that it is obligatory for the servant to serve Allah in-between the two extremes with a balanced religion. So, as the *Ummah* is balanced and its religion is moderate, his deeds upon the religion should be on the middle course.



Important Matters:

First: Whoever understands this chapter and the following two will recognize the strangeness of the religion. He will also be amazed at Allah's Might and His turning of minds

Second: Knowing the first *Shirk* that occurred on the earth which was about misconceptions regarding the righteous ones.

Third: Knowing the first thing that changed the religion of the Prophets along with its cause, and knowing that Allah sent them.

Fourth: Tolerating innovations even when the *Sharee'ah* and human nature rejects it.

Fifth: That the cause of all that is mixing up falsehood with the truth: the first is loving the righteous, the second is that some among the people of knowledge and religion doing something intending good with it but those who came after them thought they intended otherwise.

Sixth: Explanation of the verse in *Soorat an-Nooh*.

Seventh: Human natural inclinations that the truth fades in his heart while falsehood increases.

Eighth: It contains a pointer to what is transmitted from the pious predecessors that *Bid'ah* (innovations in the religion) is the cause of disbelief.

Ninth: Knowing *Shaytaan* by what *Bid'ah* eventually leads to even if the doer has good intention.

Tenth: Understanding the general principle: Prohibition of extremism, and knowing its consequences.

Eleventh: The evil in withdrawing to the graves to perform righteous deed.

Twelfth: Knowing the prohibition of statues and the wisdom behind doing away with them.

Thirteenth: Recognizing the significance of this story and the dare need for it despite the negligence about it.

Fourteenth: Which is the most astounding: their reading it in the books of *Tafseer* and hadeeth, their understanding of the meanings of the statements and the fact that Allah perverted their hearts such that they believed that the deeds of the people of Nooh is the best worship and that what Allah and His Prophet (ﷺ) forbade is disbelief which legitimizes blood and property.

Fifteenth: Declaration that they only intended intercession.

Sixteenth: Their assumption that the scholars who made the images intended that too.

Seventeenth: The great explanation in His saying (ﷺ): "Do not over-praise me as the Christians over-praised the son of Maryam." May Allah's peace and blessings be upon the one who conveyed the plain message.

Eighteenth: His counsel to us about the destruction of the over-stringent nations.

Nineteenth: Declaration that they (i.e. the statues) were not worshipped until knowledge was forgotten. It explains the significance of its availability and the evil in its absence.

Twentieth: That the cause of the loss of knowledge is the death of the scholars.

COMMENTARY

Important Matters:

The first matter: Whoever understands this chapter – i.e., what was given in the explanation of the noble verse: “*And they have said: ‘you shall not leave your gods...’*” - and the following two will recognize the strangeness of Islam.

This is true because Islam which is based on pure *Tawheed* is strange. In many of the Islamic lands you will find immoderation regarding the graves of the righteous. You will not find any Muslim land except that it has people who exceed limits about the graves of their pious. It may not even be a grave of a righteous person; it could just be a lie such as the grave Husayn bin Alea – عليه السلام.

The people of Iraq claim that; “he is with us”, those of Shaam say, “he is with us” and likewise the peoples of Egypt and North-west Africa. Thus, Husayn is either four individuals or cut into parts; and all these are not correct. In a nutshell, *Shaykh al-Islam* Muhammad bin Abdul-Wahhaab رحمته الله said, “you will realize the strangeness of Islam” i.e., to the Muslims themselves.

This was the situation in the Arabian Peninsula before the *Da'wah* of the *Shaykh*, Muhammad bin Abdul-Wahhaab. There were graves and tombs worshipped besides Allah; pilgrimages were even made to them. But out of Allah's granting success – Glorious is He and Exalted – He aided this man with Imam Muhammad bin Sa'ood until he eradicated and destroyed it and the lands – And all praise and thanks belong to Allah – became upon pure *Tawheed*.

The second matter: Knowing the first *Shirk* that occurred on the earth: in the sense that these idols that were worshipped by the people of Nooh used to be righteous people. The people became excessive regarding them and they were eventually worshiped beside Allah. Thus, it cautions immoderation about the righteous.

The third matter: Knowing the first thing that changed the religion of the Prophets along with its cause, and knowing that Allah sent them: the first thing invented into the religion of the Prophets is *Shirk* caused by immoderation regarding the righteous.

His saying: and knowing that Allah sent them: Allah – the Exalted – said:

“Mankind were one community and Allah sent Prophets with glad tidings and warnings...” (Al-Baqarah: 213).

That is, they were a single community upon *Tawheed* but later differed and then Allah sent prophets as bearers of glad tidings and warners. He sent along with them, Books so that they judge among the people concerning their differences. So, that was the first occurrence of *Shirk* among the children of Adam.

The fourth matter: Tolerating innovations even when the *Sharee’ah* and human nature rejects them.

His saying: Tolerating innovations: i.e., the minds accept them not because they are approved; the laws rather refute them. Likewise the sound *fitrah*, human natural disposition; it rejects innovations since it was created upon the worship of Allah Alone, without partners as He – the Exalted – said:

﴿فَاقْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا﴾

“So set you (O Muhammad [r]) your face towards the religion of pure Islamic monotheism Haneefan (worship none but Allah alone), Allah’s fitrah, with which he has created mankind.” (Ar-Room: 30).

So, the sound *fitrah* is not relied on for legislation, laws are rather taken from the Owner of *fitrah*.

The fifth matter: That the cause of all that is the mix-up of falsehood with the truth: the author ﷺ - meant to explain that falsehood mixed-up with the truth regarding two things:

1. Loving the righteous: for this reason, they made statues of them out of love for them and crave for seeing their images.
2. The people of knowledge and religion intended good with that: increase their zeal to worship. But those after them intended other than the good that they had in mind. It could be deduced that:

whoever wants to strengthen his religion through an innovation (should realize that) the evil (of such) is more than the benefits!

For instance, those who exceed proper limits about the Prophet (ﷺ); celebrating birthdays for him, (perhaps) intend good therewith with this innovation while its evil is much more than it benefits. This is because it gives an individual some unapproved vigor at a given time and then, some slackness - also not legislated - follows for the rest of the year. So, you would find those who exceed the bounds regarding this innovation slackening in the clearly approved issues in the religion; they will not be active like others.

This shows the effect of innovations in the hearts and that no matter how its people decorate it, it only increases the individual in misguidance since the Prophet (ﷺ) said: "Every innovation (in the religion) is misguidance."⁽¹⁾

If it is said that celebrating his birthday is established in the *Sunnah* and that: that the Prophet (ﷺ) was asked about fasting on Mondays and he said, "That was a day on which I was born and I was appointed or given revelation."⁽²⁾ He used to fast on this day and on Thursdays saying: "They are both days on which deeds are presented to Allah. So I love that my deeds are presented while I am fasting."⁽³⁾

The response to these is from perspectives:

- 1- Fasting is not celebration of his birthday as they do. It is but fasting and abstinence. As for those who celebrate birthdays for him, their celebration is contrary to that. It thus means that if a person fasts on that blessed day he gets such-and-such reward, it does not mean that we should celebrate on it.

1 From the hadeeth of Jaabir (رضي الله عنه) reported by Muslim (The book of *Jumah*, the Chapter of Shortening the Prayer and the Sermon; 2/592).
 2 From the hadeeth of Aboo Qataadah reported by Muslim (The Book of Fasting, the Chapter of the Desirability of Fasting for Three Days in Every Month; 2/819).
 3 From the hadeeth of Aboo Hurayrah (رضي الله عنه) reported by At- Tirmidhee (Book of Fasting, Chapter of What is Related Concerning The Fasting on Mondays and Thursdays; 3/94) and he graded *Hasan Gareeb*. Muslim (4/1987) also reported it without the mention of fasting, and his version reads: "Deeds are presented on every Thursday and Monday and Allah - the Mighty and Sublime - forgives everyone who does join anything in worship with Allah..." Aboo Daawood (no. 2436,) reported it too, An-Nasaa'ee (no. 2360) and Ibn Maajah (no. 1738) from the hadeeth of Usaamah bin Zayd in a similar version and al-Mundhree graded it *Hasan*. (*Mukhtasar al-Mundhree*).

- 2- Assuming that what they cite forms a basis; it is obligatory to limit it to what is transmitted since worship is *Tawqeefiyyah* (revelation-based). Were the celebration of his birthday that is common among the people today right, the Prophet (ﷺ) would have explained it either by speech or action or his approvals.
- 3- Those who celebrate birthday for the Prophet (ﷺ) do neither restrict it to Mondays nor to the day they think he was born, 12th of *Rabee' al-Awwal*, even though such is not established historically. Some later astronomers even prove that it was rather on the ninth and not twelfth (as they think!)
- 4- Celebrating his birthday in the known manner is plain innovation because such was not known during the time of the Prophet (ﷺ) and his companions even when such could be necessary (during his time) and there were no impediments.

● Celebrating Children's Birthday:

Benefit: Every celebration repeated weekly or annually but is not approved (in the Qur'an and the *Sunnah*) is an innovation. The proof for this is that: the Law-Giver legislated the *'Aqeeqah* for the newborn and not anything after that. Their making these celebrations weekly or annually implies that they relate them to the approved Islamic celebrations; and this is prohibited and not allowed.

There are no festivals in the *Sharee'ah* except the three Islamic festivals: *Eid al-Fitr*, *'Eid al-Adhaa* and the weekly *'Eid*, the Fridays. This (i.e. the children's birthday celebrations) should not be considered as from the matters of custom because it's regular. Thus, when the Prophet (ﷺ) arrived, he met the *Ansaar* having two occasions they celebrate and said, "Allah has replaced it for you with something better: *'Eid al-Adhaa* and *'Eid al-Fitr*"⁽¹⁾ even though it was – for them at the time – a part of their custom.

The sixth matter: Explanation of the verse in *Soorat an-Nooh*: it had preceded that they cooperated upon falsehood. This is contrary to the way of the believers who enjoin the truth, patience and mercy. Similar

1 From the hadeeth of Anas recorded by Ahmad in the *Musnad* (3/103). Also reported by Aboo Daawood (Book of Salaah, Chapter of The Two *'Eid* Prayers; no. 1134) and An-Nasaa'ee in (The Two *'Eids*; 3/179) and al-Bayhaquee (3/277). Its chain is authentic as in *Takhreej Ahaadeeth il-'Eedayn* (pg. 52).

to those are the people of falsehood and misguidance who enjoin what they are upon, whether they are political leaders or religious leaders who affiliate themselves to religion. So, you would find that when many of them die, they establish structures that continue to invite to what they were upon.

The seventh matter: Human natural inclinations that the truth fades in his heart while falsehood increases: this expression is restricted from the angle that it is human asides those whom Allah favor with purifying their souls. Allah says:

﴿قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۖ وَقَدْ خَابَ مَنْ دَسَّاهَا ۝۱۰﴾

"Indeed he succeeds who purifies his ownself. And indeed he fails who corrupts his own self." (Ash-Shams: 9-10).

His saying: *jibillah* is according to the word measure, *fi'llah* which is a person's nature i.e., that upon which he is created, made-up and originated implying a person's natural instincts as an individual irrespective of whether he purified his self or corrupts it.

Allah has described man, as a human being, with two attributes, He the Exalted said:

﴿إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ﴾

"Verily! Man is indeed an extreme wrongdoer." (Ibraaheem: 34).

Allah the Exalted also said:

﴿وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا﴾

"But man bore it. Verily! He was unjust (to himself) and ignorant (of its results.)." (Ahzaab: 72).

However, considering the favors Allah grants him of Eemaan and righteous deeds, he is raised above all these. Allah The Exalted says:

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۝۱ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ۝۵ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۝۶﴾

"Verily! We created man of the best stature (mould). Then We reduced him to the lowest of the low. Save those who believe (in

Islamic monotheism) and do righteous deeds, then they shall have a reward without end (paradise)” (At-Teen: 4-6).

So, the person whom Allah favors with guidance, the falsehood in his heart will gradually reduce and could even completely vanish as was the case with ‘Umar bin al-Khattaab, Khaalid bin al-Waleed, ‘Ikrimah bin Abee Jahl and others.

Likewise the people of knowledge, such as Abu al-Hasan al-Ash’aree who was a *Mu’tazilee* and then, a *Killaabee* and later on, a *Sunnee*. Ibn Qayyim was initially a *Soofee*, then Allah blessed him with the company of *Shaykh al-Islam* Ibn Taymiyyah and guided him from his hands until he became very eminent.

The eight matter: It contains a pointer to what is transmitted from pious predecessors that *Bid’ah* (innovations in the religion) is the cause of disbelief: the people of knowledge said: disbelief has many causes – and nothing prevents something, one of which is disbelief, from having many causes – among which is *Bid’ah*. They said: *Bid’ah* remains in the heart and gradually gets worse until it turns to disbelief. They cite his saying: “Every *Bid’ah* is misguidance and every misguidance is in Hell.”⁽¹⁾

They also say: “Sins are the carriers of disbelief”; the carrier of a thing brings it to its destination. And according to the Prophet (ﷺ), sins do dent the soul. A black spot will be made on it such that if he repents, his soul will be polished and it will shine.⁽²⁾ Otherwise, the spot will continue to enlarge until it becomes completely dark.

He – peace and blessings be upon him – also warned against minor sins and illustrated it with a people who encamped in a place and wanted to cook. Each of them went and came with a piece of wood. So, they gathered it all and made a huge fire.⁽³⁾ Sins are like this too. They have strong influence on the soul.

Passionate desires have the worst affects; they are even worse than doubt because doubt is easily removed for the one for whom Allah

1 Recorded by an-Nasaa’ee (3/188).

2 From the hadeeth of Aboo Hurayrah recorded by Ahmad (2/297). Also reported by At-Tirmidhee (The Book of Tafseer, Chapter of “*Woe to Al-Mutaffifeen*”; 9/69) who said: “it is sound and authentic” and Ibn Maajah (The Book of Ascetics, Chapter on Mentioning Sins; 2/1418).

3 From the hadeeth of Sahl bin Sa’d reported by Ahmad in his *Musnad* (5/331). See also *Majma’ az-Zawaa’id* by al-Haythamee (10/190).

makes it easy since it originates from ignorance which is taken away with knowledge.

As for passionate desire it is a person's wish for evil. It is the trial that kills the learned and the ignorant. This is why the sins of the Jews are worse than those of the Christians because passionate desire and wish for evil and falsehood were the causes of the sins of the Jews. But for the Christians, the reason for theirs is doubt. This is why the truth will be clear to the people of desires among the innovators but they would still hang on to it. Many of them would do that to maintain their rank and leadership among the people and not for the reason of guiding the people.

He would opine and be given promptings by Shaytaan that if he leaves his innovation his rank among the people will reduce: they will say: "this man is inconsistent, he is not knowledgeable!" But this is not the case. Abu al-Hasan Al-Ash'aree is a good example here. He was not a leading scholar when he was with the *Mu'tazilah*. But when he returned to the position of the People of Sunnah, he became one of the prominent scholars. So whoever returns to the truth, his rank increases before Allah – Glorious is He – and then before His creatures.

Summarily, *Bid'ah* is a cause of disbelief, and this is not contradicted by the saying of the people of knowledge that: "sins are the carriers of disbelief" since a thing could well have many causes.

The ninth matter: Knowing *Shaytaan* by what *Bid'ah* eventually leads to even if the doer has good intention: because it was Shaytaan who deceived these idolaters into making these images and pictures since he knows that the *Bid'ah* will eventually translate into *Shirk*.

His saying: even if the doer has a good intention: That is, *Bid'ah* is evil even if the doer has good intentions, and he sins if he knows it is *Bid'ah* despite his good intentions because he knowingly commits sin like the one who approves lying and deceit while claiming (to do so for) *Maslahah* (approved pressing benefits). But if he is ignorant, he will not be sinning because no sin counts except with knowledge. However, he may be rewarded for his good intentions; Shaykh al-Islam Ibn Taymiyyah drew attention to that in his book, *Iqtidaa' as-Siraat al-Mustaqeem*. So, he will be rewarded for his intentions and not for his action. This action of his is neither righteous and acceptable nor

pleasing (before Allah). However, for his good intention and lack of knowledge, he will be rewarded. Thus, he (ﷺ) told the man who had observed the *Salaah* but repeated his ablution after finding water and prayed again that, “you have the reward, twice”⁽¹⁾ because of his good intention and the fact that his action is basically righteous.

But if someone intends to observe the deed (such as *Salaah* as cited above) twice despite knowing it to be unapproved he will have no reward because his action is not correct owing to its contradicting the Sunnah. The Prophet (ﷺ) told the other person who did not repeat his *Salaah* that, “you accomplished the *Sunnah*.”⁽²⁾

If he says: “As for me, I want to provide inspiration and give encouragement and so on through that...”

I would respond that: This kind of intention is defamation of the message of the Messenger (ﷺ) because it ascribes shortcoming or deficiency to it. That is to say, it failed to give information about that or was deficient in knowledge. And this will be a great and dangerous thing since neither the Prophet (ﷺ) nor his rightly-guided successors were upon that.

But if he had good intention but was unaware that it is an innovation, he will be rewarded for his intention and not for his action because his action is wrong and void as the Prophet (ﷺ) said, “Whoever carries out an action for which we have not given approval; it will be rejected.”⁽³⁾

But regarding the commoners who are not knowledgeable who could have been confused by this and other innovations; we would say: as long as they aimed to do the correct thing but were unaware of it, their sins will be on whoever gave them the ruling and misled them. Thus some who know nothing about Islam would be found in the far regions of Africa and in other places. If they die, we would not say they are Muslims, perform the funeral prayers for them and ask that they be showered mercy even though no proof was established against them. We would rather interact with them according to what

1 From the hadeeth of Aboo Sa'eed Al-Khudree reported by Aboo Daawood (no. 338), An-Nasaa'ee (no. 433), Ad-Daarimee (Book of Purification, Chapter of *Ta'yammum*; 1/55), Ad-Daaraqutnee (1/188) and al-Haakim (1/179) who authenticated it on the conditions of the Two *Shaykhs* (al-Bukhaaree and Muslim) and Adh-Dhahabee agreed with him. See also *Talkhees al-Habeer* (1/155).

2 Ibid.

3 Recorded by Al-Bukhaaree in an affirmed *Mu'allaq* form in (The Book of Business Transactions; 1/100) and Muslim (Book of Judgements: 3/1343).

is apparent of them, but in the hereafter, their case lies with Allah.

The tenth matter: Understanding the general principle: Prohibition of extremism, and knowing its consequences: this is what the Prophet (ﷺ) warned against because extremism is to exceed proper limits, and as it occurs in worship, it comes in other things as well. Allah the Exalted said:

﴿وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا﴾

“...and eat and drink but waste not by extravagance...” (Al-A’raaf: 31)

He also says:

﴿وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا﴾

“And those, who, when they spend, are neither extravagant nor niggardly...” (Al-Furqaan: 67). And this had been explained.

The eleventh matter: The evil in withdrawing to the graves to perform righteous deed: the consequent evil is that leads their being worshiped. An example of that is: if the Qur’an is read by the grave of a righteous person or charity is given around it, it is thought that such is better than others (performed elsewhere); and this is part of Innovations, and such *Bid’ah* could lead the doer to worship this grave.

The twelfth matter: Knowing the prohibition of statues and the wisdom behind doing away with them: *Tamaatheel*: are images in the picture of a person, animal or stone. It is generally used to refer to what is made to be worshipped besides Allah. The wisdom behind doing away with them lies in averting the means of *Shirk*.

The thirteenth matter: Recognizing the significance of this story: That is, the story of those who exceeded proper bounds about the righteous and the impious whom they considered righteous until the matter gradually got to worshipping them besides Allah. Thus, it is pertinent to know this story and the fact that extremism is serious, its consequences are pernicious and the need for it is very great while negligence about it is prevalent. If you consider the condition of the people and examine their minds, you’ll find that they are negligent about the issue. This is also found in Islamic countries.

The fourteenth matter: Which is the most bewildering is their

reading it in the books of *Tafseer* and hadeeth.

His statement: “*wa a’jaba*”, the most bewildering; i.e. more and extremely surprising. Surprise is in two forms:

First – that which means admiration, when it has to do with something praiseworthy such as Aa’isha’s statement in the hadeeth, “The Prophet (ﷺ) would prefer the right side when he wears his shoes, comb his hair, in his purification and in all his affairs.”⁽¹⁾

Second – that referring to dispraise. That is when it is regarding something disparaging. Allah the Exalted says:

﴿وَلَنْ تَعَجَبَ فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَابًا أَعْنَا لَفِي خَلْقٍ جَدِيدٍ﴾

“And if you (O Muhammad [r]) wonder (at these polytheists who deny your message of Islamic Monotheism and have taken besides Allah others for worship who can neither harm nor benefit), then wondrous is their saying: ‘When we are dust, shall we indeed then be (raised) in a new creation?’” (Ar-Ra’d: 5).

The author’s statement here is in the sense of dispraise. Here, the author was referring to what happened during his lifetime when they neglected this story despite the fact that they would read it in the books of *Tafseer* and hadeeth. They also opined that the deeds of the people of Nooh are the best forms of worship. This is the most grievous thing to afflict a person; that he holds evil to be good! Allah - The Exalted - says:

﴿أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنْ أَلَّفَ اللَّهُ يَضِلُّ مِنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ﴾

“Is he, then, to whom the evil of his deeds made fair-seeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allah sends astray whom He wills, and guides whom He wills.” (Faatir: 8).

He also says:

﴿الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يُحْسِنُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا﴾

1 Reported by Al-Bukhaaree (Book of Ablution, Chapter of Using the Right Hand; 1/75) and Muslim (Book of Purification, Chapter of Using the Right Hand for Ablution and Other things; 1/226).

"Say (O Muhammad ﷺ): 'Shall We tell you the greatest losers in respect of (their) deeds? Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deed.'" (Al-Kahf: 104)

His saying: they believed that the deeds of the people of Nooh are the best worship and that what Allah and His Prophet (ﷺ) forbade is disbelief which warrants blood and property: that is, whoever believes that *Kufr* and *Shirk* are of the best forms of worship and that they are ways of seeking nearness to Allah; such is disbelief which warrants shedding of blood and seizure of property. This is what the author meant although it is not apparent in his statement.

However, the possible meaning later occurred to me, that: these extremists believed that what is forbidden is disbelief which warrants shedding of blood and seizure of property but that other lesser forms of extremism are not prohibited. Allah knows best.

The fifteenth matter: Declaring that they only intended intercession: that is, they only aimed at intercession; yet they fell into *Shirk*.

The sixteenth matter: Their assumption that the scholars who made the images intended that too: i.e., they intended that they will intercede for them and that they will even stimulate them towards worship. But this is false assumption as mentioned earlier.⁽¹⁾

The seventeenth matter: The great explanation in his saying (ﷺ): "Do not over-praise me...": The word, *Itraa* (as it occurs in the Arabic text) means immoderation in praise and exaggeration in it. What he (ﷺ) prohibited in this hadeeth is still committed by a section of this *Ummah*. In fact, they do worse and even make the Prophet (ﷺ) the resort in all things. This is more serious than the sayings of the Christians that: the Messiah is the son of Allah, and one of the trinity!

The meaning of *ballaga*, (who) conveyed, means he brought and explained the message.

The eighteenth matter: His counsel to us about the destruction of the over-stringent nations: and this is according to his statement, "the over-stringent ones are ruined!" with which he did not merely intend to inform; he was also warning therewith against over-stringency.

The nineteenth matter: Declaration that they (i.e. the statues) were

1 See page 393.

not worshipped until knowledge was forgotten: that is, these statues were not worshipped until the knowledge became forgotten and faded away. This explains the importance of its presence; that is knowledge, and that its being present is absolutely necessary in this Ummah. This is because when knowledge is lost, ignorance takes its place, and when ignorance supplants, you need not ask about the condition of the people; they will neither know how to worship Allah nor how to get near to Him.

The twentieth matter: That the cause of the loss of knowledge is the death of the scholars: This is one of the greatest causes for the loss of knowledge. When the scholars pass away, only the ignorant among the creatures remain who will give religious verdicts without knowledge.

Also, from the causes of its loss is negligence and turning away from learning, getting busy with worldly things and nonchalance towards knowledge. Similarly, knowledge could be present but still absent. That occurs when those who study are many but they do not act upon it and the *Fuqahaa*, people of understanding, the jurists, who will follow it are few. Then, the knowledge will be bereft of benefit and its being available will be like its absence. In fact, its presence then would contain some harm for the *Ummah* because when the commoners find the one who claims knowledge remaining silent, not acting upon what he knows, they would consider what the people are upon to be right. Therefore, the harm from non-beneficial knowledge is worse than the evil of ignorance since (with mere ignorance,) people will still seek and crave for knowledge.

A Summary of the Chapter:

The explanation of the fact that immoderation regarding the righteous is among the causes of *Kufr* and not the only cause, and that the danger of immoderation is serious and its consequence is grievous. Thus, it is obligatory to place the righteous in their right places. Thus, the righteous and sinful should not be matched; each of them should rather be placed in his right place. Nevertheless, we should not exceed proper limits in that and go to extremes regarding him.

Allah's religion is balanced; it does not apportion to an individual more than his due nor deny him what he deserves. This is justice.

Question 1: What is the difference between *Tanattu'*, Over-

Stringency, *Guluww*, Extremism, and *Ijtihaad*, striving (upon good deeds)?

Answer: *Guluww* is to exceed proper limits. *Tanattu'* means being overblown over a thing and unnecessarily delving regarding it; such is from the aspects of *Guluww*, extremism.

As for *Ijtihaad*, it means exerting efforts to attain the truth. It is not tantamount to *Guluww* except when it is taken to mean (engaging in) much of baseless acts of worship. That could lead to *Guluww*; if a person – for example – intends to observe the late-night prayers and not sleep at all, fast throughout the day and not break the fast and avoids all the delights of this world such that he will not marry, or eat meat or take fruits and things like that, then this is part of *Guluww*. Even if this action of his stems from striving (upon good deeds) and righteousness, the fact remains that such is contrary to the guidance of the Prophet (ﷺ).

Question 2: What is the ruling concerning going to the graves of the pious to read *Soorat al-Faatihah*?

Answer: This is part of Innovations; whether we say he will have the reward or not. As long as you make the recitation specifically at the grave, this is from Innovations. The pious predecessors have only held different opinions regarding the *Faatihah* or other parts of the Qur'an been read near the dead immediately after his burial. Even so, the correct thing is that it is not part of the *Sunnah*; the *Sunnah* is to seek forgiveness for him and ask for steadfastness for him (when he is questioned in the grave).



What Is Reported About The Strong Condemnation Of The One Who Worships Allah By The Grave Of A Righteous Man;

What If He Worships Him?!

COMMENTARY

His statement: *at-Taghleez* (strong condemnation): severe criticism.

His statement: The one who worships Allah by the grave of a righteous man: that is, he carries out an action by which Allah is worshipped such as recitation (of the Qur'an), *Salaat*, giving charity, and others like that.

His statement: What if he worships him? i.e., then it will be worse and more serious. This is because the inhabitants of graveyards and the graves of the righteous people or those lesser than them among the Muslims need supplications. They are visited to seek benefits - and not to seek benefit through them - only by following the *Sunnah* of visiting the graveyards and the rewards that are gained thereby. But this is not part of seeking benefits by their persons; it is rather through an individual's own actions, from his following the *Sunnah*.

The visitation which is aimed at benefiting from the dead is an innovated visitation, but the visitation which is aimed at benefiting the dead and taking lessons from their condition is approved in the *Sharee'ah*.



It is reported in the *Saheeh* from Aa'ishah that: Ummu Salamah mentioned a church she saw in Abyssinia to the Messenger of Allah (ﷺ) and the images it contained. Thereupon, he said: "Those are the ones among whom whenever a pious person or a righteous servant dies, they build a place of worship over his grave and make those images therein. Those are the worst creatures before Allah."⁽¹⁾

Those people combine two great evils: the evil of the graves and the evil of images.

COMMENTARY

1 Reported by Al-Bukhaaree (Book Of Prayers, Chapter: Should the Graves of The Idolaters of The Periods of *Jaahiliyyah* Be Exhumed?; 1/155) and Muslim (Book of Mosques, Chapter of the Prohibition of Building Places of Worship Over Graves; 1/375).

His saying: "In the *Saheeh*" i.e., the two *Saheehs*; the comments about such expressions had preceded under the chapter: Explanation of *Tawheed* and the Testimony that: *Laa ilaaha illa Allah* (There is no deity worthy of worship except Allah)

His saying: "Umm Salamah": She was among those who migrated with their husbands to Abyssinia, and after the death of her husband, Aboo Salamah, the Prophet (ﷺ) married her. She narrated what she saw to him during his illness in which he died as is contained in the *Saheeh*.

His saying: "the images": Apparently, the images were three dimensional and erected images.

His saying: "Those", *ulaaik*, the letter, *Kaaf* (in *ulaaik*), could take the *Kasrah* sign if the address is to Umm Salamah, and a *Fathah* if a particular sort is intended by the address. The scholars have mentioned that the letter, *Kaaf* indicating an address and connected to a demonstrative noun has three forms:

The first form - that it concords with the second person case; singular with singular, dual with dual and plural with plural whether masculine or feminine.

The second form - that it will take the *Fathah* sign in all cases.

The third form - that it will take the *Kasrah* in all feminine cases and the *Fathah* in all masculine cases.

However, the most popular form is that it should concord with the second person cases, then *Fathah* in all cases, then *Fathah* in the masculine cases and *Kasrah* in the feminine cases.

His statement: "a pious person or a righteous servant": doubt by the narrator.

His statement: "they build a place of worship over his grave" that is, the grave of the pious man.

His statement: "and make those images therein" that is, the ones she saw, and it is likely that it is the picture of the righteous man. It is also possible that they add the images of other pious people to his, and perhaps the images have different forms comprising differing images.

His statement: "Those are the worst creatures before Allah" because this action of theirs is a means to *Kufr* and *Shirk* which is the worst and injustice and the most grievous. Thus, whatever is a means to it, the doer of such acts is deserving of being the worst of creatures in the

sight of Allah – Glorious is He and Exalted.

His statement: Those people combined two trials: the trial of the graves and the trial of the images: This is a statement of Ibn Taymiyyah رحمہ اللہ.

His statement: “the trial of the graves” because they built places of worship over them.

His statement: “the trial of the images” because they made images; thus, they combined the two trials. They were referred to as trials because they are means of putting people off their religion, and any such thing is a trial. Allah The Exalted says:

﴿الْعَمَّ ۝ أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ۝﴾

“Alif Lām Mīm. Do people think that they will be left alone because they say: «We believe,» and will not be tested.” (Al-Ankaboot: 1-2).

He - The Exalted - also says:

﴿إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾

“Verily, those who put into trial the believing men and believing women.” (Al-Burooj: 10). That is, they prevented them or did what by which they put them off the religion of Allah.



They both also reported from her that she said: “While the Messenger of Allah ﷺ was at the verge of death he began to draw a shirt of his over his face and when he got tired of it he would remove it. He would then say while in that condition that: ‘Allah’s curse is upon the Jews and the Christians; they took the graves of their Prophets as places of worship.’ He was warning against what they did. Otherwise, his grave would have been raised but it was feared that it could be taken as a place of worship.” They both recorded it.⁽¹⁾

COMMENTARY

His statement: “They both also reported...”: the pronoun, (they,) refers to Al-Bukhaaree and Muslim even though they had not been previously mentioned, but since that is a well-known terminology, it is correct that the pronoun refers to them based on popular knowledge

1 Reported by Al-Bukhaaree (Book of Funerals, Chapter of the Non-Desirability of Having Places of Worship on Graves; 1/408) and Muslim (Book of Mosques, Chapter of The Prohibition of Building Places of Worship Over Graves; 1/376).

and usage even though they had not been previously mentioned.

His statement: "...from her": that is, from Aa'isha - .

She said: "While the Messenger of Allah was at the verge of death": that is, when the angel of death approached him to take his soul.

His saying: "*Tafiq* (he began to)": is from the start up verbs and its noun is concealed and the phrase, *yatrah* (to draw) is its predicate.

His saying: "*Khameesatan* (a shirt)": is a checkered dress with patterns which the Prophet (ﷺ) drew over his face.

His statement: "When he got tired of it" i.e., he got wearuponed by it while at the verge of death.

His statement: "...while in that condition" that is, while in that state during his demise.

His statement: "Allah's curse is upon the Jews and the Christians; they took the graves of their Prophets as places of worship." He was saying this at the point of death. *La'nat Allah* (Allah's curse): that is, His dismissing and expelling. This expression could be taken for the apparent meaning; i.e., the Prophet (ﷺ) was informing that Allah sends curses on them. It may also mean supplication. As such, it will be informatory lexically but instructive in meaning, and then, it would mean that the Prophet (ﷺ) cursed them at the verge of his death because of this action.

His statement: "they took the graves of their Prophets as places of worship": this sentence expresses the reason for his saying: "Allah's curse is upon the Jews and the Christians." As if someone was asking: why did the Prophet (ﷺ) curse them? And the response was that: because they took the graves of their Prophets as places of worship. That is, places of prostration whether they built the places or not. They would observe prayers and worship Allah the Exalted in them even though they were built over graves!

His statement: "He was warning against what they did" that is, he (ﷺ) said that during his demise to warn his Ummah against what these people do because he knew he was about to die and perhaps, this may happen even in the distant future.

His statement: "Otherwise, his grave would have been raised": *ubriza* (as it occurs in the Arabic text, meaning raised) mean, he would have been taken out of his house because *burooz* means *Zuhoor* (appearance,

manifestation). That is to say, if not for the warning and fear that his grave might be taken for a place of worship; he would have been taken out and buried at the Baqee' – for example. But his house is more protective and more remote to be taken for a place of worship.

This is one of the reasons that demanded for his grave was not be made prominent. Among the reasons for that also, is his saying that whenever a Prophet's soul is taken, he is buried at the spot he dies.⁽¹⁾ Nothing prevents that a ruling has two or more reasons just as a single reason could have two or more rulings such as the sunset; breaking the fast by the fasting person and the *Magrib* prayer are based on it.

His statement: "but it was feared that it could be taken as a place of worship": (the word,) *Khushiya* has two versions: *Khushiya* (it was feared, as mentioned here) and *Khashiya* (he feared).⁽²⁾

Based on the version of *Khushiya*; those who had the fear were the companions – ﷺ. But with respect to *Khashiya*, the one who nursed the fear was the Prophet (ﷺ). The fact is that they all happened; the Prophet (ﷺ) said that no Prophet died except that he was buried where he died, and that Allah cursed the Jews and the Christians because they made the graves of their Prophets worship places fearing that his own grave would be turned to a worship place.

Also, the companions – ﷺ - unanimously agreed that he (ﷺ) should be buried inside his house after deliberations because they feared the same thing. Perhaps, some of them suggested that he be buried in his house for no other than this fear while others proposed that he should be buried in his house because he knew that he – peace and blessings be upon him – said: "No Prophet died except that he was buried at the spot he died" and being afraid that it may be taken as a worship place.

This hadeeth and the preceding one contain warning against taking the graves of Prophets as places of worship even though they are the best of the righteous people since the rank of prophethood is the first among the four ranks about which Allah the Exalted said:

- 1 In the hadeeth of Aboo Bakr As-Siddeeq recorded by Ahmad in the *Musnad* (1/7). Also reported by at-Tirmidhee (Book of Funerals, Chapter: 'Aboo Kurayb Related to Us'; 3/394) and in *ash-Shamaail* (no. 390) and Ibn Maajah similarly (Book of Funerals, Chapter of Reports about His Death and Burials (ﷺ); 1/521). Ibn Hajar said in *Al-Fath* (1/529): "Its chain is *Saheeh* although it is *Mawqoof*."
- 2 *Saheeh Al-Bukhaaree* (Book of Funerals, Chapter of The Reports Concerning the Grave of The Prophet (ﷺ); 1/427).

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا﴾ (١١)

"And whoso obeys Allah and the Messenger (Muhammad [r]), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqoon (those followers of the Prophets who were first and foremost to believe like Abu Bakr As-Siddeeq), the martyrs, and the righteous. And how excellent these companions are!" (An-Nisaa': 69).

An Objection and Its Response:

If someone says: We are in a dilemma about the presence of the Prophet's grave (ﷺ) now because it is at the middle of the mosque. What would be the response?

We would say: the response to that is from different angles:

The first perspective: That the mosque was not built over the grave; the mosque was rather built during the lifetime of the Prophet (ﷺ).

The second perspective: the Prophet (ﷺ) was not buried in the mosque such that it would be said that: "This is from burying the righteous in the mosques." He was rather buried in his house.

The third perspective: that the enclosure of the house of the Prophet (ﷺ) which includes Aa'isha's apartment in the mosque was not agreed upon by the companions. In fact, it happened only after most of them had passed away remaining only a few. And that was in the year 94 AH approximately. Thus, it was not allowed or agreed upon by the companions. Some of them even disagreed with that and among those who disagreed was Sa'eed bin Musayyib from the *Taabi'oos*; he was not pleased with the action.

The fourth perspective: that the grave is not in the mosque even after its enclosure in it since it occurs in a room separate from the mosque. The mosque was not built over it. This was why the place was protected, encircled with three walls. The wall was built to be bent away from the *Qiblah* direction, that is, like an acute triangle, while the angle is at the northern side such that one would not be able to face it directly during prayers since it is slanted.

With the above, the dilemma cited by grave worshippers is solved. But they still say: this has been there since the time of the *Taabi'een* till date, and the Muslims affirm it and were not against it. We reply:

disapproval could be found even since the time of the *Taabi'een*; it was not a matter of consensus. But even if it was agreed upon, the difference is obvious from the four angles we have mentioned.



Muslim reported on the authority of Jundub bin Abdillah who said: "I heard the Prophet (ﷺ) five days before his death saying: 'I begged Allah to be free from having a *Khaleel* among you for Allah made me a *Khaleel* as He did made Ibraaheem a *Khaleel*. If I would take anyone among my *Ummah* as *Khaleel*, I would have taken Aboo Bakr as *Khaleel*. Listen, those before you took the graves of their Prophets as places of worship. Be warned; do not take graves as places of worship. I forbid you from such.'"⁽¹⁾

He did prohibit this act towards the end of his life, and then he cursed – as is in the text – whoever does that.

Observing the *Salaat* at those places is from that too even if no mosque was built. That is the meaning of her saying, "It was feared that it would be taken as a place of worship" since the companions did not intend to build a worship place around his grave and every place where observance of the *Salaat* is aimed is already taken as a place of worship. In fact, wherever the *Salaat* is observed is called a Mosque according to him (ﷺ): "The earth has been made a Mosque and purifying agent for me."⁽²⁾

COMMENTARY

His saying: "five" i.e. five nights. The Arabs generally say that to mean the days and nights.

His saying: "I begged Allah to be free": *al-Baraa'ah* (abstention) is abstaining i.e., I abstain from having a *Khaleel* among you.

His saying: *Khaleel* is the one who reaches the height of love because his love would have pervaded his entire body. A poet said while addressing his loved one:

You have pervaded the soul's path in me

And for this reason, the intimate friend is called Khaleel

- 1 Reported by Muslim (Book Of Places of Worship, Chapter of the Prohibition Concerning Building Mosques; 1/377).
- 2 From the hadeeth of Jaabir bin Abdullaah reported by Al-Bukhaaree (Book of *Ta'yammum*, Chapter: 'Abdullaah bin Yoosuf relates to us'; 1/126) and Muslim (Book of Mosques; 1/370).

Khullah is the greatest and highest degree of love. Allah –the Mighty and Sublime - did not affirm it except for two of His creatures – as far as we know -. They are Ibraaheem – peace be upon him – in His saying:

﴿وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا﴾

“And Allah did take Ibraaheem as a *Khaleel* (an intimate friend).” (An-Nisaa’: 125) and Muhammad – peace and blessings be upon him – according to his saying, “Allah has taken me as a *Khaleel* as He took Ibraaheem as *Khaleel*.”

From the foregoing, the enormous ignorance in the statement of the commoners becomes obvious; that: “Ibraaheem is Allah’s *Khaleel* and Muhammad is Allah’s *Habeeb* (beloved).” This involves belittling the Messenger of Allah (ﷺ) because by that statement they rank the Prophet (ﷺ) below Ibraaheem – peace be upon him. And because if they only rank him as Allah’s *Habeeb* they have not distinguished between him and the rest of the people since Allah also Loves the righteous, the patient and others among whom Allah has connected His Love to their actions. So, in their opinion, there is no difference between the Prophet (ﷺ) and others!

As for *Khullah* Allah did not mention it for anyone except Ibraaheem – peace be upon him –, and the Prophet (ﷺ) informed us that Allah made him a *Khaleel* as He made Ibraaheem a *Khaleel*.

In essence, the case with the rank and file of people is difficult they’ll always refer to the Messenger (ﷺ) as Allah’s *Habeeb* (Allah’s beloved). So, we say: You have erred and belittled your Prophet! The Messenger – peace and blessings be upon him – is Allah’s *Khaleel* because if you describe him with *Mahabbah*, love, (thereby calling him *Habeeb*,) you have degraded him from attaining its peak.

His statement: “Allah made me a *Khaleel* as He did make Ibraaheem a *Khaleel*”: this is the reason for his saying, “I begged Allah to be free from having a *Khaleel* among you...” So, the Prophet (ﷺ) has no *Khullah* in his heart for anyone except Allah – the Mighty and Sublime.

His statement: “If I would take anyone among my *Ummah* as *Khaleel*, I would have taken Aboo Bakr as *Khaleel*”: this is a clear-cut text that Aboo Bakr is more virtuous than ‘Alee – ؑ – and a refutation against the *Raafidah* who claim that ‘Alee is more excellent than Aboo

Bakr.

His statement: *law* (if) is a particle expressing absence due to an (initial) absence; thus, due to the absence of the condition, the response does not exist. So, the Prophet (ﷺ) did not take Aboo Bakr as a *Khaleel* because he was asking to be free from making anyone in his *Ummah* a *Khaleel*.

His statement: "Listen, those before you...": (the word) *alaa* (as it occurs in the Arabic) expresses caution. Although this sentence occurs within the hadeeth, he started it with an article of caution owing to the importance of the point.

His statement: "Be warned; do not take...": this is another caution indicating the prohibition of taking graves as places of worship. And this is general, including his and the graves of others.

His statement: "I forbid you from such": this is an express prohibition without the use of articles by way of stressing the prohibition due to the import of the matter.

Further Benefits from the Hadeeth:

1. The Prophet (ﷺ) declined to make anyone as *Khaleel* because his heart is filled with the love for Allah The Exalted.
2. That Allah the Exalted took him as a *Khaleel* as He did take Ibraaheem as *Khaleel*. This entails virtue for the Messenger of Allah – peace and blessings of Allah be upon him.
3. The excellence of Ibraaheem – peace and blessings of Allah be upon him - having been taken as a *Khaleel*.
4. The excellence of Aboo Bakr, and the fact that he is the most virtuous among the companions because the hadeeth shows that he is the most beloved of the companions to the Messenger (ﷺ).
5. Warning against taking graves as places of worship as in his saying: "Be warned; do not take..." and his saying, "I forbid you from such..."
6. It is obligatory for whoever buries a person in the mosque to excavate it and take him out of the mosque.
7. The Prophet's concern for his *Ummah* in his keeping them away from *Shirk* and its causes because taking graves as places of worship is from the means and causes of *Shirk*.

Thus, the Prophet (ﷺ) earnestly warned his *Ummah* against it. This is from his perfect mercy and kindness towards his *Ummah*.

8. That whoever builds a mosque over a grave should demolish it.

His saying: “He did prohibit this act towards the end of his life...” this is from the statements of *Shaykh al-Islam* Ibn Taymiyyah – may Allah be pleased with him.

His saying: “He did prohibit this act towards the end of his life...” the pronoun refers to the Prophet (ﷺ); and the prohibited act was taking graves as places of worship.

His saying: “and then he cursed – as is in the text – whoever does that”: At the verge of death, the Prophet (ﷺ) cursed whoever takes the graves as places of worship.

His saying: “Observing the *Salaat* at those places is from that too even if no mosque was built”: “at those places” i.e., the graves, and his saying: “is from that too” that is to say it is part of making them worship places.

Thus, it is not permissible to observe the *Salaat* by the graves; and for this reason, the Prophet (ﷺ) prohibited praying towards the graves as is in *Saheeh Muslim* in the hadeeth of Aboo Marthad Al-Ghanawee that, “Do not observe the *Salaat* facing graves.”⁽¹⁾

His saying: “This is the meaning of her saying, ‘It was feared that it would be taken as a place of worship’”: the pronoun in “her saying” refers to Aa’ishah - may Allah be pleased with her.

His saying: since the companions did not intend to build a worship place around his grave”: this is also from the statements of *Shaykh al-Islam* Ibn Taymiyyah - may Allah, the Exalted, have mercy on him.

It may be said that: “It was feared that it would be taken as a place of worship” means that, he feared that a mosque may be built on it. But it is very remote that the companions would build a mosque round his grave since his mosque already shares walls with his house. So, how will they build another mosque?! This is culturally impossible. Thus, her statement, “It was feared that it would be taken as a place of worship” would mean; a place where the *Salaat* is performed even if no mosque is built.

1 Reported by Muslim (Book of Funerals, Chapter Concerning the Prohibition of Sitting Over Graves; 2/668).

Undoubtedly, the reason for prohibition of building mosques over graves is that mosques are places of worship, the people come in to it observe the *Salaat*, so when people perform the *Salaat* in a mosque built over a grave, it is as if they observed it around it. And the evil in building mosques over graves is also present when the place is taken as a worship place even if no mosque is built.

Thus, it becomes clear that taking graves as places of worship has two meanings:

The first: that mosques are built over them.

The second: to make a place for the *Salaat* near them even if no mosque is built. So, if those people go to the grave and perform the *Salaat* there, making it a place of worship, it actually implies building a mosque over it and is part of taking it as a place of worship.

His statement: "every place where observance of *Salaat* is aimed is already made a place of worship": this is proven by custom. Those who have mosques in their work places like the ministries and agencies; if you ask any of them: where is the mosque? He would direct you to the place earmarked as a praying-place where they observe their *Salaat* even though it is not built. But because it is intended for the observance of *Salaat* and so called a mosque.

His statement: "In fact, wherever the *Salaat* is observed..."

His saying: "a Mosque..." that is, a place of prostration. This is a third interpretation in addition to the first two meanings (mentioned above). That is to say, every location where the *Salaat* is observed is a mosque as long as *Salaat* is performed there just as *as-Sajaadah* (the praying carpets) on which the *Salaat* is observed are also referred to as *Masjid* or *Musallaa* although (the word), *Musallaa* is commonly used for it.

In a nutshell, it is not permissible to build mosques over graves because it is a means to *Shirk*, and amounts to worshipping the inhabitant of the grave. It is not also allowed to aim to observe the *Salaat* beside a grave since it is part of making it a place of worship. This is because the evil in making it a mosque is also present when *Salaat* is observed near it. Assuming a man goes to a graveyard and observes *Salaat* by the grave of a person he considers righteous, we would say: you have taken this grave for a mosque and you deserve the curse incurred by the Jews and Christians.

The statement of *Shaykh al-Islam* Ibn Taymiyyah contains proof for the correctness of naming any location where the *Salaat* is observed as a mosque, generally speaking.



Similarly, Ahmad reported it with a good chain from Ibn Mas'ood – may Allah be pleased with him – in *Marfoo'* form that: "Certainly from among the worst of people are those who will be alive when the Hour is established and those who take graves as worship places." Aboo Haatim reported it too in his *Saheeh*.⁽¹⁾

COMMENTARY

His saying: "...in *Marfoo'* form..." means what is linked to the Prophet (ﷺ).

His saying: "Certainly from among the worst of people": *min* (as it occurs in the Arabic text, meaning – from among) is partitive; and *Shiraar* is the plural of *Sharr* (worst) like *Sihaab*, plural of *Sahb* (companion). So, the meaning is, "evil people"; this contains proof that the people have levels in evil, and that some are worse than others.

His saying: "those who will be alive when the Hour is established": *man* is a relative pronoun for the word *inna* (certainly). *As-Saa'ah* (the Hour) refers to the Day of Resurrection. It was so-named because it is calamitous, and every greatly disastrous event is referred to as *Saa'ah* as it is said, "this is your hour" regarding calamities that befall a person.

His saying: "who will be alive..." the expression is circumstantial due to (the letter), *haa* in the phrase, *tudrikuhum*. His saying: "those who will be alive when the Hour is established" is some tough because it is authentically related from the Prophet (ﷺ) that, "A group of my *Ummah* will remain ever prominent upon the truth; whoever forsakes them will not harm them until Allah's order will come."⁽²⁾

1 Reported by Imam Ahmad in *al-Musnad* (1/435), Ibn Abee Shaybah in *al-Musannaf* (3/345), Ibn Khuzymah (no. 789), Ibn Hibbaan (no. 340) and at-Tabraanee in *al-Kabeer* (no. 10413). *Shaykh al-Islam* Ibn Taymiyyah said in *Iqtidaa as-Siraat al-Mustaqeem* (pg. 330): "Its chain is good." Al-Haythamee said in *Majma' az-Zawaa'id* after referring it to At-Tabraanee (2/27): "Its chain is good."

2 In the hadeeth of Mugeerah bin Shu'bah reported by Al-Bukhaaree (Book Of Virtues, Chapter: "Muhammad bin al-Muthanna Related to Us"; 2/538) and Muslim (Book Of Leadership, Chapter Concerning His Statement (ﷺ): "A group of my *Ummah* will remain..."; 3/1523).

and in another version, “until the Hour is established.”⁽¹⁾ So, how do we juxtapose the two hadeeths since the apparent meaning of the hadeeth cited by the author is that, everyone who will be alive when the Hour shall be established is from the worst of the creatures?

The reconciliation between both is that: his saying, “until the Hour is established” means, “until the establishment of the Hour draws near” and not its actual establishment because it will only really take place upon the worst of creatures. Allah will send a wind which will take the soul of every believing person and only the most evil of the creatures will remain and the Hour will be established upon them.

His saying: “those who take graves as worship places”: so, they are of the worst of the creatures even though they had not committed *Shirk*. This is because they engaged in one of the means of *Shirk* and means have the same rulings as their ends. Although they are of lesser levels, they are given their rulings generally speaking. Thus, a means to an obligation is obligatory and the means to a prohibition is prohibited.

So, the worst of the people in this hadeeth are of two categories:

First - those who will be alive when the Hour will be established.

Second - those who take graves as worship places.

His saying – peace and blessings be upon him – “Certainly from among the worst of people” is evidence that people are of different levels in evil since some are worse than others in it just as they are of different ranks in goodness based on His saying:

﴿هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بِصِرِّهِمْ يَعْلَمُونَ﴾

“They are in varying grades with Allah, and Allah is All Seer of what they do.” (Aal-Imraan: 163).

This is with respect to numbers. The one who offers two units (of prayer) is not comparable with the one who performs four. With respect to manner also; the one who observes the prayer with awesomeness, piety and mindfulness is not comparable with the one who observes his prayer with negligence. Also from the angle of quality; the obligatory is more excellent than that which is supererogatory. And *Salaat* is essentially more excellent than charity since *Salaat* is the best of all physical deeds.

1 Saheeh Muslim as in the aforementioned Book and Chapter; (3/ 1524, 1525).

This position that is supported by evidences is the view of the People of the *Sunnah* and the *Jamaa'ah*: gradation of actions, and even in the *Eemaan* (belief) of the heart; people vary in grades about it. In fact, a person would feel in his mind sometimes that he has *Eemaan* in his heart as he would not at other times. How about between an individual and another? The superiority is more.

In summary: it is obligatory to stay clear from *Shirk* and condemn anyone who worships Allah by the grave of a righteous man. The statement of the author - عليه - (in the chapter heading), "regarding the one who worships Allah" includes *Salaat* and other (forms of worship) and the hadeeths he quoted were about *Salaat*. Perhaps he was deducing evidence from that for the others.

Therefore, whoever claims that giving charity by a particular grave is more excellent than at others, is similar to the person who takes the grave as a place of worship because he considers the place or its inhabitant to have particular specialty with which it surpasses others. So, the *Shaykh* generalized (the ruling) while the evidences were specific.

If it is said: Can specific evidence be used as proof in general case?

I will respond thus: the *Shaykh* intended therewith, that the point of consideration is the reverence given to this place, being a grave. And as this is found with respect to *Salaat*, it is also noted regarding other forms of worship. So, generalizing (the ruling) here, is by way of juristic deduction and not from the angle of express textual inclusion.



Important Matters:

First: What the Messenger (ﷺ) said about whoever builds a mosque in which Allah is worshipped by the grave of a righteous man even if the doer has good intentions.

Second: Prohibition of image-making and sternness of the command on that.

Third: The lesson in his stressing that; how he explained this to them firstly, then five days before his death, he said what he told them, and then when he was at the verge of death he did not suffice with the previously mentioned.

Fourth: His prohibiting that such should be done by his grave even before the grave existed.

Five: That it is from the ways of the Jews and the Christians at the graves of their Prophets.

Sixth: His cursing them for that reason.

Seventh: That his intent – peace and blessings be upon him – is to warn us against doing the same thing by his grave.

Eighth: The reason for not raising his grave.

Ninth: The meaning of making it a place of worship.

Tenth: That he connected between the one who takes graves as worship place and the one upon whom the Hour will be established. So, he mentioned the means to *Shirk* before its occurrence together with its end.

Eleventh: His mentioning it in his sermon five days before his demise contains refutation for the two groups who are the worst among the people of *Bid'ah*; in fact, some of the people of knowledge count them as from the seventy-two sects. They are the *Raafidah* and the *Jahmiyyah*. Through the *Raafidah*, *Shirk* emerged and grave-worship; they were the first to build places of worship on graves.

Twelfth: The agony of death he went through – peace and blessings be upon him.

Thirteenth: The *Khullah* he is honored with.

Fourteenth: Declaration that it is higher than *Mahabbah*.

Fifteenth: Declaration that As-Siddeeq is the most excellent among the companions.

Sixteenth: The pointer to his caliphate.

COMMENTARY

Important Matters:

The first - What the Messenger (ﷺ) said about whoever builds a mosque in which Allah is worshipped by the grave of a righteous man even if the doer has good intentions: is derived from the Prophet's curse upon those who took the graves of their Prophets as worship places.

His saying: even if the doer has good intentions: because the ruling was based on the action itself; not requiring intention (good or bad). Intention does affect righteous deeds and their rectification. It also impacts deeds one is unable to perform and similar other things contrary to something connected to the deeds itself; those do not

require good intentions. That is to say, even if he worships Allah thereby and notwithstanding, his intending to get nearer to Allah by building the mosque considering what that leads to and the eventual negative outcome of such things.

This point leads us to another; and that is, cautioning against imitating the idolaters even if one does not intend copying them. This may not be known to some people because they would think that imitation is only forbidden when copying is intended whereas the *Sharee'ah* only connects the ruling to imitation. That is, whenever he does something resembling their deeds whether he intended (to imitate them) or not. It is for this reason that the scholars say concerning the issue of *Tashabbuh* (imitating non-Muslims) that: "even if he does not intend it, imitation is established by mere action."

If it is said: Does the principle of "Actions are judged according to intentions" contradict what we have mentioned?

The response: It does not contradict it because the ruling about something connected to deeds becomes established (when that action is performed) even if the action was not intended such as prohibited things like *Dhihaar* (separating with one's wife by telling her that her back is like one's mother's), illicit intercourse and things like that.

The second matter - Prohibition of image-making and sternness of the command on that: is derived from his saying, "and make those images therein" especially if these images are esteemed according to common practice such as rulers, chiefs, fathers, brothers, uncles or as in the *Sharee'ah* such as the beloved servants of Allah, the righteous, Prophets and the likes.

The third matter - The lesson in his stressing that; how he explained this to them firstly, then five days before his death, he said what he told them, and then when he was at the verge of death he did not suffice with the previously mentioned: This is proof for the concern of the Prophet (ﷺ) about preserving *Tawheed* because it is the summary of the call of the Messengers, and for the fact that *Tawheed* is the greatest act of obedience. As for sins, even if they become enormous, are lesser compared with *Shirk*. Ibn Mas'ood said, "That I swear by Allah while lying is more beloved to me than swearing with other than Him while saying the truth."⁽¹⁾

1 Its reference had preceded.

This is because swearing with other than Him is a form of *Shirk* while swearing with Allah upon falsehood is sin but lesser in evil than *Shirk*.

Thus *Shirk* is very dangerous; we warn our Muslim brothers about their present state of wholesome preoccupation with worldly pursuits such that they do not pay attention to that for which they were created. They rather have become engrossed in what was created for them. You would find the generality of the people today busy with worldly things; they think of no other than worldly pursuits whether they are standing or sitting or sleeping or awake!

This, in the real sense, is a form of *Shirk* as it necessitates negligence of Allah – the Mighty and Sublime -. Thus, the Prophet (ﷺ) referred to the one who does that as slave of what he adores. He said, “Ruined is the servant of *Dinar*, ruined is the servant of *dirham*, ruined is the servant of velvet-textured clothes, ruined is the slave of *khameesah*.”⁽¹⁾

If a slave wholly turns to Allah with his heart and limbs, what is apportioned to him of this world will surely become his. So, material possession is a means and not the end; ruined is the one who makes it a goal! How would you make it a goal when you know not how long you will stay in it? How can you make it an end when its joy is mixed with sadness as in the poet said:

A day against us and the other for us, We are afflicted on a day and become happy on the other.

In a nutshell, the Prophet (ﷺ) was raised to establish and perfect the worship for Allah and so, he struggled to prevent every path that leads to *Shirk*. The Messenger (ﷺ) warned against taking the graves as places of worship on three occasions:

The first: at different times in his life.

The second: five days before his death.

Three: on the verge of death.

The fourth matter: His prohibiting that such should be done by his grave even before the grave existed: is derived from his statement (ﷺ), “Be warned; do not take graves as places of worship” since his grave is included without doubts – in fact, it is the first to be included.

The fifth matter - That it is from the ways of the Jews and the Christians at the graves of their Prophets: is taken from his statement

1 Its reference had preceded.

(ﷺ), “they took the graves of their Prophets as places of worship.” What a bad person is he who would take the Jews and the Christians as his models and copy them in their obnoxious deeds!

The sixth matter - His cursing them for that reason: is deduced from his statement, “Allah’s curse is upon the Jews and the Christians.”

The seventh matter: That his intent – peace and blessings be upon him – is to warn us against doing the same thing by his grave: could be taken from Aa’ishah’s saying, “he was warning against their action” that is, what the Christians and the Jews did at the graves of their Prophets.

The eighth matter: The reason for not raising his grave: is derived from the statement of Aa’ishah: “Otherwise, his grave would have been raised but it was feared that it could be taken as a place of worship.”

There is another reason which is; his informing us that no Prophet dies except that he is buried where he dies⁽¹⁾ and nothing prevents that the ruling has two reasons just as nothing stops a cause having two rulings.

The ninth matter: The meaning of making it a place of worship: we had mentioned that this has two meanings:

1. Building mosques over it.
2. Setting such places aside for *Salaat*; the locations will be visited and *Salaat* will be observed there. In fact, the one who prays in such a place even though he does not earmark it for *Salaat* has taken it a place of worship, generally speaking.

The tenth matter: That he connected between the one who takes graves as worship place and the one upon whom the Hour will be established. So, he mentioned the means to *Shirk* before its occurrence together with its end: meaning that, the Messenger (ﷺ) strongly warned against *Shirk* before his death.

His saying: together with its end: meaning, those upon whom (the Last Hour) will be established are the worst creatures and those who will be alive when the Hour will be established are the disbelievers but those who take graves as worship places. They have follow the path to *Shirk* and *Kufr*.

The eleventh matter: His mentioning it in his sermon five days before his demise contains refutation against the two groups who are

1 Its reference had preceded.

the worst among the people of *Bid'ah*.

His saying: "five days before his demise" i.e., five nights; Arabs would refer to days as nights and vice versa.

His saying: "the worst among the people of *Bid'ah*..." It is (literarily) said: *Asharr* (worst) or *Sharr* with the omission of the *hamzah* which has the most frequent usage.

The author ﷺ only talked about the condition of the *Raafidah* (Shiites), the *Jahmiyyah* along with the rulings on them before mentioning their names in order to stimulate the mind towards knowing and becoming conversant with them. This is because when a ruling and attribute is mentioned to a person before the one been described and ruled upon, his mind quests and becomes eager for it. If he said from the beginning of the statement – for example - that, "Refuting the *Raafidah* and the *Jahmiyyah*" one will not have the eagerness as he would when he mentioned their condition and ruling first. And their condition is that: they are the worst of the people of Innovations! Their ruling is that: Some of the people of knowledge them among the seventy-two (misguided) sects.

The *Raafidah*: it is the doer of the verb in *rafada ash-shay'* (he abandoned the thing) when he forsook it. They were so-named because they left Zayd son of 'Alee bin Hassan bin 'Alee bin Abee Taalib in the lurch when they asked him: "What is your view about Aboo Bakr and 'Umar?" and he commended them and said: "Both are my grandfather's successors." Thereupon they forsook and left him although they were formerly with him. But when he told them the truth which contradicts their whims, they rejected and left him – And the refuge is with Allah. So, they were named *Raafidah*.

The basis of their ideology is from Abdullah bin Saba', a Jew who pretended to be a Muslim and showed sectarianism towards the *Ahl al-Bayt* and exceeded proper limits regarding them in order to preoccupy the people away from Islam and destroy it as Paul did to the religion of the Christians when he pretended to be a Christian.

The first time Ibn Saba' manifested his *Bid'ah* was during the caliphate of Alee bin Abee Taalib; he even came to him and said, "You are truly Allah" – the refuge is with Allah! Alee then ordered that a big trench be dug, that woods be gathered and that fire be made and then he burnt them in it. However, it is said that, Ibn Saba' fled to Egypt

and spread his *Bid'ah* there - Allah knows best.

In essence, Alee – may Allah be pleased with him - saw something he could not bear when they ascribed *Uloohiyyah* (Lordship) to him and so, he burnt them with fire. Later on, this evil sect began to multiply because their main symbol is hypocrisy (*Nifaaq*) which they call *Tuqyah*. This was why this sect became most hazardous to this *Ummah* since it will show Islam and invitation to it and observe the manifest symbols of Islam such as prohibition of intoxicants and the likes but contradict it in the hidden!

They claim that their Imams are deities who control the universe and that they are superior to the Prophets, the angels and the beloved servants of Allah. They claim that they have a rank no close angel or sent Prophet can reach! How can we rightly accept their claim to Islam?

Thus, *Shaykh al-Islam* Ibn Taymiyyah ؒ gave comments about them that whoever reads them truly knows their condition. He said, "They are most severe among mankind against Islam; they shunned the mosques and established tomb sceneries!" They would say: "We will not say congregational prayers except behind an infallible Imam, and there is no infallible Imam (on earth) today"! They were the first to build sceneries over graves as the Shaykh said here.

They also accuse the best companions of the Messenger – Aboo Bakr and Umar of *Nifaaq* (hypocrisy) and that they died upon that just like Abdullah bin Ubayy bin Salool and his ilk! The refuge is with Allah. Now, do you rule regarding these people after having known their creed and methodology?!

As for the *Jahmiyyah*, they are the followers of Jahm bin Safwaan. His *Bid'ah* was that he rejected Allah's Attributes and said, "Allah has not chosen Ibraaheem as a *Khaleel*, and did not speak with Moosa verbally." So, he denied the Allah's Attributes of Love and Speech. Then this *Bid'ah* began to spread and multiply and sects other than the *Jahmiyyah* embraced it such as the *Mu'tazillah* and the later *Raafidah*. The *Raafidah* were *Mushabbihah* (those who liken Allah to His creatures) at the onset; and as such, the people of knowledge said: The first to be known with *Tashbeeh* was Hishaam bin Hakam, the Raafidee. Later they changed from *Tashbeeh* (likening Allah to His creatures) to *Ta'teel* (Rejecting Allah's Attributes) and started denying the Attributes!

Jahm bin Safwaan had taken his innovation from Ja'd bin Dirham

who in turn took his *Bid'ah* from Abaan bin Sam'aan, who adopted it from Taaloot, from Labeed bin A'sam, the Jew who casted spells over the Prophet (ﷺ). Thus, the *Bid'ah* of *Ta'teel* took foundation from the Jews!

Also, Jahm bin Safwaan grew up in Khurasan which was the abode of many Sabians, worshippers of stars and the philosophers. So, he took from them and the *Bid'ah* became made up of Judaism, star worshipping and idolatry! This *Bid'ah* spread among the Muslim *Ummah*. These *Jahmiyyah*, the rejecters, deny Allah's Attributes; some of them deny His Names along with the Attributes, and they hold the Names that Allah – Glorious is He and Exalted – gave Himself as mere connections and not realities or that they are just names of some of His creatures. So, *As-Samee'* (The Hearer) – in their view – means, the One Who created hearing in another, and *Al-Baseer* (The Seer) likewise, and so on.

Some of them reject that Allah be attributed with neither affirmation nor rejection. They say: It is not permissible to affirm or deny an attribute for Allah! They even claim that: It is not allowed to say that "He exists" or that "He does not exist" because when we say "He exists" we have likened Him with the creatures, and if we say: "He does not exist" we would have compared Him with the non-existing things. So, we hold that: "He is neither existent nor non-existent"! Thus they amplified the intellect and belied the texts! And this is not proper because the contrasts of existence and non-existence are from contrasting opposites both of which can never be absent or reconciled; one of them must hold. So, to ascribe that to Allah also implies likening Him to His creatures through impossibilities – according to their own principles.

Regarding Pre-Decree and Pre-Ordainments, they hold the view of *Jabr* (compulsion). They say: A person is compelled to act as he does; he acts without choice. If he prays, he is compelled, and if he kills, he was also compelled and so on. Based on this, they reject Allah's Wisdom, because if every doer (of an action) is basically compelled to act as he does, there will be no wisdom behind reward and punishment. It would be that by His Will alone, He punishes this and rewards that!

So, they deny doers the attributes of commendation and blame. Then you should not commend any person or berate him since – (according to them) – the sinner was compelled and the obedient was also compelled!

They should be told: if you say that, you affirm that Allah is the most Unjust! How would He punish the sinner while he is coerced to sin, and reward the obedient while he was coerced upon His obedience? He would have given to the undeserving and punished the undeserving which is injustice.

They say: this is not injustice because injustice a king's acting in other than his kingdom but this is a King's acting in His sovereignty, so He does what He likes.

They are replied: this is baseless because if He has the attributes of perfection He will not break His promise, and Allah The Exalted had said:

﴿وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا﴾ (١١٢)

"And he who works deeds of righteousness, while he is a believer (in Islamic Monotheism) then he will have no fear of injustice, nor of any curtailment (of his reward)." (Taa Haa: 112).

If He goes back on this promise it would have been tantamount to imperfection regarding Him and injustice to His creatures since He promised and failed them!

As regards the names: *Eemaan*, *Deen*, and *Irjaa'*; they say: *Eemaan* is merely a person's acknowledgement of the Creator, denied of Attributes – based on their position. And that speeches and actions have nothing to do with *Eemaan*, and that *Eemaan* never increases nor reduces. Based on these three things, they say that, the most sinful and the most obedient of Allah's creatures are equal in their *Eemaan*. In fact, they say: Fir'aon was a *Mu'min* with perfect *Eemaan*, and Jibreel is also a *Mu'min* with perfect *Eemaan* but that Fir'aon only disbelieved because he claimed *Uloohiyyah* (Lordship) for himself; and so he became a disbeliever!

• Ibn al-Qayyim ؒ said concerning them:

People are the same regarding Eemaan,

Like the comb similar to the teeth.

Their ideology is of the most abhorrent ideologies if not the most repugnant. Nevertheless, the ideology of the *Raafidah* is worse! *Shaykh al-Islam* Ibn Taymiyyah ؒ - said: "The source of all *Bid'ah* lies in the *Raafidah*." They are the source of tribulations in Islam. Thus, the author ؒ said: "some of the people of knowledge count them as from the seventy-two". May be the correct thing is to say, "from the

seventy-three sects” or that, “they expelled them to the seventy two sects”; that is to say, they expelled them from the third, upon which were the Messenger (ﷺ) and his companions, since it is well-known that this *Ummah* will divide into seventy-three sects all of which will enter the Fire except one: that which the Prophet (ﷺ) and his companions were upon.

He (ﷺ) has said the truth in his comment about these two sects: the *Raafidah* and the *Jahmiyyah*, that they are, “the worst of the people of *Bid'ah*”. Jahm bin Safwaan was killed by Salmah bin Ahwaz, the friend of policeman, Nasr bin Sayyaar, because he popularized this ideology and spread it.

The author’s saying: Through the *Raafidah*, *Shirk* emerged and grave-worship; they were the first to build places of worship on graves: therefore, it is pertinent to be cautious of their *Bid'ah* and the *Bid'ah* of the *Jahmiyyah* and others. Undoubtedly, *Bid'ah*, innovations, have levels - one worse than the other. One has to be wary about *Bid'ah* and follow the way of the pious predecessors in this matter and others as well.

The twelfth matter: The agony of death he went through – peace and blessings be upon him: derived from her saying, “...he began to draw a shirt of his over his face and when he got tired of it he would remove it.” This shows the intensity of his agony. That was the condition of the Messenger – peace and blessings be upon him -, he would fall ill and suffer agony as two men would among the people.⁽¹⁾

And that part of the wisdom of Allah – the Mighty and Sublime -; he was seriously caused harm and great afflictions because of his call. Likewise, the illness he suffered would come in folds. The wisdom behind this is for him to reach the apex of perseverance because when a person is afflicted with evil and is patient it better raises his rank.

Perseverance is an elevated rank which cannot be attained except by the presence of its causes such as trials; so he would exercise forbearance and hope in Allah’s reward until he attains the rank of the Persevering servants.

The thirteenth matter: “The *Khullah* he is honored with”: this is evinced by his saying, “Allah made me a *Khaleel* as He did made Ibraaheem a *Khaleel*”. This noble rank is certainly great because we know not anyone who attained it except the Messenger of Allah (ﷺ)

1 Recorded by Al-Bukhaaree (Book on the Matters of Sick, Chapter: “The Prophet (ﷺ) Suffers More Afflictions; no. 5648) and Muslim (Book of Good Deeds and Keeping Ties, Chapter of The Reward for a Muslim When He Suffers Affliction or Agony; no. 2571) from Abdullah bin Mas’ood - (رضي الله عنه).

and Ibraaheem – *alayhi as-salaat was-salaam*.

The fourteenth matter: Declaration that it is higher than *Mahabbah*: the evidence for that is that he (ﷺ) loves Aboo Bakr, in fact, he was the most beloved person to him. So, he affirmed *Mahabbah* for him but negated *Khullah* for him. Such declaration is not only contained in this hadeeth alone; it is in addition to others. It is reported in another hadeeth that he clearly stated that: "Aboo Bakr is the most beloved of men to him."⁽¹⁾

He then said here, "If I would take anyone among my *Ummah* as *Khaleel*, I would have taken Aboo Bakr as *Khaleel*". Thus, it proves that *Khullah* is more exalted than *Mahabbah*.

The fifteenth matter: Declaration that As-Siddeeq is the most excellent among the companions: derived from his saying (ﷺ), "If I would take anyone among my *Ummah* as *Khaleel*, I would have taken Aboo Bakr as *Khaleel*". If any other person is more excellent than him in the sight of the Prophet (ﷺ), he would have been most deserving of such.

Among cogent issues to note is that: superiority with respect to *Eemaan* and righteous deeds is more exalted than superiority based on genealogy. This is because if we consider superiority with regard to genealogy, Hamzah bin Abdul-Muttalib and Abbaas – ﷺ both – are more deserving than Aboo Bakr in that. It is from this angle that Aboo Bakr – may Allah be pleased with him – is ranked higher than Alee bin Abee Taalib and others among the household of the Prophet (ﷺ).

The sixteenth matter: The pointer to his caliphate: he did not say "declaration"; he only said, "pointer" because the Prophet (ﷺ) did not say that Aboo Bakr will be the caliph after him. But when he said, "If I would take anyone among my *Ummah* as *Khaleel*, I would have taken Aboo Bakr as *Khaleel*" it became known that he – may Allah be pleased with him – is more beloved to the Messenger of Allah (ﷺ) and so, is most deserving of succeeding him among the people.



1 From the hadeeth of 'Amr bin al-'Aas reported by Al-Bukhaaree (Book Of Virtues, Chapter of The Excellence of Aboo Bakr no. 3662) and Muslim (Book of Virtues, Chapter of The Excellence of Aboo Bakr; 4/1856).

What Is Mentioned Concerning The Fact That Immoderation About The Graves Of The Righteous Turns Them To Idols That Are Worshipped **Besides Allah**

COMMENTARY

This chapter is connected to the previous one and it is that: Immoderation About the Graves of the Righteous Turns then to Idols that are Worshipped besides Allah: that is to say, that will make the extremists to worship these graves or its inhabitants. *Al-Guluww* is to exceed proper bounds in terms of praise or dispraise. But that connected to praise is intended here. The graves have rights over us from two angles:

1. That we should not exceed limits regarding the esteem that it deserves; so it is not allowed to degrade it or sit on it or things like that.
2. That we should not exceed limits about it and go beyond the proper bounds.

In *Saheeh Muslim* Alee bin Abee Taalib told Aboo al-Hayaaj Al-Asadee, "Should I delegate you on the mission the Prophet (ﷺ) delegated me? That you should not leave any statue except that you destroy it or a decorated grave except that you level it."⁽¹⁾ In another version, it said: "And no picture except that you wipe it out."

A decorated grave is that which is distinguishable from others. So, it should be leveled with the rest so that it is not thought that the inhabitant of this grave any special trait even at a later time because it may lead immoderation regarding it.

His statement: The Righteous: encompasses the Prophets, the beloved servants of Allah and even those below them.


His saying: Idols, *Awthaan*, it is the plural of *wathan* (idol) i.e., all that is erected for worship. It may also be referred to as *Sanam* which refers to a representative statue. Thus, the word, *wathan* is more general. However, the apparent meaning of the author's statement

1 In the Book of Funerals, Chapter of the Commandment Concerning Levelling of Graves; 2/666)

is that all that is worshipped besides Allah could be referred to as *wathan* even if it is not an erected statue since graves may not have statues placed on it for worship.

His saying: “that are Worshipped besides Allah”: that is, other than Him – the Mighty and Sublime. It includes what is worshipped alone or along with Allah since obligatory worship is that Allah alone is worshipped; so if worship is directed to other than Him along with Him, it becomes worship for other than Him. It is authentically related in a hadeeth *Qudsee* that Allah the Exalted said: “I am the Most Sufficient of those joined as partners, undeserving of partnership; whoever does any deed ascribing partners with me in it, I will abandon him and his ascription.”⁽¹⁾



Maalik  reported in *al-Muwatta'* that the Messenger of Allah (ﷺ) said: “O Allah! Do not make my grave an idol that would be worshipped. Allah’s anger became deep against the people who took the graves of their Prophets as places of worship.”⁽²⁾

COMMENTARY

His saying: “in *al-Muwatta'*”: a popular book among the most authentic books of hadeeth because the author studied the reliability of the routes of the reports. His routes were shorter than those of Al-Bukhaaree since he lived in a time nearer to that of the Messenger (ﷺ); and the shorter the chain of transmission, the more likely the authenticity. It contains the traditions of the companions together with the hadeeths. There are also discussions in it by Imaam Maalik himself. Many among the people of knowledge have given its commentary on it.⁽³⁾ Among the best and most extensive of the commentaries in terms of its narrations and precise

- 1 From the hadeeth of Aboo Hurayrah reported by Muslim (Book of Ascetism, Chapter Concerning the One Who Associates Other Than Allah with Him in His Deeds; 4/2289).
- 2 Reported by Maalik in *al-Muwatta'* (1/172), Ibn Sa'd in *at-Tabaqaat* (2/240) on the authority of Yasaar with a broken chain of transmitters, Abdur-Razzaaq (1/106), Ibn Abbee Shaybah (3/345) from Zayd bin Aslam in *Mursal* form but Ahmad reported it in a connected form (2/246), Humaydee (no. 1025) and Aboo Nu'aym in *Hilyah* (6/283, 7/317) from Aboo Hurayrah. Al-Bazzaar and Ibn Abdul-Barr graded it authentic as in *Tanweer al-Hawaalik* (1/186) and *Sharh az-Zirqaanee* (1/351).
- 3 Such as *al-Muntaqaa* by Aboo al-Waleed Al-Baajee, *Sharh Muwatta'* Maalik by Az-Zirqaanee, *Awjaz al-Masaalik ilaa Muwatta'* Imaam Maalik by Kandahlawee and *Tanweer al-Hawaalik* by As-Suyootee.

deduction of rulings is *at-Tamheed* by Ibn ‘Abdil-Barr and it – that is, *at-Tamheed* - contains tremendous knowledge

His saying: “O Allah, *Allahumma*: its etymology is *yaa Allah!* (O Allah); so the vocative, *yaa* was omitted in order to start with Allah’s Name and the letter, *meem* was added to it to express plurality. Thus, it is as if the caller turned all his attention and hope towards Allah. The *meem* occurs at the end so that it could start with the Name of Allah.

His saying: “Do not make my grave an idol that would be worshipped”: the letter, *laa* is of supplication since it is requesting from Allah, and *taj’al* (make) means “to cause to be”. Its first object is (the phrase), “my grave” and the second is, “an idol.”

His saying: “that would be worshipped” is an adjective for “idol”. And it is an expository adjective since idols are the objects worshipped besides Allah. The Prophet (ﷺ) supplicated for that because those before us took the graves of their Prophets as worship places and actually worshipped the righteous ones among themselves. So, the Prophet (ﷺ) beseeched his Lord that his grave should not be made a place of worship since his call was towards *Tawheed* and fighting against *Shirk*.

His saying: “became deep”, *ishtadda*, that is: it intensified.

His saying: “Allah’s anger”: is a real and established Attribute of Allah – the Mighty and Sublime – unlike the anger of the creatures neither in its essence nor effect. Those who give baseless interpretations to the texts of the Qur’an and the *Sunnah* about Allah’s Attributes say: Allah’s anger is retaliation against the disobedient. Some of them say: (it is) the wish for retaliation against whoever disobeys Him.

All these are distortions of words because the Prophet (ﷺ) did not say: “Allah retaliated”; he rather said, “Allah’s anger became deep”. The Prophet (ﷺ) knows how to express himself, he knows the difference between Allah’s anger and retaliation, he is the most sincere and knowledgeable of the creatures about his Lord. Thus, it is not possible that he gives an expression while intending the contrary. If he had done that, he would have been confusing - Allah forbid!

So, anger is neither retaliation nor wish for retaliation. Anger is a real and established Attribute of Allah befitting His Mightiness, not similar to the anger of the creatures in essence and impact.

There are differences between the creatures’ anger and the Anger

of the Creator:

1. The creature's anger is essentially an ebullition, outburst, and a burning coal that the *Shaytaan* hurls in the heart of the son of Adam causing him to flame up. As for the Creator's Anger, it is an Attribute which is not similar to this; He the Exalted had said:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

"There is nothing like unto Him, and He is the All-Hearer, the All-Seer." (Ash-Shooraa: 11)

2. The anger of humans brings about negative consequences. When a person is angry he could do obnoxious things; kill the individual against whom he vents his anger, and perhaps, divorce his wife or splash dishes and things like that. But Allah's anger, it is only ever accompanied by laudable effects since He is The Wise. Thus, it is not possible that His anger is followed by other than perfect actions, suitable for its circumstance. So, Allah's Anger is not like the anger of the creatures, neither in essence or effect.

When we say this, we are not attributing to Allah with something similar to the attributes of the creatures, we have rather attributed to Him, attributes that show power and perfect authority. This is because anger points to the ability of the angry to retaliate and absolute dominion. Therefore, with regards the Creator it is an attribute of perfection but with respect to the creatures, an attribute of deficiency.

Allah's saying evinces the baselessness of wrong interpreting Anger to mean Retaliation:

﴿فَلَمَّا أَصَفَوْا أَنْتَقَمْنَا مِنْهُمْ﴾

"So when they angered Us, We punished them." (Az-Zukhruf: 55).

This is due to the fact that the word, *aasafoonaa* (angered us) is *agdaboona* (they arouse our anger). So, He made the *intiqaa*m, retaliation, different from anger; in fact, (He made it) an effect consequent upon it (i.e. anger). Therefore, this proves the groundlessness of the interpretation of *gadab*, anger, to mean, *intiqaa*m, retaliation.

And you should note that whoever misinterprets the texts on Allah's Attributes contrary to its real essence and away from what

Allah and His Messenger intended will certainly fall into error and destruction. It is incumbent on us to submit to whatever the Book and the *Sunnah* have brought of the Attributes of Allah – the Exalted as is transmitted by affirming them without *Tamtheel* (likening it to the creatures' attributes), and in veneration without *Ta'teel* (rejection).

His statement: "who took the graves of their Prophets as places of worship" that is to say, they made them mosques either by building upon them or observing the *Salaat* near them because *Salaat* observed around the graves is from taking them (i.e. the graves) as worship places, likewise building over on them.

We may ask here: Did Allah answer the supplication of His Prophet (ﷺ) that He should not make his grave an idol to be worshipped or His Wisdom necessitated other than that?

The response: Ibn al-Qayyim رحمته الله said: Allah accepted his supplication; and so, it had never been reported that his grave was taken as an idol. The grave is in fact fenced with three walls such that no one can get to it to be able to make it an idol, worshipped besides Allah. And it is never been heard in history that it was made an idol.

Ibn Al-Qayyim رحمته الله, in his versification on the matters of creed, called *an-Nooniyyah*:

*And the Lord of the worlds accepted his prayer
He protected it with three walls*

It is true that there are people who go beyond proper bounds about it, but it has not reached taking his grave as an object of worship; even if they, perhaps may worship the Messenger (ﷺ) from distant locations. If anyone is found turning towards him in his supplications around the grave, such would have taken it as an object of worship, but as for the grave itself, it has never been taken as an idol.



Also, Ibn Jareer reported with his chain of transmission on the authority of Sufyaan from Mansoor from Mujaahid (concerning the verse):

﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ﴾

"Have you then considered Al-Laat and Al-'Uzza (two idols of the pagan Arabs)?" (*An-Najm*: 19) that: "He (i.e. Al-Laat) used to pound

saweeq for them. When he died, they withdrew to his gravesite.”

Similarly, Abu al-Jawzaa reported on the authority of Ibn Abbaas, that: “He used to pound *saweeq* for the pilgrims.”⁽¹⁾

And Ibn Abbaas – ﷺ both – said, “The Messenger of Allah (ﷺ) cursed females who visit graves and those who take them as worship places and light lamps upon them.” Reported by the authors of the Books of *Sunan*.⁽²⁾

COMMENTARY

His saying: “Also, Ibn Jareer reported”: he is Muhammad bin Jareer At-Tabaree, the renowned Imaam of *Tafseer* who died 310 AH. His book of *Tafseer* is the basis of interpreting the Qur’an according to narrations and a frame of reference for all those who gave interpretations based on narrations. Even though not free of some weak narrations, it was as if he intended to collate the reports from the pious predecessors regarding the *Tafseer* of the Qur’an in the book and left the reader to grade the narrations authentic or weak after due study of the conditions of its reporters.

From an angle, such is a nice methodology and not from another perspective. It is good in the sense that it gathers the narrations such that they are not lost; and perhaps, a route would be weak and they would corroborate one another. Yet, it is not good from the angle that the one deficient in knowledge may mix-up issues and take just whatever pleases him. But the one who knows the science of the routes of transmission, researches about the reporters in the chains and appropriately considers their conditions and the comments of the scholars about them would know that.

In addition to his *Tafseer* according to narrations, he would cite interpretations that are based on due reflection especially what has

1 Reported by Al-Bukhaaree (Book of *Tafseer*, Chapter Concerning the Verse: “Have you then considered Al-Laah, and Al-‘Uzza”; 3/399).

2 Reported by At-Tayaalisee (no. 733), Ahmad (1/ 229,287, 324, 337), Ibn Abee Shaybah (3/344), Aboo Daawood (Book of Funerals, Chapter Concerning Women Visiting Graves, 3/558), An Nasa’ee (Book Of Funerals, Chapter of The Sternness Concerning Taking Lamps upon Graves, 4/95), At-Tirmidhee (Book of Salaat, Chapter of the Non-Desirability of Taking a Place of Worship Over Graves; no. 320) and he said: “The hadeeth is good”, Ibn Maajah in an abridged version (Book Of Funerals, Chapter Concerning the Prohibition of Visiting Graves (no. 1575), Ibn Hibbaan (no. 788), At-Tabraanee in *al-Kabeer* (no. 12725), al-Haakim (1/374) and Al-Bayhaquee (4/278).

to do with the Arabic language. So, he would give preponderance to particular positions and give supporting evidences for them based on the Qur'an and the Arab lexicon.

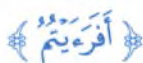
In the area of *Fiqh*, *At-Tabaree* was a scholar who gave independent juristic rulings; but he followed a methodology in which he contradicted others regarding *Ijmaa'* (consensus). He would not pay attention to a person or two varying; so, he would cite consensus even if one or two persons do not concur to it. This methodology of his is criticized for the fact that, *Ijmaa'* (consensus) must be from the entire people of knowledge who matter on consensus. Nevertheless, the truth may be with the single differing person.

Surprisingly, I saw some of the later people cautioning students against his book of *Tafseer*, that it is – in their opinion - full of *Israaeeliyaat* (accounts transmitted by *Banoo Israaeel*) saying: Adhere to *Tafseer al-Kashshaaf* by az-Zamakhsharee and things like that. Those people are mistaken because this statement of theirs is based on their ignorance of the excellence of *Tafseer* according to the narrations from the pious predecessors and their feeling of pride in their own personal views.

His statement: “on the authority of Sufyaan”: either Sufyan ath-Thawree or Ibn 'Uyaynah. This is unclear but it can be determined by knowing his teachers and students. In the commentary - I mean, *Tayseer al-'Azeez al-Hameed* - it says, “Apparently, it is ath-Thawree.”

His statement: “from Mujaahid”: he is Mujaahid bin Jabr Al-Makkee, the Imam of the scholars of *Tafseer* among the *Taabi'een*. It was reported from him that he said, “I read the *Mus-haf* (copy of the Qur'an) to Ibn Abbaas – ؓ – from *Faatihah* to the end. I did not go through any verse except that I stopped and asked him its meaning.”

His saying:



“Have you then considered...” the letter *Hamzah* (in *afara-ytum* – have u them considered) is interrogative, and it expresses debasement, and the address is to those who worship these idols; Al-Laat and Al-'Uzza... (to the end).

After narrating the story of the Ascension (*al-Mi'raaj*) and the great signs that took place during the journey about which He said:

﴿لَقَدْ رَأَى مِنْ ءَايَاتِ رَبِّهِ الْكُبْرَى﴾

“Indeed he (Muhammad ﷺ) did see, of the Greatest Signs, of his Lord (Allah).” (An-Najm: 18), He then said:

﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ﴾

“Have you then considered Al-Laat and Al-’Uzza?” Meaning, what is the connection of these idols with the great signs that the Prophet (ﷺ) saw during the night of Ascension.

His statement: “Al-Laat”, “he (i.e. Al Laat) used to pound for them...” when read with stress from *latta* (he pounded) *yaluttu* (he will pound) and it is *Laat*. But based on the unstressed recitation, it would be considered to have been read like that by way of easing the reading. That is to say, one of the two letters (*tt* in *latt*) was omitted to ease its pronunciation. It had been mentioned that they would say that: *allaat* is derived from *ilaah* (deity).

Its origin has to do with a man who used to crush *saweeq* for pilgrims; when he died, they venerated him and withdrew themselves in devotion by his grave, and then they made him a deity. So, they made the first naming to be connected to the second: thus, its origin is from *Latt as-Saweeq* (grinder of *saweeq*) and then they made him an *Ilaah* (deity). This interpretation is more obvious in the non-stressed reading than in the stressed. The reading without stress gives some preponderance to its being said to be from *Ilaah* while the stressed reading gives more weight to its origin being from the man who used to grind *saweeq*.

So, they went beyond proper limits at his grave and said: “this is the righteous man who used to pound *saweeq* for pilgrims and feed them with it.” Later on, they worshipped him, extremism regarding the graves turned it to an idol, worshipped besides Allah.

This contains admonition against extremism with respect to graves and for the same reason, it was prohibited to decorate it, build over or inscribe on it out of fear for this great danger of its been worshipped besides Allah. When the Prophet (ﷺ) sends an emissary, he would order that: “no grave should be left without been leveled”⁽¹⁾ because of his knowing that after a long while, it will be said: “If it had no

1 Recorded by Muslim (Book of Dressing; 3/1664).

particular significance, it would not be different from the rest of the graves.” Therefore, it is pertinent that the graves are all leveled; no one of them has any particular virtue over the rest.

His saying: “*saweeq*” it refers to roasted barley, powdered and then mixed with dates or the like and then eaten.

His saying: He (i.e. Al-Laath) used to pound *saweeq* for them. When he died, they withdrew to his gravesite”: that is, then they worshiped him and made him a deity with Allah!

His saying: “Similarly, Abu al-Jawzaa reported on the authority of Ibn Abbaas that: ‘He used to pound *saweeq* for the pilgrims’”: the strange thing is that the people during their days of Ignorance, would honor the *Hujjaaj* (pilgrims) to the House of Allah and grind *saweeq* for them. ‘Abbaas used to provide them the Zam-zam water and sometimes mix it with some grape wine or the likes for them to drink. Today however, the people are opposite; they exploit the pilgrims to the maximum – and the refuge is with Allah – so much that, they would sell a commodity worth a Riyal for 2 or more Riyals as is easy for them! This essentially, is a great mistake because Allah the Exalted says:

﴿وَمَنْ يُرِدْ فِيهِ بِالْحَكَامِ يُظْلَمِ نَفْسَهُ مِنْ عَذَابِ أَلِيمٍ﴾

“And whoever inclines to evil actions therein or to do wrong, him We shall cause to taste a painful torment” (Hajj: 25), what about the one who perpetrates the evil action?

His saying: “cursed”: refers to expulsion and distancing from Allah’s mercy. And, “The Messenger of Allah (ﷺ) cursed...” means that, he invoked evil on them!

His saying: “females who visit graves”: the word, *Zaa’iraat* (females who visit) is the plural of (the word), *Zaairah*. Visiting here means, going out to the graveyard; which are of different forms:

Some of them have basis in the *Sunnah*; and that is men’s visitation, to get admonished thereof and supplicate for the dead. Some are *Bida’h*; and that is their visitation in order to supplicate near them, read the Qur’an and things like that. Some are *Shirk*; and that is their visitation so as to pray to the dead, turn to them for help and seek recourse with them and the likes.

The word, *Zaa’ir* (visitor) is a verbal noun; it applies at a single time. In the hadeeth of Aboo Hurayrah it says: “The Messenger of

Allah (ﷻ) cursed females who frequently visit the graveyard”⁽¹⁾ with an emphasis on the letter *waa* (in the word, *Zawwaaraat*) which is a hyperbole, pointing to large number; i.e., much of visits.

His saying: “and those who build worship places over them” this is the point of reference in the hadeeth; that is to say, those who build mosques on them. It had been explained that taking the graves as worship places has two forms:

1. To take it as praying-ground where the *Salaat* is observed.
2. Building mosques over it.

His saying: “lamps”, *suruj*; is the plural of *siraaj*. That is, lamps are lit on them, day and night out of veneration and in extremism!

This hadeeth proves the prohibition of women visiting the graveyards; in fact, it shows that it is among the major sins since curse only comes regarding something that is major sin. It also evinces the prohibition of building worship places and lighting lamps over them; it is one of the major sins owing to the curse upon its doer.

Relevance to the Chapter:

Certainly, building worship places and lighting lamps over them are acts of extremism regarding them which would later on lead to worshipping them.

An Issue:

What is the connection between the first sentence: “females who frequently visit the graveyard” and the second: “those who build worship places over them”?

The link between them is apparent and that is: due to the deep soft-heartedness the woman, her weak discretion and perseverance she may worship the inhabitants of the graves out of compassion for the person in the grave. Thus, he joined it with those who build worship places and light lamps over them.

Does lighting electric bulbs by way of illuminating the graveyards fall under putting lamps over them?

Answer: In the situations where the people do not need that, such as if

1 Reported by Imaam Ahmad (2/337, 356), At-Tirmidhee (Funerals, Chapter of The Reports Concerning the Undesirability of Females' Visits to The Graves; 4/12) and he said: “It is Sound and Authentic”, Ibn Maajah as in the two previous books and chapters (no. 1576), Ibn Hibbaan (no. 789) and Al-Bayhaqee (4/78).

the graveyard is spacious and has a place where burial has stopped then it is not necessary to illuminate the place. As for the area in which burial is still going on, its surrounding could be illuminated; in fact, lighting it may even be said to be allowed since that will only be done in the nights. And doing that does not imply venerating the graves; it is rather mere illumination of the graveyard due to pressing necessity.

However, our view is that it should be generally prohibited for the reasons that follow:

1. Because there is no pressing need.
2. If the people find a necessity for that, they have vehicles that the headlamps could be turned on to light up things; they could also take along lamps with them.
3. If such a thing is allowed, the evil will spread in the people's mind and later on, restricting it will be difficult. Assuming they switch on the lights after the *Fajr* prayer and buried a dead; who will take the responsibility of turning off these lights?

Answer: They may be left on and it would remain as if lights were placed over the graves.

Therefore, it is our view that it should be prohibited absolutely. However, if the graveyard has a room where milk and so on are placed, there is nothing wrong lighting it since such is away from the graves and the light inside (such a room) may not even be seen. We hope there should be nothing wrong with this.

In a nutshell, it is obligatory on a person to completely avoid the means to *Shirk*; he should not only consider his own times, he should look to the future; the matter is not an easy one at all!

The hadeeth contains evidence for the prohibition of the women from visiting the graves and that such is among the major sins. The scholars have three differing views on it:

The first view: Prohibition of women's visitation to graves; that is even among the major sins according to this hadeeth.

The second view: Dislike for the women's visitation of graves in the degree less than that of prohibition. This is the popular opinion in Ahmad's School from his students based on the hadeeth of Umm 'Atiyyah that: "We were forbidden to follow funerals but it was not enforced on us."⁽¹⁾

1 Reported by Al-Bukhaaree (Book of Funerals, Chapter of Women's Following The Funerals; 1/394) and Muslim (Book of Funerals, Chapter of The Prohibition of Women From Following The Funerals ; 2/656).

The third view: that it is allowed for women to visit graves according to the hadeeth of the woman the Prophet (ﷺ) passed by while she was crying near a grave. So he admonished her, "Fear Allah and be patient." But she retorted, "Leave me alone; you have not faced the like of my affliction." The Prophet (ﷺ) thereupon left her. But she was informed that: "This is the Messenger of Allah (ﷺ)!" So, she came to him apologizing but he did not accept her excuse, and he said to her, "Patience is only relevant on the first blow."⁽¹⁾

The Prophet (ﷺ) saw her by the grave and he did not forbid her from the visitation he only ordered her to fear Allah and be patient.

And for the authentic hadeeth in *Saheeh Muslim*⁽²⁾ from the lengthy hadeeth of Aa'ishah which includes that: The Prophet (ﷺ) went out to the Baqee' cemetery in the night. He sought forgiveness and supplicated for them. Jibreel had come in that night and ordered him (to do that); so he left – peace and blessings be upon him – hiding from Aa'ishah. He visited, prayed and then returned and then told her the story. So she asked: "What do I say to them, O messenger of Allah?" He (ﷺ) answered: "Say: *Assalamu alaykum, yaa Ahla ad-Diyaar min al-Mu'mineen wal-Muslimeen...* (Meaning: Peace be on you, O inhabitants of the abodes among the *Mu'mins* and the Muslims)." They say that: the Prophet (ﷺ) taught her the supplication for visiting graveyards, and his teaching her is evidence that it is allowed (for her to visit it).

I saw a fourth view: that women's visiting the graves is *Sunnah* (encouraged) as for men based on his saying (ﷺ): "I used to prohibit you from visiting the graves; now visit them because they will remind you of the Hereafter."⁽³⁾ And this applies to both men and women. And for the fact that Aa'ishah – visited her brother's grave and Abdullah bin Abee Mulaykah said to her, "Didn't the Prophet (ﷺ) forbid visiting the graves?" She answered, "He later ordered it."⁽⁴⁾ And this is evidence that it (i.e., the prohibition) was abrogated.

However, the correct view is the first. The other evidences and

1 From the hadeeth of Anas reported by Al-Bukhaaree (Book of Funerals, Chapter of Visiting the Graves; 1/395) and Muslim (Book of Funerals, Chapter of Having Patience Upon Affliction on The First Blow; 2/637).

2 In the Book of Funerals, the Chapter About What to Say When Entering Graveyards (2/669).

3 From the hadeeth of Buraydah reported by Muslim (Book of Funerals, Chapter of the Prophet's Request From His Lord – the Mighty and Sublime – to Visit His Mother's Grave; 2/672).

4 Reported by Al-Haakim (1/376) and Al-Bayhaquee (4/78).

views are explained that: the clear-cut among them are not authentic and the authentic are not clear-cut; such as:

Firstly: The claim of Abrogation is not right since such is not accepted except based on two conditions:

1. When the two (apparently contradictory) texts cannot be feasibly harmonized; but in this case, harmonization is easy and not impossible at all because it could be said that his address in his statement: "I used to prohibit you from visiting the graves; now visit them" was directed to the males. The scholars have differed regarding men been addressed in a ruling; does it include the women as well or not? If we say it does – which is correct –; their inclusion here is from the aspects of the involvement of elements in a particular generalization in the general ruling. In that regard, it is allowed to distinguish some of the elements of the generalization using a ruling that contradicts the general.

Here, we say: the Prophet (ﷺ) distinguished the women from this ruling; and so, his order for the visitation was to the men alone because he removed the women from the general ruling by cursing females who visit graves. Additionally, from the points that nullify (any claim of) abrogation is his saying: "The Messenger of Allah (ﷺ) cursed females who visit graves and those who take them as worship places and light lamps upon them."⁽¹⁾

And it is known that his saying, "...and those who take them as worship places and light lamps upon them..." cannot be said by anyone to be abrogated while the hadeeth is just one. So, the claim that a part of it is abrogated leaving out the other is not sound. Therefore, the hadeeth is rather ruling and not abrogated.

2. The knowledge of chronology; in this case we do not know the chronology (of the statements) since the Prophet (ﷺ) did not say: "I used to curse those who visit graves" but he said, "I used to prohibit you" and prohibition is different from curse. Also, his saying: "I used to prohibit you" an address to the men while the curse "on the females who visit graves" was an address for the women. Thus, it is not proper to mistake the address directed to the men for the women. So, any claim of abrogation of the hadeeth is not correct.

Secondly: The response to the hadeeth of the woman and that of Aa'ishah is that, the woman did not go out to visit the grave in the

1 Its reference had preceded.

first instance, but she was afflicted to such an extent that she could not persevere and remain in her house. So, she went out and started weeping by the grave which demonstrated her deep sorrow which she found irresistible leading her to go and cry by her son's grave.

This was why the Prophet (ﷺ) ordered her to be patient since he knew that she did come for visitation but she went out for her inability to persevere over the shattering blow. Thus, the hadeeth is not explicit that she went out for visitation; and as such, it is not appropriate to contradict an explicit text with something inexplicit.

As for the hadeeth of Aa'ishah, she only inquired from the Prophet (ﷺ), "What should I say?" And he answered, "Say: *Assalamu alaykum...* (Meaning – peace be upon you...)" Does this mean that she will say that when she passes by or when she goes visiting? It depends; and as such, it is not clear-cut that (it is regarding) when she goes to visit since it is possible that it could mean if she passes by without basically intending visitation. Thus, if it is not clear-cut, it should not be taken to contradict an explicit text.

As for what she did regarding her brother, Abdullah bin Abee Mulaykah did not seek to correct her because of the (narration on) curse on females who visit graveyards. He rather cited the (narration on the) absolute prohibition of visiting the graveyard because if he had cited (the hadeeth on) the curse upon females who visit the graves, we would have considered her response. But he rather depended on (the hadeeth about) prohibition of visiting the graves, and it is known that the prohibition of visiting the graves was general. Thus, she gave the response of a general abrogation and said that he (ﷺ) had later on permitted that.

Therefore, although we view that Aa'ishah – may Allah be pleased with her – depended on the general expression (that abrogates the prohibition and allows visiting), she is like any other among the scholars; her statements should not be cited to contradict that of the Messenger of Allah (ﷺ). More so that it is reported of her that she said, "Had I witnessed your funeral, I would not have visited you."⁽¹⁾ This shows that she only went to pray for him because she did not witness his funeral.

1 Reported by Ibn Abee Shaybah (3/343) and At-Tirmidhee (Funerals, Chapter Concerning Women's Visiting Graves; 4/11). Ibn Jurayj, *Mudallis*, reported with an *An'ānah* as in *Al-Janaa'iz* by Al-Albaanee (pg. 182). Ibn Qayyim stated in *Tah-dheeb as-Sunan* (4/350) that, "It is the correct position."

But some scholars criticized this report, and say that it is not authentically transmitted from Aa'ishah – may Allah be pleased with her – but we hold on to the first report which is authentic since there is no evidence that the Messenger (ﷺ) abrogated it. And if she had a particular understanding, her own position should not be used to contradict that of the Messenger (ﷺ).

An Ambiguity and Its Response:

His statement: “Females who frequently visit the graves”, *Zawwaaraat al-Quboor*; shouldn't the prohibition be taken to refer to regular visits since, *Zawwaaraat* (females who frequently visit) is a hyperbole?

Response: This is possible; but if we take it like that, then we would have left an unrestricted evidence: *Zaa'iraat*, females who visit, (which also occurs in some versions of the hadeeth).

The stress (in the word, *Zawwaaraat* above) could be understood to mean large number of the doers and not the plurality of the action. That is to say, *Zawwaaraat* means (for example) if the women are a hundred, then they have done it in large number. Plurality in terms of the doers occurs in the Arabic language. Allah The Exalted says:

﴿جَنَّاتٍ عَدْنٍ مَّفْنَحَةٌ لَّهُمُ الْأَبْوَابُ﴾

“Adn (Eden) Paradise whose doors will be open for them” (Saad: 50).

The stress only occurs because the doors are many since the door will only be opened once. Likewise the reading:

﴿حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا﴾

“...till, when they reach it, and its gates will be opened.” (Az-Zumar: 73).

Therefore, the preponderant view is that it is prohibited for women to visit graves and that such is among the major sins. Refer to *Shaykh al-Islam Ibn Taymiyyah's* explanation in *Majmoo' al-Fataawah* (24/343).



Important Matters:

First: Meaning of Idols.

Second: Meaning of *'Ibaadah* (worship).

Third: That he (ﷺ) only sought refuge from what he feared could happen.

Fourth: His connecting taking the graves of the Prophets as worship places with this.

Fifth: Mentioning Allah's deep anger.

Sixth: Understanding how Al-La'at, which is from the biggest idols, began to be worshipped - and this is from the most important.

Seventh: Knowing that it was the grave of a righteous man.

Eighth: That it is the name of the inhabitant of the grave, and mentioning the meaning of the naming.

Ninth: His cursing the females who frequently visit graves.

Tenth: His cursing the one who lights lamps over them.

COMMENTARY

Important Matters:

The first matter: The meaning of Idols: and that is, whatever is worshipped besides Allah whether it is an idol or grave or others.

The second matter: Meaning of *Ibaadah* (worship): and it is humbling and submitting to the deity out of fear, hope, love and veneration based on his saying, "Do not make my grave an idol that would be worshipped."

The third matter: That he (ﷺ) only sought refuge from what he feared could happen. And that is in his saying, "O Allah! Do not make my grave an idol that would be worshipped."

The fourth matter: His connecting taking the graves of the Prophets as worship places with this: that is in his saying, "Allah's anger became deep against the people who took the graves of their Prophets as places of worship."

The fifth matter: Mentioning Allah's deep anger: derived from his saying, "Allah's anger became deep."

It contains affirming Anger for Allah in reality. However, as with other Action-related Attributes, we know its meaning but not its how.

It also contains the fact that it (i.e. His Anger – Glorious is He) is in varying degrees as is mentioned in the authentically reported hadeeth of Intercession that: "My Lord was angry today, He had never been so

angry and will never be.”⁽¹⁾

The sixth matter: Understanding how Al-Laat, which is from the biggest idols, began to be worshipped - and this is from the most important points: that occurs in his saying, “When he died, they withdrew to his gravesite.”

The seventh matter: Knowing that it was the grave of a righteous man: taken from his saying, “He used to pound *saweeq* for them” i.e., for the pilgrims; because he was held in high esteem amongst them, and commonly, he will not hold such rank except that he is a religious person.

The eighth matter: That it is the name of the inhabitant of the grave, and mentioning the meaning of the naming: He used to grind *saweeq*.

The ninth matter: His cursing the females who frequently visit graves: that is, the Prophet (ﷺ). And he (ﷺ) used the version, *Zawwaaraat al-Quboor* (women who repeatedly visit graves) by way of citing the other versions (of the same hadeeth).

The tenth matter: His cursing the one who lights lamps over them.

There is an important issue here that has not been discussed; and that is, that immoderation regarding the graves of the pious could make them become idols as was the case with that of al-Laat. This is among the most important matters but the author did not mention it (ﷺ). Perhaps, he sufficed with the chapter heading and did not mention this matter because of what happened to al-Laat. If we say that, then that is considerable too.

An Issue:

If a woman goes to the *Rawdah* (i.e. the area between the Prophet’s pulpit and his apartment) inside the Prophet’s mosque to observe prayer; the grave would then be close to her. If she then stops and says the greetings of *salaam*; there is no blame in that. But the best is for her to stay away from the crowd and mixing with men, and so that whoever sees her does not think that it is permissible for a woman to basically intend visiting (the grave) and then, one gets into a sin. More so, greetings of *salaam* sent to the Prophet (ﷺ) would reach him from anywhere.



1 Its reference had preceded.

What Is Reported Of

Al-Mustapha's Preserving The Standpoints Of Tawheed & His Blocking Every Path That Leads To Shirk

Commentary

His statement: *Al-Mustapha*: (In its Arabic form), its origin is from *al-Mustapha* (meaning, the foremost: the *ta* sound here is of the third Arabic letter, *ta*, and not *ta*, the sixteenth letter) from the word, *as-Safwah* which means "the best of a thing." The Prophet (ﷺ) is the best of the foremost because he is the best of the *Ul al-'Azm min ar-Rusul* (Messengers of Strong-will), and the Messengers are the foremost (of creatures). Thus, it (i.e., the word, *al-Mustapha*) refers to Muhammad – peace and blessings be upon him –.

The selection has ranks; the highest is that of the Messengers of Strong-will, then the Prophets, followed by the selection of the *Siddeeqeen*, then that of the Martyrs and next, the choice of the pious.

His saying: Preserving, *Himaayah*: is from *Himaa as-Shay* (sheltering a thing) when you provide cover for it that prevents whoever comes near it. Similar to that is *himaa al-Ard*, protecting a field from been grazed, and things like that.

His saying: Standpoints, *Janaab*: meaning, viewpoints; and *at-Tawheed*: has the word measure, *Taf'eel* for the word, *Wahdah* (oneness) which is to single out Allah the Exalted for His due of *Ruboobiyyah* (Lordship), *Uloohiyyah* (Singling out Allah with Worship) and *al-Asmaa was-Seefa*t (His Names and Attributes).

His saying: His Blocking Every Path: that is, even with his sheltering he – peace and blessings be upon him – did not leave any door opened from where anyone could penetrate. He blocked every way to joining partners with Allah owing to its being the greatest sin. Allah The Exalted says:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

"Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom

He pleases...” (An Nisaa: 48).

Shaykh al-Islam Ibn Taymiyyah said: Allah will not forgive the minor *Shirk* owing to the generality of His statement:

“...that partners should be set up with him in worship...”

Therefore, all other sins are lesser than it, and according to His saying:

“...but He forgives except that (anything else) to whom He pleases...”

So, it includes the Major and Minor sins. *Shirk* is not a simple matter to be handled with levity. It destroys souls and intents; and when the intent is corrupted, the deeds become null since the acceptance of deeds is based on intents. Allah the Exalted said:

﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُخْسِرُونَ
١٥ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحِطَّ مَا صَنَعُوا فِيهَا وَبِطُلَّ مَا
كَانُوا يَعْمَلُونَ﴾

“Whosoever desires the life of the world and its glitter; to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do.” (Hood, 15-16)

Similarly, he (ﷺ) said: “Actions are judged according to intentions.”⁽¹⁾

Thus the Messenger (ﷺ) gave the standpoints of *Tawheed* a very sturdy protection and blocked every path that may lead to *Shirk* even from afar. This is because, whoever follows the path soon arrives, and *Shaytaan* beautifies evil deeds to mankind gradually until he reaches the target.



Allah the Exalted says:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ
عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ ١٢٨﴾

“Verily, there has come unto you a Messenger (Muhammad [ﷺ]) from amongst yourselves (i.e. whom you know well). It

1 Recorded by Al-Bukhaaree (Book of The Beginning of Revelation; no. 1) and Muslim (Book of Leadership; 3/1515).

grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you (to be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he ﷺ is) full of pity, kind, and merciful.” (At-Tawbah, 128)

COMMENTARY

Allah's statement:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ﴾

“Verily, there has come unto you a Messenger (Muhammad [r]) from amongst yourselves”

This sentence is emphasized with three articles: Oath, the letter *laam* and the particle, *qad*. It is stressed with these articles to affirm the fact that he is a Messenger, that he is from among them, that whatever harms us grieves him and that he is full of pity, kind and merciful towards the believers. The oath relates to these four things. The address in his saying: “...has come unto you...” is said to be directed to the Arabs because of His saying: “...from amongst yourselves...” since the Messenger – peace and blessings be upon him - is an Arab.

Allah the Exalted says:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ﴾

“He it is Who sent among the unlettered ones a Messenger (Muhammad ﷺ) from among themselves.” (Al-Jum'ah: 2).

It could also be referring to the entire *Ummah* such that “yourselves” will be the class; that is to say, he is neither from the Jins nor the angels, he is your kind as Allah the Exalted says:

﴿هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ﴾

“It is He Who has created you from a single person (Adam).” (Al-A'raaf: 189)

Based on the first consideration, an ambiguity will ensue because the Prophet (ﷺ) was raised to all mankind; the Arabs and non-Arabs. Although in response, it could be said that, the Arabs were addressed

here since Allah's favor over them is more than that on others owing to his being from them, and that undoubtedly, is honor for them.

Nevertheless, the second consideration is more preponderant due to its generality and His saying:

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ﴾

"Indeed Allah conferred a great favor on the believers when He sent among them a Messenger (Muhammad ﷺ) from among themselves." (Aal-Imraan: 164).

In addition, when the pronoun refers to the Arabs, He the Exalted says: *minhum* (from among themselves) and not *min anfusihi* (from among their kind). Allah the Exalted says:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيَّةِ رَسُولًا مِّنْهُمْ﴾

"He it is Who sent among the unlettered ones a Messenger (Muhammad ﷺ) from among themselves" (Al-Jum'ah: 2)

Regarding Ibraaheem and Ismaa'eel - عليهما السلام -, He said:

﴿رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ﴾

"...Our Lord! Send amongst them a Messenger from among themselves..." (Al-Baqarah: 129).

Based on the foregoing, if the expression is *min anfusihi* (from among their kind) the meaning is: the entire Ummah; but when it says *minhum* (from among themselves) it refers to the Arabs. Thus, there is no ambiguity regarding the second consideration.

His statement *a Messenger*: that is, from Allah as He the Exalted says:

﴿رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً﴾

"A Messenger from Allah, reciting (the Qur'an) purified pages." (Al-Bayyinah: 2).

The word measure, *fu'ool* here means, *muf'al* i.e., *Mursal*, sent.

The word: "...from among yourselves..." has been discussed.

His statement: "It grieves him, 'Azeezun ('alayhi); that is, it is hard (for him) because this letter assemblage, 'ayn and zaay in Arabic expresses hardness. Similar to this is the expression, *ardun 'azaaz* (a

solid ground). That is to say, it is tough on him that anything harms you, and for that reason, he was sent with the simple *Haneefiyyah*. And he is not given a choice between two things except that he chose the easier of the two as long as it does not involve sin. This is from the simplicity the Messenger (ﷺ) was sent with.

His saying: "...that you should receive any injury or difficulty, *maa 'anintum*": *maa* here is infinitive and not relative; meaning, *mashaqqatukum* (your difficulty) since the word, '*anat* means *mashaqqah* (difficulty). Allah The Exalted says:

﴿ذَٰلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ﴾

"This is for him among you who is afraid of being harmed in his religion or in his body." (An-Nisaa: 25)

That is, "(afraid of running into) difficulty. The verb after the word *maa* is changed to a nominal infinitive. But what caused it to be nominative?

It depends on the word, '*Azeez*; if we say '*Azeez* is an adjective for *Rasool* (in the Arabic syntax), the infinitive becomes the object; it will then mean, "your difficulties are tough on him". But if we say that '*Azeez* is a predicate brought forward; then, "your difficulties" will be the subject and the entire sentence would be an adjective for the word, *Rasool*. It could also be said that, '*Azeez* is the subject (in a subject-predicate structure) while "your difficulties" is the doer taking the place of the predicate according to the grammarians of Kufah which was pointed to by Ibn Maalik in his saying:

"The like of *faa'iz* is permitted by the sensible ones."

His statement: "*He is anxious over you...*": *Al-Hirs* (eagerly desirous, anxious): is exertion of efforts to achieve an aim. That is to say, he puts in his utmost effort into things that benefit you. So, he - peace and blessings be upon him - combines two different things; preventing the detestable as indicated in the His saying:

﴿عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ﴾

"It grieves him that you should receive any injury or difficulty" and achieving the desired as shown in His saying:

﴿حَرِيصٌ عَلَيْكُمْ﴾

"He is anxious over you."

The Prophet (ﷺ) combines these two attributes, and that is Allah's favor upon us and on the Messenger (ﷺ) that he is upon this great and noble character as in His saying the Exalted:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

"And verily, you (O Muhammad [r]) are on an exalted standard of character." (Al-Qalam: 4).

His statement:

﴿بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ﴾

"...for the believers (he [r] is) full of pity, kind, and merciful..."

"...for the believers...", bil-Mu'mineen: is preposition and its genitive which is the predicate, brought forward. The word, *Ra'oof* (full of pity) is a subject (in a subject-predicate syntax) brought backwards, and *Raheem* (kind and merciful) is the second subject. Bringing the predicate forward expresses restriction.

The word, *Ra'fah* refers to the deepest and most affectionate mercy, while *Rahmah* means the heart's softness which entails showing affection and care for distressed by bringing good to him and averting evil from him.

Our saying that: the heart's softness only has to do with the creatures. But regarding Allah the Exalted, we will not give it such an explanation because nothing is like Allah the Exalted and His Mercy is greater than the creatures'. The creatures' mercy does neither near it nor is it similar to it. It has been authentically narrated from the Prophet (ﷺ) that he said, "Allah has one hundred mercies. He sent down one part by which the creatures will show mercy to each other from their creation until the Day of Rising so that even the mare lifts its hoofs from its foal for fear of trampling on it."⁽¹⁾

Who can compute this mercy among the creatures since their creation till the Day of Rising? Who can also imagine its how? No one is capable of this except Allah – the Mighty and Sublime – their Creator. This is just

1 From the hadeeth of Aboo Hurayrah reported by Al-Bukhaaree (Book of Etti-quettes, Chapter of Allah's Making Mercy into One Hundred Parts; 4/91) and Muslim (Book of Repentance, Chapter of the Expanse of the Blessings of Allah; no. 2752, no. 2753 and 3/2108).

a single part of the mercy, and on the Day of Rising, He will endow the creatures with the other ninety-nine parts in addition to the first. Can this Mercy be compared with the mercy of the creatures?! The answer is: Never! It cannot be compared with it. The only similarity between the Creator's mercy and the creatures' mercy is that it is an attribute that involves showing mercy to its recipient.

The Creator's Mercy is not created because it is part of His Attributes, but the creature's mercy is created since it is from their attributes. The Attributes of the Creator cannot be separate from Him to the creature because if we hold that, we would have been implying the encapsulation of the Creator's Attribute by the creature. And this is not possible because the Creator's Attribute is exclusive to Him Alone while the creature's attributes are also solely for it. However, the Creator's Attributes have effects on the creatures and that effect is the mercy that they show among each other.

His statement: "...for the believers (he ﷺ is) full of pity, kind, and merciful..." that is, with respect to other than the believers, the Prophet (ﷺ) is not full of pity or kind; he is rather stern against them. Allah described him and his companions in His saying:

﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ﴾

"Muhammad (ﷺ) is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves." (Al-Fath: 29)

His statement: "But if they turn away..." that is, if they refuse in spite of this clear explanation about the attributes of the Messenger – peace and blessings be upon him -. This is a grammatical change of address from the second to the third person because turning away despite such elucidation is detested. So, it was not directed to them; He did not say, "If you turn away..."

The scholars of Rhetoric call that *Ittifaat* (turning attention); if it had been called *Intiqaal* (switching) it would have been better.

His statement: "Say (O Muhammad ﷺ), 'Allah is sufficient for me...'", the address was to the Prophet (ﷺ); that is to say; utter it depending on Allah, reposing confidence in Him and seeking His protection: "Allah is Sufficient for me." The connection between the response with the condition is apparent; i.e., if they turn away, if their refusal will not trouble you; just

say with your heart and tongue: *"Allah is sufficient for me."*

Hasbiya (sufficient for me) is the predicate (in a subject-predicate Arabic sentence) brought forward; the Word of Sublimity, *Allah*, is the subject, brought backwards. It is also allowed in the reverse form; by placing *Hasbiya* as the subject and the Word of Sublimity as the predicate, brought forward. But since it is indefinite not made definite by a link, it is preferable to make it the predicate.

His statement: *"Laa ilaaha illa Huwa* (None has the right to be worshipped except Him)": i.e., there is no deity truly deserving of worship besides Allah – the Mighty and Sublime.

His statement: *"...in Him I put my trust"*, *'alayhi tawakkaltu*: *'alayhi* (in Him) is preposition and the governed (pro)noun connected to *tawakkaltu* (I put my trust), brought forward to express restriction. *Tawakkul* is reliance on Allah to achieve benefits and avert harm along with trusting in Him while following beneficial means.

His statement: *"in Him I put my trust"* together with His statement: *"Laa ilaaha illa Huwa"* contains a combination of the two forms of *Tawheed*: *ar-Ruboobiyyah* and *'Uboodiyyah*. Allah The Exalted every so often; for example:

﴿إِيَّاكَ تَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

"You (Alone) we worship, and You (Alone) we ask for help." (Al-Faatihah: 5) and in His saying:

﴿فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ﴾

"So worship Him (O Muhammad [ﷺ]) and put your trust in Him." (Hood: 123).

His statement:

﴿وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ﴾

"...and He is the Lord of the Mighty Throne."

The pronoun, (He), refers to Allah – Glorious and Exalted is He -.

The phrase: *"...the Lord of the Mighty Throne..."* i.e., its Creator. The *Ruboobiyyah* is connected to the *'Arsh* (Allah's Throne) - even though Allah's *Ruboobiyyah* is general - by way of honoring and revering the *'Arsh*.

As regards the link with *Tawakkul* (Reliance on Allah), that is based on His saying: "...the Lord of the Mighty Throne" because the One above all things while nothing is above Him, no one can overcome Him and as such, He Alone is deserving of relying upon.

His statement: "*Al-'Arsh, the Throne*": some of the people interpreted it to mean, the *Kursiyy* (Seat) and then took the *Kursiyy* to mean knowledge. Based on that there will neither be *Kursiyy* nor '*Arsh*. This is a wrong interpretation. The correct thing is that the '*Arsh* is different from the *Kursiyy* and that the *Kursiyy* is not knowledge; and it is incorrect to explain it to mean knowledge.

The *Kursiyy* is among the magnificent creatures of Allah which encompasses the heavens and the earth. And the '*Arsh* is much more magnificent! Thus He described it as '*Adheem* (Mighty) in His saying:

﴿وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ﴾

"...and He is the Lord of the Mighty Throne." (At-Tawbah: 129).

And as *Majeed* (Glorious) in His saying – the Exalted:

﴿ذُو الْعَرْشِ الْمَجِيدُ﴾

"Owner of the throne, the Glorious." (Al-Burooj: 15)

That is, based on the reading that gives the letter, *daal* the *kasrah* sign.

He also called it *Kareem* (Supreme) in His statement:

﴿لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ﴾

"*Laa ilaaha illa Huwa* (none has the right to be worshipped but He), the Lord of the Supreme Throne!" (Al-Mu'minoon: 116).

Because it is the most magnificent of Allah's creatures that we know and the highest of them since Allah rose over it. It thus contains proof that the word, '*Adheem* could be used to describe the creatures too since the '*Arsh* is a creature. Likewise *Raheem*, *Ra'oof*, and *Hakeem*.

Agreement of the names does not necessarily mean concordance of the named. So, if a person is named *Ra'oof* (kind) he is not necessarily like the Creator; thus, do not say if an individual is *Samee'an* (one who hears), *Baseeran* (one who sees) and '*Aleeman* (one who has

knowledge) then he should be like the Creator since Allah is *Samee'un*, *Baseerun*, *Aleemun*.

Just as the Existence of the Creator – Glorious is He – does not inevitably mean that His Essence is like that of the creatures; likewise His Names, they are not necessarily like the names of His creatures. There is a huge difference between this and that.

His statement: “Say (O Muhammad ﷺ), ‘Allah is sufficient for me...’”: that is, He is enough for me. This is the way a Muslim should announce his reliance on His Lord; especially in a situation like this where the people are turning away from Him; He had said: “But if they turn away.” This statement – the statement of *Hasb* (Sufficiency) – is uttered during hardships; Ibraaheem – peace and blessings be upon him – had said it when he was being thrown into the fire and the Prophet (ﷺ) and his companions so did when it was said to them:

“Verily, the people (pagans) have gathered against you (a great army), therefore, fear them.’ But it (only) increased them in Faith, and they said: ‘Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).’” (Aal-Imraan: 173)

● Note:

Our citing the second verse has some benefits – we ask Allah to make it beneficial.



On the authority of Aboo Hurayrah – may Allah be pleased with him – who said: “The messenger of Allah (ﷺ) said, ‘Do not make your homes as graves and do not make my grave as an object of celebration. Send your *Salaah* on me for your *Salaah* reaches me from wherever you may be.’” Reported by Aboo Daawood with a good chain and its reporters are reliable.⁽¹⁾

‘Alee bin al-Husayn – may Allah be pleased with him – said that he saw a man coming to a hole by the grave of the Prophet (ﷺ) to enter

1 Reported by Ahmad (2/367) and Aboo Daawood (The Book of the Rites, Chapter on Visiting the Graves, 2/534) and he was silent on it. An-Nawawee graded it authentic in *Al-Adhkaar* (pg. 93) and Shaykh al-Islam in *Al-Iqtidaa* (pg. 321) said, “Its chain is good, and its reporters are well-known reliable narrators except Abdullah bin Naafi’ Al-Saaig, the Fiqh scholar and student of Malik has some weakness but that does not affect his narrations.” Ibn Hajar graded it sound in *Takhreej al-Adhkaar* as in *al-Futooha at-Rabbaaniyyah* (3/312)

into it. So he called him and forbade him. He then said, "Should I tell you a statement I heard from my father on the authority of my grandfather from the Messenger of Allah (ﷺ)? He said, 'Do not make my grave an object of celebration nor your homes as graves. And send your *Salaah* on me because your greetings of *Salaam* reach me from wherever you are.'" He reported it in *al-Mukhtarah*.⁽¹⁾

COMMENTARY

His saying: "Do not make..." the sentence here is a negation; the *laa* (as in *laa taj'alo* – do not make) is negative, and the verb has the *sukoon* sign, shown by the omission of the letter, *noon*. The subject is represented by the letter *waa* (as in *taj'alo* when written in Arabic).

His saying: "your homes", *buyootakum*: *buyoot*, the plural for *bayt* (home); a person's abode and settlement whether it is made from clay or stone or palm fronds or other things. However, the most common materials used are clay and stone.

His saying: "as graves", *Qubooran*: the second object to the verbal, "make." The meaning of this sentence is differed on; some said (it means): do not bury the dead therein. This, no doubt is apparent from the text. However, it is contradicted by the Prophet's burial in his apartment. My response to that (contradiction) is the fact that such is exclusive for him alone; the Prophet (ﷺ) was buried in his house for two reasons:

1 – The report on the authority of Aboo Bakr that he heard the Prophet (ﷺ) saying, "No Prophet dies except that he is buried (at the spot) where he dies."⁽²⁾ Some scholars have graded this report weak!

2 – The report on the authority of Aa'ishah that: "It was feared that it may be taken as a place of worship."⁽³⁾

And some among the scholars have said that, "Do not make your homes graves" means, do not make them like graves. That is to say, do not observe the *Salaat* at the graves because it is well-known amongst them

1 Reported by al-Bukhaaree in *Tareekh al-Kabeer* (2/186) and Aboo Ya'laa as is in *Majmau' az-Zawaaid* (3/4). Al-Haythamee said, "It has Ja'far bin Ibraahem al-Ja'faree; Aboo Haatim mentioned him but did not make any criticizing statement of him. The rest of its reporters are reliable." It also has 'Alee bin 'Umar bin al-Husayn who is *Mastoor* as is in *at-Taqreeb* (2/41). Likewise, ad-Diyaa reported it in *al-Mukhtarah* is cited in *Iqtidaa as-Siraat al-Mustaqeem* (pg. 322).

2 Its reference had preceded.

3 Its reference had preceded.

that the *Salaat* are not allowed to be observed at the graves. They support this interpretation with the fact that the phrase (Do not make your homes graves) is preceded by a sentence in some of its paths: "Observe some of your *Salaat* in your homes and do not make them like graves." This proves that it means, do not stop observing *Salaat* in them.

The two interpretations are correct; and as such, it not permissible to bury someone in his house. He should rather be buried with the Muslims because this is the practice since the time of the Prophet (ﷺ) to date. In addition, if he is buried in his house, this could lead to *Shirk*; perhaps, this place may be venerated, and he will also be denied the supplications of the Muslims for forgiveness of the dead when they visit graveyards. And may be his heir will find it burdensome and become tired of him. They may even be afraid of him! If they sell his corpse it will only be for a miserable price.

Furthermore, constant noise could be made around the grave, play, amusement and other forbidden practices which will contradict the goals of the *Sharee'ah* whereas the Prophet (ﷺ) had said, "Visit the graves because they will remind you of the Hereafter."⁽¹⁾

As for the meaning that: "do not make them like graves" i.e., like graves by not observing the *Salaat* there; it is the evidence that it is necessary - if we would not say that it is obligatory - that someone should observe some of his *Salaat* at his home and not deprive it of *Salaat*. It also proves that it is well established among them (i.e., the Muslim *Ummah*) that *Salaat* should not be observed in the graveyards.

Thus, the prohibition of not performing one's *Salaat* in the house is not to make it like the graves. As such, it has explicit evidence that the graves are not rightly places for the *Salaat*. This is the point of reference in the hadeeth with respect to the chapter heading since taking graves as worship places is a very close means to *Shirk*. Taking them (i.e. graveyards) as had been explained to have two levels:

Firstly: To build a mosque over it.

Secondly: To take it as a worship place where the *Salaat* is observed.

The hadeeth also shows that the best is for an individual to perform some of his *Salaat* in his house: the supererogatory prayers, based on the saying of the Prophet (ﷺ), "The best *Salaat* of an individual is in

1 Its reference had preceded.

his house except the obligatory prayers”⁽¹⁾ except what the *Sharee’ah* mentioned should be observed at the mosque such as the Prayer of Eclipse and the late-night prayers during Ramadan. This is even if you are at Madeenah because the Prophet (ﷺ) said that while he was in Madeenah. The multiplicity of reward (stated for observing *Salaat* at the Prophet’s mosque) would be with respect to the obligatory *Salaats* or the supererogatory ones that are recommended to be performed in congregation.

His saying: “an object of celebration”, ‘*Eedan*: ‘*Eed* is a noun for what is done customarily or regularly. If a person is accustomed to doing an action such as being used to annually cooking particular food and inviting the people to it, such is referred to as ‘*Eed* because he makes it reoccur and repeat. Likewise the ‘*Eed* it is that you get accustomed to something and do it regularly. For instance, what some ignoramus do in the month of Rajab called *Ziyaarah Ar-Rajabiyyah* (the Rajab Visitation) whereby they travel from Makkah to Madeenah and visit – in their claim – the grave of the Prophet (ﷺ). When they reach Madeenah, you will hear them shouting! In the past, they used to journey from Makkah to Madeenah on a specific camel; but when vehicles came, they now drive in vehicles.

Which of the two is the intended in the statement of the Prophet (ﷺ)? Is it the first – the deed that reoccurs regularly annually, or frequenting the place?

It is apparently the second; i.e., do not frequent my grave and get accustomed to that whether it is made yearly or monthly or weekly because he forbade that. He should only be visited for a reason like if a person arrives from a journey and then goes to his grave and visits him or he visits him in order to remember the Hereafter just like (he would regarding) any other grave.

What some among the people do in Madeenah whereby whenever they observe the *Fajr* prayer, they go to the grave of the Prophet (ﷺ) to say the *salaam* on him – and they get used to this every *Fajr* thinking that it is like visiting him during his lifetime – is sheer ignorance! They know not that if they send the greetings from anywhere, their

1 From the hadeeth of Zayd bin Thaabit reported by Al-Bukhaaree (The Book of *Adhan*, Chapter On The Night Prayer; 1/239) and Muslim (The Book of the Prayer of the Travelers; Chapter On The Recommendation Of Optional Prayer In His House And Its Permissibility In The Mosque; 1/539).

greetings will be conveyed to him.

His saying: "Send your *Salaah* on me": This is an order; that is, you should say: "O Allah, send your *Salaah* upon Muhammad." Allah has commanded this in His saying:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

"Allah sends His *Salaah* on the Prophet (ﷺ) (Muhammad), and also His angels (ask Allah to bless and forgive him). O you who believe! Send your *Salaah* on (ask Allah to bless) him (Muhammad), and (you should) greet (salute) him with the Islamic way of greeting." (Al-Ahzab: 56).

The virtues of sending *Salaah* upon the Prophet (ﷺ) are well-known. Among it is that whoever sends *Salaah* on him once, Allah will reward him with ten *Salaah*.⁽¹⁾ The *Salaah* from Allah upon His Messenger does not mean what some of the people of knowledge conceive: that the *Salaah* from Allah (to him) is mercy and that from the angels is asking for forgiveness (for him) and the one from humans means supplication.

This is not correct at all. Allah's *Salaah* upon an individual is His praising him in the highest gathering as explained by Aboo al-'Aaliyah and corroborated by the leading researching scholars. From the points that show the incorrectness of the first opinion is His saying – the Exalted:

﴿أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ﴾

"They are those on whom are the *Salawat* from their Lord, and (they are those who) receive His Mercy." (Al-Baqarah: 157).

So, Allah the Mighty and Sublime connected mercy with *Salawaat* and the basic rule regarding conjunction is variance (between the connected words). Additionally, *Rahmah* (mercy) is for every person. As such the scholars agree that it is permissible for you to say: "So-and-so, عليه" but have different opinions on: is it permissible for you to say: May Allah send *Salaah* on so-and-so?

Therefore, whoever sends *Salaah* on Muhammad once; Allah will exalt his mention ten times in the highest gathering. This is –

1 Reported by Muslim in (The Book of As-Salaah: Chapter on the Recommendation of Repeating What the Caller to Prayer Said By the One Who Hears It; 1/288) from Abdullah bin 'Amr bin Al-'Aas, رضي الله عنه.

undoubtedly- tremendous favor.

His saying: "...for your *Salaah* reaches me from wherever you may be": *haythu* (wherever) is an adverb; uninflected with a *dummah* sign in a place where it should have a *fatha*. It is used as: *haythu* or *haothu* or *haatha* even though such usages are few.

How does the *Salaah* sent to him reach him? Response: We say, when such a text comes, from the issues of the Unseen; it is obligatory to say: "The how is unknown." We do not know the means through which it will reach him but it is reported from the Prophet (ﷺ) that, "Allah has angels who travel on the earth. They convey *Salaam* to me from my *Ummah*."⁽¹⁾ If this is authentic, then this is how it is done.

His saying: "Reported by Aboo Daawood with a good chain of narrators and its reporters are reliable": From the technical perspective the expression shows that there are some differences among them. However, we know that a *Hasan* hadeeth is that whose reporter should have *Khafeef ad-Dabt* (ability to precisely preserve narrations lesser only to those of *Saheeh* reports). That is to say, he has some degree of reliability and thus, the statement of the author ﷺ and what he mentioned of the chain of Aboo Daawood being sound could be reconciled that: "reliable" here does not mean the highest level of reliability since if it reached that level, the hadeeth will be graded *Saheeh* (authentic). This is because a reporter's reliability (*thiqah*), implies that he has two attributes: *Adaalah* (trustworthiness) and *Dabt* (ability to precisely preserve narrations). Thus, if the *Dabt* lessens, then the *Thiqah* consequently reduces just as the *thiqah* in him reduces if his *Adaalah* lessens.

Therefore, the two statements are harmonized to mean: absolute reliability. But if - undoubtedly, in my opinion - the statement "*Hasan* (good)" is followed with "its reporters are reliable", such is more high-ranking than when only the word, "*Hasan* (good)" is used. This is similar to the expression employed by Ibn Hajar in *Taqreeb at-Tahdheeb*: "*Sadooq yahimu* (truthful but errs)" and sometimes he would say, "*Sadooq* (truthful)" and simple *Sadooq* is stronger. Thus, merely grading a reporter as *Sadooq* is of a higher rank than the one who is mentioned in addition as *yahimu*

One should not say: The word, *yahimu* (he errs) will not further

1 Reported by Ahmad in the *Musnad* (1/3130, An-Nasa'ee (The Book of Forgetfulness, Chapter on *Salaam* on the Prophet [r] 3/43) and others from the hadeeth of Ibn Mas'ood. Ibn Qayyim said in *Jalaau Al-Afhaam*: "This is an authentic chain."

reduce his status since there is not any human being except that he errs. We would reply that: This is not correct because his saying, *yahimu* (he errs) does not mean the kind of error to which every person is prone, if he did not have a more preponderating degree of error (in his narrations) he would not have been described with it.

His saying: "Alee bin al-Husayn – may Allah be pleased with him – said": He is 'Alee bin al-Husayn bin 'Alee bin Abee Taalib. He is called Zayn al-'Aabideen; from among the best of the *Ahl al-Bayt* in knowledge, asceticism and understanding. Al-Husayn is well known; he is the son of Faatimah - may Allah be pleased with her. His father, (i.e. al-Husayn's father) is 'Alee, may Allah be pleased with him.

His saying: "coming to a hole": this person – no doubt – was coming to this hole only because of his belief that it has special virtues and the fact that he thought that supplicating near the grave has special excellence thereby opening the way to *Shirk*. In fact, when any act of worship is observed near the grave it is not allowed to conceive of it to have any special virtue whether it is the *Salaat* or supplication or reading (of the Qur'an).

Consequently, we say, it is prohibited to recite the Qur'an by the grave if the individual believes that the recitation near the grave is better.

His saying: "So he forbade him": that is, he asked him to refrain.

His saying: "Should I not tell you a hadeeth": He said, "...I tell you" while the person is just one because he was apparently with his companions talking to them when the man came to the hole. And *allaa* is a particle of proposal. That is, I am proposing to you to tell you. Its benefit: alerting towards paying attention to what he wants to tell him.

His saying: "from my father on the authority of my grand-father": His father is al-Husayn, and his grand-father is 'Alee bin Abee Taalib.

His saying: "...from the Messenger of Allah (ﷺ)": The chain is connected, but it has *'an'ianah* (some reporters saying *'an* [from] while mentioning their source) which will not cause any problem (concerning the authenticity of the hadeeth) because it is from those not known to make *Tadlees* (i.e. reporting narrations and citing sources from which one did not directly receive a report in a manner that possibly implies that). Thus, it is considered to have been received directly from the sources cited.

His saying: 'Do not make my grave an object of celebration': It would be said as was mentioned in a previously cited hadeeth that: he forbade that his grave should be taking as a place of celebration,

habitually and frequently visited because it is a means towards *Shirk*.

His saying: ‘...nor your homes as graves’: Its explanation had preceded.

His saying: And send *Salaah* on me because your greetings of *Salaam* reach me from wherever you are”: This is the wording; but I doubt its authenticity because his saying, “Send *Salaah* on me” necessitates that he says (in the end), “because your *Salaah* reaches me” except if it is said that such is from the aspects of *at-Teyyu wa an-Nashr* (ambiguity and elucidation). Meaning, send *Salaah* and *Salaam* upon me, for your *Salaams* reach me; as if he was mentioning the two actions and the two reasons but what the second points to was omitted from the first and what the first shows was left out of the second.

His saying: “And send *Salaah* on me”: Its meaning has preceded which is that: send *Salaah* on me from wherever you are; you need not come to the grave to say *Salaam* and *Salaat* on me there.

His saying: “reach me”: how it reaches him has been explained.

His saying: “Reported in *Al-Mukhtarah*”: The subject is the author of the book, *Al-Mukhtarah*. *Al-Mukhtarah* is the name of the book; that is, “Selected Narrations.” The author is Abdul-Ganiyy al-Maqdisee, a scholar of the Hanbali School of Jurisprudence. The prophet's narrations were quite few with the Hanbali scholars; there were few among them who were from the scholars of Hadeeth. It's really strange; that is, only few students of the School of Jurisprudence of Imam Ahmad were well-known narrators of hadeeth compared to those from the Shafi'ee School. The Hanbalis – may Allah shower blessings on them – were more engrossed with *Fiqh* and hadeeth and became scholars of hadeeth and jurists. But they were humans – when one gets deeply engrossed in an area of knowledge, it overshadows the others.

As for those from the Hanafiyyah School, they were absorbed in *Fiqh* and were not versed in the sciences of hadeeth, and so, they were called the People of Opinions (i.e. intellect and reasoning) because they only had few well-grounded scholars of hadeeth among them. The Shafi'ees paid more attention to hadeeth and *Tafseer* than others, likewise the Maalikees, and then the Hanbalis are middle. The least of them in category regarding that were the Hanafees even though they had compilations on hadeeth too.



Important Matters:

First: Explanation of the verse of *Bara'ah*.

Second: Keeping his *Ummah* far away from this limit as far as possible.

Third: Mentioning his concern for us and his compassion and mercy.

Fourth: His prohibition of specially visiting his grave even though visiting it is from the best deeds.

Fifth: His prohibition of frequent and repeated visits.

Sixth: His encouraging of performance of voluntary prayers in the home.

Seventh: It is established among them that the *Salaat* should not be observed at the graveyard.

Eighth: Explaining that through the fact that a person's *Salaat* upon him and his greetings of *Salaam* reaches him even from afar, and so, the thoughts of those who seek nearness (to Allah by grave-worship) is not necessary.

Ninth: That he is in the *Barzakh* and the deeds of his *Ummah* regarding *Salaat* and *Salaam* are presented to him.

COMMENTARY

Important Matters:

The first matter: Explanation of the verse in *Bara'ah*: this has preceded at the beginning of the chapter.

The second matter: Keeping his *Ummah* far away from this limit as far as possible: taken from his saying, "Do not make your homes as graves and do not make my grave as an object of celebration."

The third matter: Mentioning his concern for us and his compassion and mercy: that could be deduced from the verse in (*Soorah*) *Bara'ah*.

The fourth matter: His prohibition of specially visiting his grave even though visiting it is from the best of deeds: derived from his saying, "Do not take my grave as a place of celebration." His saying, *Eedan* is the reference for specification. Visiting the grave of the Prophet (ﷺ) is among the best deeds of its sort; visiting him includes extending the greeting of *salaam* to him and his rights are greater than those of others. However, from the angle of remembering the hereafter thereby, there is

no difference between his grave and that of others.

The fifth matter: His prohibition of frequent and repeated visits: could be deduced from his saying, "Do not make my grave a place of celebration." But it does not indicate frequency because he may only after a year. He might have taken it as a place of celebration and this contains a type of excessiveness.

The sixth matter: His encouraging of performance of voluntary prayers in the home: derived from his saying, "Do not turn your homes into graves." It had been mentioned that it has two meanings:

Firstly: burial should not be made in the homes; and this is the apparent meaning of the sentence.

Secondly: among the implications of the meaning is that you should not abandon observing the *Salaat* in it (i.e., your homes).

The seventh matter: It is established among them that the *Salaat* should not be observed at the graveyard: deduced from his saying: "Do not turn your homes into graves" since the meaning of: "do not turn them to graves" is "do not stop observing the *Salaat* in them" based on one of the two meanings. So, it is as if from the established things amongst them is that the *Salaat* should not be established in the cemetery.

The eighth matter: Explaining that by the fact that a person's *Salaat* upon him and his greetings of *Salaam* reaches him even from afar, and so, the thoughts of those who seek nearness (to Allah by grave-worship) is not necessary: that is, the fact that he (ﷺ) prohibited making his grave a place of ceremony. The reason for that is: that the *Salaat* reaches him from wherever the person is; thus, there is no need for coming to his graveside. Thus, we should send *Salaams* and *Salaat* at any place and they will reach him. Consequently, 'Alee bin al-Husayn said: "You and someone in Andalusia are just equal."

The ninth matter: That he is in the *Barzakh* and the deeds of his *Ummah* regarding *Salaat* and *Salaam* are presented to him: That is, only (the *Salaat* and *salaam* reach him). So whoever sends *Salaat* on him or *Salaam*, the greetings of the *salaam* and the *salaat* are presented to him based on his saying, "...for your *Salaams* reach me from wherever you may be."



WHAT IS REPORTED

THAT SOME SECTION OF THIS

UMMAH WILL WORSHIP IDOLS

COMMENTARY

The reason why the author brought this chapter is to refute the evidence of those who say: It is not possible for *Shirk* to occur in this *Ummah*. They rejected that grave and saint worship is part of *Shirk* since the *Ummah* is protected from such according to his saying: "Verily, Shaytaan has lost hope that the praying-people of the Arabian Peninsula will worship him. So he strives to sow dissension among them."⁽¹⁾

The response to this had been given in the explanation on the eighteenth matter under the Chapter: Whoever Seeks Blessings Through a Tree or Stone and their Like.

His saying: "That Some Section of this *Ummah*" that is, not all of it because there is a group of this *Ummah* that will remain ever victorious upon the truth until the Hour is established. However, a wind will come at the end of time which will take the soul of every Muslim, and only the worst of people will remain.

His saying: "Will Worship", *Ta'bud*: with the *taa* having a *Fatha* sign. In some of the manuscripts (it reads), *Ya'bud* ('will worship' - masculine) with a *yaa* having a *Fatha*. If considered as *Ya'bud* then there is no problem in that because, *ba'du* (some) is masculine. But based on the reading, *Ta'bud*, such will fall under Ibn Maalik's saying:

Perhaps the second (i.e. the governed noun) gives the first (i.e. the linked noun)

Feminine gender if it is suitable for an omission

They gave an example for that in their saying: *Quti'at ba'du Asaabih* (Some of his fingers were cut). The feminine here (in *Quti'at*) is due to *Asaabih* (his fingers – which is feminine) and not because of the word, *ba'du* (some). So if the manuscript containing *Ta'bud* is correct, then the feminine gender is acquired by the linked noun (*ba'du*, some – in the chapter heading) from the governed noun.

His saying: "Idols", *Al-Awthaan*, the plural of the word, *Wathan*:

1 Its reference had preceded

everything that is worshipped beside Allah.



Allah - the Most High - said:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ
كَفَرُوا هَٰؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ۚ﴾

“Have you not seen those who were given a portion of the Scripture? They believe in Al-Jibt and At-Taaghut (all false deities) and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).” [An-Nisa: 51].

And His saying - the Most High:

﴿قُلْ هَلْ أَنَبَّيْتُكُمْ بِشَيْءٍ مِّنْ ذَٰلِكَ مُثَوِّبَةً عِندَ اللَّهِ مِّنْ لَّعْنَةِ اللَّهِ وَغَضَبِ عَلَيْهِ وَجَعَلَ مِنْهُمْ
الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتِ ۚ﴾

“Say (O Muhammad to the people of the Scripture): ‘Shall I inform you of something worse than that, regarding the recompense from Allah: those (Jews) who incurred the curse of Allah and His wrath, those of whom (some) He transformed into monkeys and swines, those who worshipped Taaghut (false deities).’ [Al-Ma’idah: 60]

And His saying the Most High:

﴿قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا ۚ﴾

“Those who won their point said (most probably the disbelievers): ‘We verily shall build a place of worship over them.’” [Al-Kahf: 21]

COMMENTARY:

Under this chapter, the author ﷺ mentioned a number of verses:

• The First verse:

His saying – the Most High: *“Have you not seen...”*: the interrogation here expresses affirmation and astonishment. The seeing mentioned here is of the eyes based on the evidence that it (the word, *ra-a* - seen) is transitivised by the word, *ilaa* (in the Arabic form) which would then actually mean seeing with the eyes.

The address was either to the Prophet (ﷺ) or everyone who should rightly be so addressed; that is to say: have you not seen, O you addressee?

His saying: "*those who were given*": That is, they were given but not the entire book: they were not given due to their sins. So they do not have the complete knowledge of the contents of the Book.

His saying: "*a portion of the scripture*": the revelation. The meaning of the scripture here is the *Taurah* and *Injeel*. They have cited an example of that: When Ka'b bin Al Ashraf arrived Makkah and the polytheists gathered around him and asked, "What is your opinion of this man (i.e. the Prophet - ﷺ) who stultified our intelligentsia and thinks he is better than us?" So he said to them: "You are better than Muhammad." Consequently, it came at the end of the verse that:

﴿وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَتَوْلَاءَ أَهْدَىٰ مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا﴾

"...and say to the disbelievers that they are better guided as regards the way than the believers (Muslims)" [An-Nisa: 51].

His saying: "*They believe in Al-Jibt and At-Taaghut*": i.e., they believe in them both and affirm it; they do not reject them. So when a person affirms these idols, he has believed in them.

Al-Jibt: It is said to mean: *Sihir* (magic or sorcery). It is also said to be: *Sanam* (Idol); but the correct thing is that it is general, including every Idol or magic or soothsaying or similar other things.

At-Taaghut: that by which a servant exceeds his limit with regard to a deity or something which is followed or obeyed. An example of the deity are *Asnaam* (idols) and those followed, such as misleading scholars, and those obeyed like the rulers. Giving obedience to them to prohibit what Allah has permitted or allow what Allah has forbidden is counted as from worshipping them. This refers to whoever is pleased with their worship of him or, it could be that: such is a *Taaghut* with regard to those who worship him because they took him beyond his limits by their placing him above his rightful level. Thus, their worship of this deity is *Tugyaan* (transgression) because they exceeded limits thereby.

The word *Taaghut* is derived from *Tugyaan*. Therefore, every act of transgressing bounds by an individual is considered *Taagut*.

The relevance of the verse to the chapter heading will not be clear except with the hadeeth: "You will certainly follow the ways of those who were before you." So if those who were given a portion of the Book believed in *Al-Jibt* and *Taagut*, and some in this *Ummah* will follow the ways of those before it, then that necessitates that some in this *Ummah* will believe in *Jibt* and *Taagut* and the verse would suit the chapter heading perfectly.

- The second verse:

Allah - the Exalted said: "Say (O Muhammad to the people of the scripture): Shall I not inform you": The address here was to the Prophet (ﷺ) in response to the Jews who take the religion of Islam as jest and fun.

His saying: "...inform you": i.e., "I tell you." The Interrogation here expresses affirmation and motivation; meaning, I shall affirm this information to you.

His saying: "...of something worse than that": (The word), *Sharr* (worse) here is a superlative noun. Its origin is from *Asharr* but the *Hamzah* (the first letter of the word, *Asharr* carrying the *Fatha* sign) is omitted for ease because of its frequent usage. Likewise the word, *Khayr* (best) eased from *Akh-yar* and *An-Naas* (the people) facilitated from *Al-Unaas*, and the word, *Allahu* alleviated from *al-Ilaaha*.

His saying: "...that": what is been referred to is what the Messenger (ﷺ) and his companions were upon. This is because the Jews were claiming that they are those upon the truth and that they are better than the Messenger of Allah (ﷺ) and his companions and that the Messenger (ﷺ) and his companions are not upon the truth. So Allah the Exalted said: "Say: Shall I inform you..."

His saying: "...regarding the recompense from Allah...": (The word,) *Mathoobatan* (regarding the recompense) is an explicative (*Tamyeez*) for *Sharr* (worst) because *Sharr* is a superlative noun and what comes after the word measure, *Af'al* that expresses the superlative, explains it and takes the accusative sign being an explicative.

Ibn Maalik said (regarding *Tamyeez*):

A Noun expressing *min*; it explains and comes in the indefinite

It takes the accusative sign being an explicative of what it governs

Till he said:

Make the *Faa'il* (the doer) in the accusative through (the word measure) *Af'al*

That expresses the superlative; such as, *anta a'laa manzilan* (your status is highest)

The word, *al-Mathoobah*: is from the word, *thaaba*, *yathoobu* when he returns, and it's generally employed to mean reward. That is to say, "of a recompense worst than that from Allah."

His saying: "...from Allah": i.e., in his knowledge and recompense, by way of punishment or reward.

His saying: "...those who incurred the curse of Allah": *man* – a relative pronoun, predicate of an omitted subject (in a subject-predicate syntax) which would come in full as: "he is the one who is cursed by Allah" because the interrogation ends at his saying: "...regarding the recompense from Allah..."; and the response to the questioning is: "...those who incurred the curse of Allah."

La'anahu (incurred curse of [Allah]) i.e. He expelled and distanced him from His mercy.

His saying: "And His wrath upon him": that is, He brought down His anger on him.

Gadab (Anger) is an Attribute of Allah, real, necessitating revenge on the one upon whom is the anger. It is not correct to explain it away to only mean revenge. Explanation had preceded on it on pg. (430). The general principle among the *Ahl as-Sunnah* is that: the verses and *ahaadeeth* have their apparent meanings as they befit Allah the Mighty and Sublime. So they should not be taken like the attributes of the creatures or distorted and rejected of Allah. Thus, we will not commit excesses in affirmation or in negation.

His saying: "He transformed into monkeys and swines" *Al-Qiradah*: is the plural of *Qird* (monkey); a well-known animal similar to humans. *Al-Khanaazeer* is the plural of *Khinzeer* (pig); the known dirty animal which Allah mention to be unclean. The reference here is to the Jews; they are cursed as Allah the Most High said:

﴿لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ

مَرْيَمَ

"Those among the children of Israel who disbelieved were cursed by

the tongue of Daawood (David) and Isa (Jesus) son of Maryam..." (Al-Mai'dah: 78).

They were made monkeys based on His saying:

﴿كُونُوا قِرَدَةً خَاسِئِينَ﴾

"Be you monkeys, despised and rejected." (Al-Baqarah: 65)

They incurred Allah's anger based on His saying:

﴿فَبَاءُوا وَغَضِبَ عَلَىٰ غَضَبٍ﴾

"So they have drawn on themselves wrath upon wrath" (Al-Baqarah: 90)

His saying: "...those who worshipped Taaghut (false deities)...": it has two ways of reading for *wa-'abada* (they worshipped) and *at-Taaghut* (false deities):

The first: by the letter, *baa* (in '*abada*) having a *domma* sign: *wa 'abuda* and worshippers); thus, the *taa* in *Taagut* will have a *Kasrah* sign due to annexation.

The second: by the letter *baa* having a *fatha* sign: *wa 'abada* (and they worshipped) taken that it is a past tense, joined to His saying: *La'anahu llahu* (incurred Allah's curse) in a relative form; meaning, "and those who worshipped false deities." The *man* (those) despite the length of separation was not considered (to be repeated) for the reason that it should hold for a single adjective. If it were repeated, it would be as if they (the descriptions given later in the expression) were for a different group while they (refer to) a single group.

Based on this way of reading, the phrase, *wa 'abada* (and they worshipped) will be a past tense whose doer is the hidden pronoun that would occur fully as *huwa* (he) referring to *man* (those) in His saying: *man La'anahu llahu* (those who incurred Allah's wrath).

At-Taagut (false deities): with the *taa* (in *Taagut*) having a *Fatha* sign an object. Thus, we recognize the difference between the doer in a relative connection and what is joined to it since the doer in the relative connection (here) is *Allahu* (Allah) and the doer of the verb, '*abada* ([they] worshipped) refers to *man* (those).

In any case, its meaning is: worshippers of false deities. The

difference between the two forms of reading is only in the letter *baa* (in '*abada*'); by the verb-reading, it will have a *Fatha* and a *domma* in the noun-reading. *At-Taagut* in the verb-reading of '*abada*' will have a *Fatha* sign: *wa 'abada at-Taagut* (those who worshipped false deities) and based on the noun-reading, it will take a *Kasrah*: '*abuda at-Taagut* (worshippers of false deities). Twenty-four forms of reading have been mentioned of the syntax, '*abada* and *at-Taagut* (those who worshipped false deities), but they are all strange readings except that in which the *baa* in '*abada*' takes a *Fatha* or *domma* sign.

- The third verse:

Allah's saying the Exalted:

﴿قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا﴾

"Those who won their point said (most probably the disbelievers) 'We verily shall build a place of worship over them...'" (Al-Kahf: 21).

This verse is in the context of the story of the Companions of the Cave. Their story is amazing as stated by Allah the Exalted:

﴿أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيعِ كَانُوا مِن آيَاتِنَا عَجَبًا﴾

"Do you think that the people of the cave and the inscription (the news or the names of the people of the cave) were a wonder among Our Signs." (Al-Kahf: 9).

They were youth who believed in Allah. They were living in the land of *Shirk* but they left it to Allah – the Mighty and Sublime – and Allah facilitated a cave for them which they entered. They slept over a very lengthy period reaching up to:

﴿ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا﴾

"Three hundred (solar) years, adding nine (for lunar years)" (Al-Kahf: 25).

They were sleeping not having any need for neither food nor drink. And from Allah's Wisdom is that He turned them towards the right and left such that blood does not gather on any of the sides. When they came out, they sent one of them to the city in order to buy food for them and in the end, the people of the city got aware of them and

said, "We must build a mosque over their graves."

His saying:

﴿قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ﴾

"Those who won their point said." The people intended here are the rulers at that time. They said, swearing and emphasizing:

﴿لَنَسْجِدَنَّهُمْ عَلَيْهم مَّسْجِدًا﴾

"We verily shall build a place of worship over them..." and building mosques over graves is among the means of *Shirk* as explained earlier.

Among the points of benefit in the first verse are:

First: It is amazing that a person should be given a portion of the Book and yet, he believes in *Al-Jibt* and *Taaghut*.

Second: Knowledge does not protect its possessor from sin considering the fact that those who were given the Book believed in *Kufr*, and the one who believes in *Kufr* will believe sins lesser than that.

Third: The obligation of rejecting *Al-Jibt* and *Taaghut* since Allah the Exalted mentioned faith in them in a manner that shows amazement and condemnation. So it is not permissible to accept *Al-Jibt* and *Taagut*.

Fourth: the reason for which the author cited it; that in this *Ummah* will be those who will believe in *Al-Jibt* and *Taagut* based on his saying: "Surely, you will follow the ways of those nations before you." So if some among the children of Israel are found to believe in *Al-Jibt* and *Taagut*, then those who will believe in *Al-Jibt* and *Taagut* will be found in this *Ummah* as well.

Among the benefits of the second verse is as follow:

First: making the adversary give acknowledgment and refuting him with what he cannot disproof. That is to say, you should counter your opposition with something he cannot rebuff. The Jews know that among them are those who incurred Allah's wrath and curse and He made them monkeys and pigs. So if they acknowledge that and mock the Muslims, we would ask them: who deserves to be ridiculed; those upon whom punishments were brought down or those who didn't have any share of that?

The response: Certainly, those upon whom punishment descended are more deserving to be mocked!

Second: People's varying status in the sight of Allah based on His saying: "...something worse than that, regarding the recompense from Allah..." There is no doubt that people vary with respect to increase in faith and its decrease and the consequent rewards.

Third: The evil condition of the Jews, those upon whom these great punishments such as curse, anger, transformation and worship of *Taagut* were brought down.

Fourth: Affirming Allah's Will-based actions and that He – Glorious is He – does what He wills according to His saying:

﴿لَعَنَهُ اللَّهُ﴾

"...those who incurred the curse of Allah..." since Curse is among the Action-related Attributes.

Fifth: Affirmation of (the Attribute of) Anger for Allah based on His saying:

"...and His wrath..."

Sixth: Affirmation of (the Attribute of) Power for Allah based on His saying:

﴿وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ﴾

"He transformed into monkeys and swines."

Does this refer to the monkeys and swines in existence? The response is: No, based on the authentic report in *Saheeh Muslim* from the Prophet (ﷺ): "Every nation that is transformed will have no progeny"⁽¹⁾ and because monkeys and swines existed before that. Thus, these monkeys and pigs in existence are not the remnants of those that were transformed.

Seventh: Punishments are according to the sins committed. This is because those who were transformed into monkeys - and monkeys really look like humans - performed actions that were apparently permissible and lawful but actually forbidden. They were forbidden

1 From the hadeeth of Ibn Mas'ood reported by Muslim (The Book of Qadar, Chapter on the Explanation that Provisions and the Appointed Times...Do Neither Increase Nor Reduce From What Is Pre-Ordained, 4/2051).

to fish on Saturdays as a trial from Allah. On those Saturdays, the sea would be filled with fishes, floating on the surface of the water; but on other days, they disappear and nothing comes.

As time went on, they made a net which they began to set on Fridays allowing the fishes to enter in to it on Saturday. So when they come on Sunday they would collect them. This is a trick which, on the face of it, is allowed but is sheer indulgence in sin in its real sense. Consequently, they were transformed to animals looking like humans but are not humans – the monkey. Allah, the Most High said:

﴿كُونُوا فِرْدَةً خَاسِرِينَ﴾

“Be you monkeys, despised and rejected...” [Al-Baqarah: 65].

It shows that reward is according to the type of action, and more explicitly, in His saying, the Exalted:

﴿فَلَا أَخَذْنَا بِذُنُوبِهِ﴾

“So We punished each (of them) for his sins...” (Al-Ankabut: 40)

Eight: That these Jews later worshipped *Taagut* based on the His saying:

﴿وَعَبَدَ الطَّاغُوتَ﴾

“Those who worshipped *Taaghut* (false deities)” (Al-Ma'idah: 60).

There is no doubt that they still worship them till today since they worshipped Shaytaan and followed him disobeying Allah and His messenger.

There is a linguistic point of benefit in His saying: *'alayhi* and *minhum* (of whom) in the verse:

﴿مَنْ لَعَنَهُ اللَّهُ وَعَصَى عَلَيْهِ وَجَعَلَ مِنْهُمْ الْفِرْدَةَ وَالْمَنَازِيرَ﴾

“Those (Jews) who incurred the curse of Allah and His wrath, those of whom (some) He transformed into monkeys and swine...” The pronoun in *la'anahu* (who incurred curse) is letter *haa*, and likewise in *gadiba 'alayhi* (i.e. the *haa* having a *kasrah*) is singular. But *minhum* (of whom) is plural even when their reference is the same: *man* (those who).

The response: in the singularity the wordings were considered but the meanings were given attention in the plural and that is because,

man (those who - in English) is a relative pronoun phrasal suitable for the singular or plural case. Ibn Maalik said:

And *Man*, *Maa* and *Al* suite whatever is mentioned.

When he mentioned the relative singular, dual and plural pronouns, masculine and feminine, he then said: And *Man*, *Maa*... (to the end).

He then said,

﴿مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْفِرَّةَ وَالْخَنَازِيرَ﴾

"Those (Jews) who incurred the curse of Allah and His wrath, those of whom (some) He transformed into monkeys and swine..."

He did not just say: "He transformed them into monkeys" because the curse and wrath are general to them all while the punishment of transformation into monkeys and pigs is restricted to some of them, not including all the children of Israel.

Among the points of benefit in the third verse are:

First: The amazing story that the verse contains about the Companions of the Cave and great signs that show the perfect Ability and Wisdom of Allah.

Second: That from the reasons why mosques are built over graves is extremism concerning the inhabitants of the graves. This is because those who won their point built mosques over them because they became - in their sight - objects of respect, esteem and honour. So they went to extremes regarding them.

Third: that extremism regarding graves even if it is small could lead to something worse. Thus, the Prophet (ﷺ) said to 'Alee when he dispatched him: "Do not leave any image unless you efface it nor a venerated grave except that you level it."⁽¹⁾



Abou Sa'eed narrated that the Prophet (ﷺ) said, "You will certainly follow the ways of those before you in close succession so much so that if they entered the hole of the dabb you will enter it (as well)." They asked, "O Messenger of Allah! The Jews and Christians?" He replied, "Who else?" They both reported it.⁽²⁾

1 Reported by Muslim (The Book of Funerals, Chapter on the Order to Level the Graves, 2/666)

2 Reported by Al-Bukhaaree (The Book of Clinging to the *Sunnah*; Chapter on the

COMMENTARY

His saying in the hadeeth: “You will certainly follow”: the letter, *laam* (in *latatabi’anna*) expresses oath while the *noon* conveys emphasis. So the construction is stressed with three articles of emphasis: an implied oath, and the letters, *laam* and *noon*; (which will read in full as): “By Allah, you will certainly follow...”

His saying: “the ways of those before you...”: it has two versions: *Sanan* and *Sunan*. As for *Sunan* when the letter, *seen* carries a *dummah* sign, it is the plural of *Sunnah* which means, path. As regards *Sanan* with a *fathah* sign, it is singular meaning, way. The word measure, *fa’alun* comes as a singular such as *fananun* (branch) whose plural is *afnaan*, and *sababun* (means) whose plural is *asbaab*.

His saying: “those before you”; that is, among the nations.

His saying: “You will certainly follow the ways of those before you...” not as it appears on its surface, it is rather general but restricted. Because if we take it superficially, the whole of this *Ummah* would have followed the ways of those nations before it. However, we say: it is general but restricted because there are in this *Ummah*, those who do not follow those ways as stated by the Prophet (ﷺ) that there is a group in this *Ummah* that is ever upon the truth.

It may be said that: the hadeeth should be generally taken and that it does not mean that this *Ummah* will follow the past ones in every way. In fact, some in this *Ummah* will follow them in a thing and some others will follow them in another thing which would not have implied the exit of this *Ummah* from Islam. This is more preferable because it leaves the hadeeth in its general meaning. And it is well known that some of the ways of those who came before us do not remove one from the religion such as, consumption of usury, envy, transgression and lying. And some actually remove from the religion like idol worship.

The word, *Sunan*: means, ways, and they are diverse; some involve transgressing against the rights of the Creator and some involve violating the rights of the creatures. Let us examine some of these ways: Among those ways are grave and saint worship; they were present in

Prophet’s saying – peace and blessings be upon him - “You will surely, follow the ways of those before you...” (7320) and Muslim (The Book of Knowledge; Chapter on Following the Ways of the Jews and Christians, 4/2054)

the previous nations and they could be found in this *Ummah* as well. Allah the Most High said concerning the people of Nooh:

﴿وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا﴾

"And they have said: 'You shall not leave your gods: nor shall you leave Wadd, nor Suwa', nor Yaghuth, nor Ya'uq, nor Nasr' (these are the names of their idols)..." (Nooh: 23).

Among that also is immoderation regarding the pious; as it was present in the past nations, it is also present in the *Ummah*. Likewise the building of mosques over graves; it was present among the previous people, and it has been found too in this *Ummah*. Also, attributing deficiencies and defects to Allah; the Jews had said:

﴿يَدُ اللَّهِ مَغْلُولَةٌ﴾

"Allah's Hands is tied up (i.e. He does not give and spend of His bounty)." (Al-Ma'idah: 64).

They also said:

﴿إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ﴾

"Truly Allah is poor and we are rich." (Al-Imran: 181)

Similarly, they said Allah got exhausted after the creation of the heavens and earth, and we could find in this *Ummah* those who held similar or worst views. Some could be found who opine that: He doesn't have hand, and some of them said, He cannot do what He wills and so, has not risen over the *'Arsh* and He does not descend to the lowest heaven nor speak! In fact, those could be found in this *Ummah* who claim that He (Allah) is not in the universe or out of it, and He is not connected to or separated from it. Hence, they ascribe impossibilities to Him. Some of them say: it is not allowed to physically refer to Him; and that He has no action; He does not get angry or pleased and neither does He love! This is view of the Ash'arites.

From that also are unlawful earnings. It was obtainable in the past nations and is present in this *Ummah* as well. Likewise the consumption of usury; it was in the previous nations and is found in this *Ummah* too. As well as tricky approach to contravening Allah's prohibitions; it was present in the previous nations and is also found

in this *Ummah*. Implementing prescribed punishments on the weak and exempting the nobles too; it was found in the past nations and is present in this *Ummah* as well.

Also included is changing Allah's word from its rightful places in syntax and meaning like the Jews, when it was said to them:

﴿وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ﴾

"And enter the gate in prostration (or bowing with humility) and say: Hittah (Forgive us)..." (Al-Baqarah: 58).

But they entered turning their backs and said, *Hintah* (wheat) and did not say *Hittah* (forgive us)! Those who do that are also found in this *Ummah*; they changed the word, *Istiwa*' (i.e. rising over) to *Isteelaa*' (taking over). Allah the Exalted had said:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

"The Most Gracious (Allah) rose over (Istawa) the (Mighty) Throne (in a manner that suits His Majesty)" (Taa Haa: 5).

But they rather said, "The Most Gracious took over the throne!"

Ibn Qayyim said, "The letter, *laam* in the word, *Isteelaa* (He took over) is an addition added by the people of *Tahreef* (i.e. those who give baseless meaning to the texts of the Qur'an and hadeeth) as the Jews added the *noon* to *Hittah* and called it *Hintah*!"

"The letter Noon, added by the Jews and the laam by the Jahmee, are both, in the revelation of the Lord of the 'Arsh, additions.

The Jews were commanded to say Hittah but they refused and said, Hintah contemptuously!

Likewise the Jahmee; it was said to him, Istawaa but he refused and added the letter for imperfection "

It was found in the past nations those who took their scholars and monks as Lords besides Allah; and we find in this *Ummah*, those who contradict the statements of the Prophet (ﷺ) with that of his teacher. Therefore, when you contemplate the Prophet's statement – ﷺ – you'll note that it matches the reality: "You will certainly follow the ways of those before you". However, there remains the matter: does this

hadeeth convey caution or approval?

Response: There is no doubt that it expresses caution and not approval. So no one should say: "I will envy, I will consume usury and transgress the rights of the creatures because the Prophet (ﷺ) said that. "Whoever says so, we will say to him, "You are mistaken", and that is because, the saying of the Prophet (ﷺ) was no doubt cautionary. That was why the companions asked, "The Jews and Christians?" and he answered, "Who else?!"

We will also say to them that, the Prophet (ﷺ) informed us about coming events and added that they were unlawful by the text of the Qur'an. For instance, that a man will honour his wife and treat his mother badly. He also told that a person would disobey his father and draw his friend close!⁽¹⁾ These things are forbidden by the texts of the Qur'an; he only intended (by his telling), to caution against the action.

In the gone nations, it was found amongst them those who said to the believers: "These people are misguided" and it is also found in this *Ummah*, those who say to the believers: "These people are conservatives." Sins have their origins in the past nations based on the above discussions; nevertheless, whoever Allah grants success is guided. In a nutshell, you almost not find any sin in this *Ummah* except that you trace its origins to the gone nations. Likewise, you'll not find any sin among the past nations except that you find it handed down in this *Ummah*.

The Relevance of the Hadeeth to the Chapter:

That is for the fact that since the former nations worshipped images and idols, there will be in this *Ummah*, those who will worship images and idols as well.

His saying: "...in close succession...", *hadhwa al-qudhdhathi bil-qudhdhah*: *hadhwa*; meaning, immediately following. It occurs in the accusative, expressing the manner of the doer in *latattabi'unnah* (you will certainly follow...). That is, in the manner of following in close succession. *Al-Qudhdhah* is the feather of the arrow; the arrow has feather which must perfectly match otherwise, the shot goes wrongly.

1 From the hadeeth of Aboo Hurayrah reported by At-Tirmidhee in (Tribulations, Chapter on What is Reported about Widespread Transformation of Humans and Quakes, 6/364) and said, "this is a *Gareeb* hadeeth; we do not know it except from this route."

His saying: "...so much so that if they entered the hole of the dabb you will enter it (as well)..." This statement is an emphasis from him (ﷺ). The hole of the dabb is from the smallest of holes; thus, if they were to enter a lion's den, it will be with a greater reason that we enter it too. So, the Prophet (ﷺ) said that by way of hyperbole like his saying: "Whoever usurps a span of the hand size of a land, Allah will enwrap his neck with it on the Day of Resurrection from seven earths."¹ And the one who usurps a cubit is more deserving of that.

His saying: "They asked, 'The Jews and Christians?': It can be viewed in two ways. Firstly: That the words, *al-Yahood* and *an-Nasaaraa* (the Jews and Christians) occurs in the accusative as objects of an omitted verb which would read in full as: "Do you mean the Jews and the Christians?"

Secondly: that they both occur in the nominative as predicates of an omitted subject which would read in full as, "Are they the Jews and the Christians?"

In any case, the sentence is compositional because they were making an enquiry from the Prophet (ﷺ) and interrogation is from the aspects of composition.

The *Yahood* (Jews) are the followers of Moosaa – peace and blessings be upon him -; they were called *Yahood* in ascription to Yahoodha from the grand-children of Ishaq, or because they turned to Allah in repentance and asked for His forgiveness for worshipping the calf. As for the *Nasaaraa* (i.e. the Christians), they were the followers of 'Eesaa – peace and blessings be upon him. They were named so in ascription to a town called *An-Naasirah*. It is also said that the name originated from *An-Nusrah* (i.e. support) as Allah the Most High said:

﴿مَنْ أَنْصَارِي إِلَى اللَّهِ﴾

"Who are my helpers (in the Cause) of Allah?" [As-Saff: 14].

His saying: "Who else?", *faman?: man* (who) here is an interrogative noun expressing affirmation. That is, who else do I mean if not those? When the Prophet (ﷺ) told the companions about this hadeeth, it was as if they found it a bit strange but when they asked, the Prophet (ﷺ) confirmed that they are the Jews and the Christians.

1 It reference had preceded

From the Benefits from the Hadeeth

First: What the author intended by quoting it: that some in this *Ummah* will worship idols because it is from the ways of those who came before us. He had informed us that we will follow them.

Second: it could also be derived from the import of the statement: caution against following those that came before us in disobedience to Allah.

Third: It is good to have the knowledge of the deeds of the nations before us which must be avoided so that we can stay away from them. Most of that – and all praise belong to Allah – are contained in the Qur'an and the *Sunnah*.

Fourth: The seriousness of this matter to the companions considering their enquiry whether it was the Jews and Christians. The question conveys serious-mindedness; i.e., taking the matter serious, that we would follow the ways of those before us after guidance has come to us with the Prophet (ﷺ)?

Fifth: That the longer the period between man and the message (from the Messengers), the further he becomes from the truth. This is owing to the fact that he – peace and blessings be upon him – informed about the future and not about the present, and because, from the ways of those before us is that, after a long while, their hearts hardened. Allah the Most High said:

﴿أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿١٦﴾﴾

“Has not the time come for the hearts of those who believe to be affected by Allah’s Reminder (this Qur’an), and that which has been revealed of the truth, lest they become as those who receive the Scripture [the Taurat (Torah) and the Injeel (Gospel)] before (i.e. Jew and Christians), and the terms was prolonged for them so their hearts were hardened? And many of them were Fasiqun (the rebellious, the disobedience to Allah).” [Al-Hadeed: 16].

So if prolonged term is a cause for the hardening of the hearts among those before us, it will also happen to us. This is pointed to by the report in *Al-Bukhaaree* from the hadeeth of Anas (may Allah be pleased with him) that he said: “I heard the Prophet (ﷺ) saying,

“A period will not come upon you except that the ones after it will be worse than it till you meet your Lord.”⁽¹⁾

Whoever follows the condition of this *Ummah* will find the matter to be like that. However, it is necessary for us to know the difference between the general and specific. The hadeeth of Anas (may Allah be pleased with him) is of authentic chain and wording; the text does not contain any strangeness, and the chain occurs in *al-Bukhaaree*. Its meaning is from the angle of the general, and as such, it may be found among the followers of the *Taabi'een*, one who was better than many of the *Taabi'een*.

So, do not despair and say: “It is impossible to find the like of those gone past in our own times” (based on this hadeeth), because we would respond that, the like of this hadeeth is regarding the general sense. If you desire that the issue is clearer, consider the male and female categories; which one is better?

The response: the male sex is better. Allah the Most High said:

﴿وَالرِّجَالُ عَلَىٰ نَاصِيَةٍ دَرَجَةٍ﴾

“But men have a degree over them.” (*Baqarah*: 228). Nevertheless, it could be found among the women, one who is better than many men. So, it is pertinent to understand the difference between the generality and individual.

If we consider the entire generation, we will find that what comes after a generation is worse than it, not with regards to the individuals or with respect to places. In some aspects, a nation may have people who would rise from good to better such as when they have a scholar among them with whom Allah blesses them. They would be better than those before them. As for the companions – ﷺ – no one will be equal to them in the merit of companionship. Even at the individual level, it is not possible for anyone among the *Taabi'een* to be equal to them, no matter his rank because such he did not witness companionship (with the Prophet – ﷺ).

An Issue: What is the wisdom behind the *Ummah* been tried with this matter: “You will certainly follow the ways...” and that there are those who preceded her in any sins into which she falls?

1 In the Book of Tribulations, Chapter on No Time comes Except that The Following One is Worse than It (4/315)

Answer: The wisdom is to manifest the fact that (this) religion is perfect because the religion refutes all these manners. So, since it contradicts it, that shows that this religion has come to set aright every kind of defect in the past nations since things don't become clear except through their opposites as is said: "Things are clearer with their opposites."

Note:

His saying: "in close succession..."⁽¹⁾ I did not find it in its reference in the two *Saheehs*; so, that should be corrected.



Muslim reported on the authority of Thawbaan (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: "Allah brought the earth together for me, and I saw the whole of it. The kingdom of my *Ummah* will reach all of what was brought together for me. I was granted the two treasures: the red and the white. I prayed to my Lord for my *Ummah* that He may not destroy her with famine in her entirety, and not to unleash an enemy against them from other than themselves who will desecrate their backbone. My Lord said, 'O Muhammad! If I decree a matter it is not withdrawn. I grant you (the supplication) that I will not destroy them in entirety, and that I will not let loose against them, an enemy from other than themselves who will desecrate their mainstay even if they gather against them from the regions of the earth until some of them will destroy the other, and some among them will take others captives.'⁽²⁾

COMMENTARY

His saying: "brought the earth together for me...": meaning, it was merged and joined for him.

His saying: "and I saw ..." That is, with my eyes. So it was a physical vision, but it could also be vision as in a dream.

His saying: "the whole earth..." This is not difficult for Allah because He has power over all things. Thus, it is in His Power to bring the

1 The sentence: "in close succession..." does not occur in the two *Saheehs*, it is rather in the *Musnad* (4/125) from the hadeeth of Shaddad bin Aws with the wording: "The most evil in this *Ummah* will follow the ways of those that came before you among the people of the Book in close succession." - Publisher

2 Reported by Muslim in the Book of Tribulation, Chapter on Destruction of Section of this *Ummah* by Another (4/2215).

earth together to show the Prophet (ﷺ) where the rule of his *Ummah* will reach.

Does the expression here, *az-Zawiyy* (bringing together), mean that the earth was compressed or that the Messenger (ﷺ) had his sight strengthened to see the distant? On the surface, the closest meaning is: that the earth was brought together and not that his sight was strengthened so that he could see the distant.

Some of the scholars say: It means the strengthening of the Prophet's vision: i.e. that Allah gave him a powerful vision so much that he could see the whole earth. However, the first appears most preponderant. To give this matter some elaboration, we find that the globe today put together such that one can view the whole earth. Allah has power over all things; so He has the Power to bring the earth together for him – peace and blessings be upon him – such that it becomes small and he sees all of it.

An Objection and its Response

If it is asked: This is if it is considered according to reality such is not possible because, if the earth were compressed such that the eyes of the Prophet (ﷺ) could see it ordinarily; where then were the people, the seas, the rocks and deserts?

Response: This is among the issues of the unseen about which 'How' and 'why' should not be asked. We'll rather say, "Allah has power over all things" since the Power of Allah – far is He above any imperfection – is greater than ours and cannot be encompassed. That is why the Prophet (ﷺ) informed us that the movement of the devil in humans is like blood flow.⁽¹⁾ So, it is not permissible to ask: How does it move like blood flow?

Allah knows that best.

We must totally accept these issues that we do not completely comprehend. Thus, pertaining to the matters of Allah's Names and Attributes we would say: It will be taken according to its apparent meaning without saying, "How" and "Like" of Him. This is something agreed upon by the People of the Sunnah and the *Jamaa'ah*.

His saying: "... and I saw the whole of the earth": that is, the places

1 From the hadeeth of Safiyyah reported by al-Bukhaaree (the Book of I'tikaaf, the Chapter on the Woman's Visiting Her Husband At the Place of His I'tikaaf; 2/268) and Muslim (the Book of Greetings of Salaam, Chapter on It is Recommended that the One Seen With a Woman..., no.2175).

in the east and the west of it.

His saying: "The kingdom of my *Ummah* will reach all of what was brought together for me." Meaning: the *Ummah* who accepted the message of the Messenger (ﷺ); her kingdom will get to the whole of what was brought together for the Messenger (ﷺ), and this is what is happening. The kingdom of this *Ummah* has greatly extended to the east and west but lesser in the north and south. In the east, it got to Sind, India and beyond; and from the west beyond the ocean. This confirms what the Prophet (ﷺ) had seen.

His saying: "I was granted the two treasures: the red and the white." The One that gave him was Allah; and the two treasures are gold and silver: the treasures of Rome and Persia. Gold is with Rome and silver with Persia even though both of them also have has gold and silver. However, the major treasure of Rome is gold while that of Persia is silver.

His saying: "I was granted..." Was the Prophet (ﷺ) given during his life time or after his death? The response: After his death, his *Ummah* was given that, and what was given to his *Ummah* is like what was given to him since the spread of the *Ummah's* domain is not because it is one of Arabs as the ignorant say, but because it is an Islamic nation that upholds what the Messenger of Allah (ﷺ) was upon.

His saying: "I prayed to my Lord for my *Ummah* that He may not destroy her in entirety": That is how it is in the basic source: *bi'aamatin* (in entirety) meaning, mass destruction. In another version in some scripts: *bi sanatin 'aamatin* (with widespread famine).

The word, *As-Sanah* is: drought and rainlessness which destroys and ruins. He (ﷺ) said: "O Allah! Make it for them, years of famine like the years of Yoosuf."⁽¹⁾ Allah the Most High said:

﴿وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصٍ مِّنَ الثَّمَرَاتِ﴾

"And indeed We punished the people of Fir'aun (Pharaoh) with years of draught..." (A'raf:130).

The meaning could also be: *bi 'aamin waahidin* (in one single year) such that the letter, *baa* (in *bi*) is prepositional; and the word *'Aamah*, i.e., general, reaching them all. This was the supplication.

1 From the hadeeth of Ibn Mas'ood reported by Al-Bukhaaree (The Book of *Tafseer*, Chapter on "Covering the people, this is a painful torment" 3/289) and Muslim (The Book of the Attributes of the Hypocrites, 4/2155) from Ibn Mas'ood.

His saying: "...and not to unleash an enemy against them from other than themselves who will desecrate their backbone" that is, do not set an enemy against them. *Al-'Aduwwu* (enemy) is the opposite of *Waliyy* (friend); i.e., an antagonist, spiteful, full of malice. The enemies of the Muslims in this regard, are the unbelievers. Thus, he said, "from other than themselves."

The meaning of *yastabeeh* (will desecrate) means, to defile; and *al-Baydah* means what is placed on the head to protect against arrow. That is to say: who will triumph over and defeat them.

His saying: "If I decree a matter it is not withdrawn...": You should understand that Allah's decree is of two types:

First: Legal decree: which may be withdrawn; Allah may will it and it may not be accepted.

Second: Universal decree: which is not withdrawn; and it be executed.

The two decrees are truthful decree and have both been mentioned by Allah:

﴿وَاللَّهُ يَقْضِي بِالْحَقِّ﴾

"And Allah judges with truth..." (Al-Ghafir: 20).

The example of Legal decree is His saying the Exalted:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ﴾

"And your Lord has decreed that you worship none but Him." (Al-Isra: 23).

This is because if it were universal everyone would worship none except Allah.

An example of a universal decree is His saying the Exalted:

﴿وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَءِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا﴾

"And We decreed for the children of Israel in the scripture: indeed you will do mischief in the land twice and you will become tyrants and extremely arrogant!" (Al-Isra: 4).

This is because Allah the Exalted will never give a legal decree for corruption, but He does that in a universal decree even though

He – and free is He from all imperfections - detests it. And Allah loves not corruption or the corrupt. But He would decrees that due to perfect wisdom just as He divided His creatures into believers and disbelievers due to the great benefits that follow it.

The meaning of the decree mentioned in this hadeeth is the universal decree; no one can prevent it no matter the degree of his disbelief and corruption. So, Allah's preordainment are accomplished on the most insolent and arrogant of the people. It was fulfilled upon Fir'awn (Pharaoh) and he was drowned in the water with which he used to boast and upon the transgressors among the sons of Adam and Allah destroyed and ruined them.

His saying: "If I decree a matter it is not withdrawn": Some of Allah's Perfect Authority, Power and Lordship are clearly apparent. There is not a king other than Allah except that his decrees may be withdrawn. As for Allah's decree, it cannot be taken back. You should know that Allah's universal decree – like His Will, only occurs for particular wisdom just like His legal preordainments. He never predestines anything except that such is necessitated by wisdom just as He never wills a thing except that wisdom calls for it. This is indicated in His saying:

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

"But you cannot will, except Allah wills. Verily, Allah is All-Knowing All-Wise" (Al-Insan: 30).

Therefore, it becomes clear that He does not will a thing except out of knowledge and not merely by will.

Contrariwise, some reject Allah's wisdom such as the Jahmites and others. They opine that: He (Allah) does not do things except due to mere will. Hence, they made – in their claim - the creatures more perfect in their affairs than Allah! This is because every sane individual among the creatures only do things out of wisdom and for this reason, those who act foolishly are placed under guardianship. Allah the Exalted said:

﴿وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ﴾

"And give not unto the foolish your property which Allah has made a means of support for you" (An-Nisa: 5).

So, we say: Allah the Mighty and Sublime does not do anything or

rule a thing except for particular wisdom. However, is it necessarily from wisdom too for us to know the wisdom behind it? Answer: It is not essential because we are too deficient in our knowledge to encompass Allah's wisdom in its entirety. Rightly, we know the wisdom behind some things; but regarding some other things, the intellect lacks the ability to comprehend them.

His saying: "If I decree a matter it is not withdrawn" is explanation that some of what the Prophet (ﷺ) supplicated for are those he was not granted because Allah the Mighty and Sublime predestined that with His knowledge and wisdom and the preordainments of Allah, the Mighty and Sublime, cannot be recalled. Decrees may also be dependent on prayers. Likewise, every decree or most decrees have means – whether known or unknown. Entrance into the Paradise – for instance – is not possible except due to particular reason upon which the entrance is consequent and that is: *Eemaan* and good deeds.

Similar to that is the attainment of wants. Allah the Mighty and Sublime may withhold it till we ask (for it through supplication). However, wisdom does not necessitate that some things exist; in such a case, the supplicating person is given that which is better or such is delayed for him and preserved for him with Allah – the Mighty and Sublime or a greater evil is averted from him thereby. When the conditions for acceptance of supplications are fulfilled and it (i.e. the desired) is not granted, we are certain that it is preserved for him.

His saying: "I grant you (the supplication) that I will not destroy them in entirety"; this is one.

Second, His saying: "and that I will not let loose against them, an enemy from other than themselves who will desecrate their mainstay even if they gather against her from the regions of the earth until some of them will destroy the other, and some among them will take others." This response was restricted with His saying: "until some of them will destroy the other, and some among them will take others hostage." When that happens among them, an enemy from other than themselves may overpower them who will violate their mainstays.

It is as if Allah's granting His messenger's supplication in the first sentence was without exception and in the second, with the exception: "...until some of them..." This is the wisdom behind bringing forward his saying: "If I decree a matter, it is not withdrawn." So Allah's response to His Messenger (ﷺ) was restricted.

Part of Allah's mercy is that this *Ummah* will never be destroyed

with famine in its entirety. All those who follow the religion of the Messenger (ﷺ) will not be destroyed even if some are destroyed partly with famine others will not be destroyed. But when they start killing and capturing one another, an enemy from other than themselves will overpower them and this is what is happening. When the Islamic nation was a single body, cooperating upon the truth against falsehood, it was a dignified nation. But when it became divided and some began killing and imprisoning others, Allah unleashed an enemy against them from other than themselves.

And the greatest of those who have been let loose against them – to my knowledge - were the Tatars. They overwhelmed the Muslims in a manner without equal. It was said that in Baghdad alone, they killed more than five hundred scholars in a day. This is something serious! They also killed the caliph and made Islamic books a bridge over the Dajlah river on which they marched with their legs, destroying them. They slit open the wombs of pregnant women bringing out their babies and killing them right in front of them!

Ibn al-Atheer said in *al-Kaamil*: “I have been mentioning this event for some years due to its graveness, hating to mention it. I would put a leg forward and put the other backward; who would be happy to announce the death of Islam and the Muslims? Who will find it easy to mention that? O, I wish my mother had not given birth to me! I wish I had died before this and was in oblivion, forgotten. However, a group of my friends encouraged me to put it down while I was bewildered. Later on I realized that (i.e. not recording it) may not really be helpful...” He gave a lengthy discussion and dreadful events; whoever wishes to know more regarding that should refer to the Incidence of the Year 617 AH in the above cited book.

This hadeeth contains the proof of the prohibition of fighting between Muslims and their killing and capturing one another. And that they should be a single *Ummah* so that their dignity among people is sustained and they are feared by the nations.



Al-Barqaanee reported it in his *Saheeh* and added: “The only thing I fear for my *Ummah* are the misleading leaders. If the sword is inflicted among them, it will not be taken away until the Day of Resurrection. And the Last Hour will not be established till a tribe of my *Ummah* connects itself to the polytheists and until a group of

my *Ummah* worships idols. There will be among my *Ummah*, thirty great lairs, each of them claiming to be a prophet, whereas I am the last of the Prophets, there will be no Prophet after me. A group of my *Ummah* will continue to be victorious upon the truth, they will not be harmed by those who forsake them and those who oppose them till Allah's Command comes.”⁽¹⁾

COMMENTARY

His saying: “The only thing I fear for my *Ummah* are the misleading leaders”: The Prophet (ﷺ) explained that he only fears the misdirecting leaders for the *Ummah*. The word, *Ai-mmah* (leaders), is the plural of *Imam* (leader). And the leader could be leader upon good or evil. Concerning the good leaders, the Exalted said:

﴿وَجَعَلْنَا مِنْهُمْ آيَمَةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ﴾

“And We made from among them (children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.)” [As-Sajdah: 24].

And Allah the Most High said about the people of Pharaoh – the leaders:

﴿وَجَعَلْنَاهُمْ آيَةً يَدْعُونَ إِلَى الْكُفْرِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ﴾

“And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped.” [Qasas: 41].

What occurs in the hadeeth of this chapter is “the Misleading leaders”, the evil leaders - and the Prophet (ﷺ) was right. Indeed the greatest of what is feared for the *Ummah* are misleading leaders such as the ring leaders of the *Jahmiyyah*, the *Mu'tazilah* and others on account of whom the *Ummah* became divided.

The meaning of his saying: “misleading leaders” are those who lead the people with the name of *Sharee'ah* and those who force their rule over the people. So, it includes corrupt rulers and the misguiding

1 This addition was reported by Aboo Daawood in (Book of Tribulations, Chapter on Mentioning Tribulations, 4/452) - and he was silent about it -, Ibn Maajah in (The Book of tribulation no. 3952), Al-Haakim in *Al-Mustadrak* (4/449) and he graded it authentic it based on the condition of the two *Shaykhs*; Abu Nu'aym in *Al-Hilyah* (2/289) and *Ad-Dalaa'il* (p. 469) and Ahmad in the *Musnad* (5/278,284). In *an-Nahj as-Sadeed* (p. 129), (it says): Authentic on the conditions of Muslim.

scholars; those who claim that what they are upon is Allah's law while they nurse the worst enmity against it. Imam Ahmad رحمہ اللہ - said: "If I have a prayer with guarantee of its acceptance, I would make it for the leader because by his rectification, the *Ummah* becomes rectified."

His saying: "If the sword is inflicted among them..." till the end. This is among the signs of the Prophet (ﷺ). And it is the true reality; because since the sword became inflicted in this *Ummah*, it has not been removed. Fighting has not ceased among them since the killing of the third caliph, Uthmaan - may Allah be pleased with him - and the *Ummah* has been killing and capturing one another.

His saying: "the Last Hour will not be established till a tribe in my *Ummah* connects itself to the polytheists": *Hayyun*: meaning, tribe. Does *al-Luhook* (connection) here mean, physical connection; i.e., by this tribe's going to the polytheists and joining them? Or it is connection in ruling; meaning, that they do the deeds of polytheists, or both? Apparently, it means all of that.

As regards the tribe, it apparently refers to a sort and not a particular people. If it is said that it refers to a particular person, then such must have great influence and value in the Muslim *Ummah* in a way that it will be clear and manifest. Perhaps that individual will be a leader who will stray - and the refuge is with Allah - and spread evil and the tribe would follow him and so, his affairs would be known.

His saying: "until sections of my *Ummah* worship idols": *Alfi-aam*; i.e., groups. And this has occurred. In every region of the Muslims, there are those who worship graves, exalt their inhabitants and ask them for their needs and desires and also depend on them. The word, *Fi'aamun* (sections) i.e., not particular persons; some of them may be from a tribe and the others from another tribe and they would gather.

His saying: "And there will be among my *Ummah*, thirty great lairs": The Prophet (ﷺ) gave a definite number and each of them will claim that he is a prophet to whom revelation was given but they are all liars. This is because the Prophet (ﷺ) is the last of the Prophets and there will be no Prophet after him. So, whoever claims that he is a prophet after the Messenger (ﷺ), such is a lair, a disbeliever whose blood and property is lawful to be taken. Whoever agrees with him in that, such is a disbeliever whose blood and wealth should be taken. Such a person is not of the Muslims or in the *Ummah* of Muhammad (ﷺ).

Whoever claims that he is better than Muhammad and that he receives revelation from Allah directly, while Muhammad – peace and blessings be upon him – would receive revelation through the angel; such a person is a lair, a disbeliever whose blood and property is lawful to be taken.

His saying: “thirty great lairs”: Have they already appeared or not? Answer: Some of them have appeared while some are awaited since the Prophet (ﷺ) did not limit them to a particular period. As long as the Last Hour has not been established, they are still being awaited.

His saying: “each of them claiming”: That is, laying claim.

His saying: “whereas I am the last of the Prophets” i.e., the end of them. He emphasized that with his saying: “there will be no prophet after me”. If it is asked: What is the response to the authentically reported descent of Eesaa bin Maryam during the end times considering the fact that he is a Prophet; he will stop the *Jizyah* and will only accept Islam? The response is that: His being a Prophet was before that of the Prophet Muhammad (and as such, he will not be a new prophet after the messenger of Allah, Muhammad [r]).

Regarding his abolishing the *Jizya* and not accepting other than Islam; it is not new legislation for him to abrogate the collection of *Jizyah*. It was rather a legislation by Muhammad considering the fact that he told about it by way of affirming it.

His saying: “A group of my *Ummah* will continue to be victorious upon the truth”: That is, they will remain triumphant till their end. This is from Allah’s favour. When he mentioned that a group will connect with the idolaters and that a section will worship idols and that some others will claim prophethood, that would imply violating the two Statements of Testimony: the testimony that there is none that is worthy worship except Allah (would have been breached) by *Shirk*, and the testimony that: Muhammad is the Messenger of Allah by claims of Prophethood. And this is the foundation of *Tawheed*! In fact, the foundation of Islam is the testimony that there is none worthy of being worshipped except Allah and that Muhammad is the Messenger of Allah.

After saying that, he did not leave the people to despair; so he said: “A group of my *Ummah* will continue to be victorious upon the truth.”

His saying: “upon the truth”, *alaa al-Haqq* consists of the preposition

and the noun it governs, and occurs as the predicate of the phrase, (*laa*) *tazaal* (continue to be).

His saying: "victorious" is the second predicate. It could also be a circumstantial phrase; meaning, they will continue to be upon the truth and will be victorious as well.

His saying: "they will not be harmed by those who forsake them and those who oppose them"; *Khadhalahum* (forsake them) i.e., who did not aid them and concur with regarding what they are upon. This contains proof that there will be those who will abandon them but that will not harm them because all affairs are in the Hands of Allah. The Prophet (ﷺ) did say: "You should know that if the nation should gather in order to harm you with something, they will not harm you except with what Allah has written for you."⁽¹⁾

Similarly, they will not be harmed by those who oppose them because they will be victorious with the help of Allah the Mighty and Sublime; and when He is in support of any one, no one can humiliate him.

His saying: "till Allah's command comes" that is, a universal Command during the end times when His command will come – and free is He from all imperfections – that the soul of every believer should be taken till it remains only the most evil of people upon whom the Last hour will be established.

The point of reference in this hadeeth: his saying in the version of Al-Barqaanee that, "till a tribe of my *Ummah* connects itself to the polytheists and until a group of my *Ummah* worships idols."

His saying: "A group of my *Ummah* will continue to be victorious upon the truth": he (ﷺ) did not specify the place for this and so, it includes all regions of the earth; the two sacred mosques, Iraq and other places. The point here is that no matter their distribution, it is a single group, triumphant upon the truth; neither will those who forsake them nor those who oppose them harm them until the command of Allah comes.

An Issue: One of the pious predecessors said: The victorious group is the People of Hadeeth; to what extent is this statement correct?

1 From the hadeeth of Ibn Abbass reported by At-Tirmidhee (Book of Description of Resurrection, Chapter on 'But O Hanzalah, sometimes like this, and like that at other times') (7/203) and he said it is *Hasan Saheeh*. It was also reported by Ahmad in *Al-Musnad* (1/293,307) and Abd bin Hameed in *Al-Muntakhab* (no. 635).

Answer: This is not correct in its absolute sense; it requires some elaborations. If that refers to the Scholars of Hadeeth in the technical sense; those who specialize in reporting and deducing rulings from hadeeth, excluding the jurists and the exegetes of the Qur'an and the like; then such is not correct. This is because the exegetes and jurists who base their research upon evidence are in the actual sense, People of Hadeeth; it is not restricted only to those who specialize in the science of hadeeth since the Islamic sciences include exegesis of the Qur'an, the study of hadeeth, Islamic jurisprudence and so on.

The point here is that: anyone who bases his positions upon the Qur'an and the *Sunnah*, such is among the People of Hadeeth in its general sense. And the People of Hadeeth are those who base their actions upon the *Sunnah* of the Messenger of Allah (ﷺ) even if they are not from the scholars of hadeeth in the technical sense.

For instance, *Shaykh al-Islam* Ibn Taymiyyah is not regarded technically as one of the scholars of hadeeth; however, he is from the flag bearers of hadeeth. As for Imam Ahmad – may Allah be pleased with him-, two groups contest him: the scholars of Islamic jurisprudence claim that: He is a jurist; and the scholars of hadeeth say: He is scholar of hadeeth. He was an authority in jurisprudence, hadeeth and Qur'anic exegesis, and there is no doubt that the closest people in adherence to the *Sunnah* are those who devote attention to it.

It is feared that the expression that the victorious group is People of Hadeeth may be mistaken to refer to the scholars of hadeeth in the technical sense thereby excluding others. So, if the expression, The People of Hadeeth is employed in the general sense, referring to those who depend on hadeeth; whether they are scholars of hadeeth in the technical sense and devote attention to it or not; in as much as they depend on it, then such expression would be correct.



Important Matters:

First: Explanation of the verse in *An-Nisa'*.

Second: Explanation of the verse in *Al-Ma'idah*.

Third: Explanation of the verse in *Al-Kahf*.

Fourth: And is the most important issue: What is the meaning of believing in *Al-Jibt* and *At-Taaghut*? Is it an idea of the mind? Or

concurring with its people while hating it and recognizing its vanity?

Fifth: Their saying that: the disbelievers who are well aware of their disbelief are more rightly guided path than the believers.

Sixth: And is the goal of the chapter heading - that this will definitely be found in the *Ummah* as is established in the hadeeth of Aboo Sa'eed Al-Khudree (may Allah be pleased with him).

Seventh: His declaration that it will happen – I mean - idol worship.

Eighth: The Most astonishing thing - appearance of those who claim Prophethood like Al-Mukhtaar despite his proclamation of the Two Testimonies of Faith, his declaring being a part of this *Ummah*, that the Messenger Muhammad was true and that the Qur'an was true – which contains that Muhammad is the end of the Prophets. Yet, he was believed in all these in spite of the obvious contradiction. Al-Mukhtaar appeared in the latter era of the companions and many people followed him!

Ninth: The glad tidings that the truth will never perish completely as it happened in the past. There will always be a group upon the truth.

Tenth: The greatest sign: that in spite of their fewness, those who forsake or oppose them will not harm them.

Eleventh: This will be the case until the Last Hour is established.

Twelfth: What it contains of great signs: such as his informing that Allah brought the east and west together for him; and he explained that and it occurred as he told not including the north and the south. His telling that he was granted the two treasures. His saying about the acceptance of his supplications for his *Ummah* on the two issues. And his telling that the third was rejected. His informing that the sword will be unleashed and that it will not be lifted after it is let loose. His telling about a group of them destroying the other and some among them taking others captives and his fear for his *Ummah* regarding misleading leaders. And his telling about the false claimants to prophethood in this *Ummah* and about the Victorious group. All these happened as he told even though each one of them was far from what could have been conceived.

﴿لَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ﴾

"Have you not seen those who were given a portion of the Scripture? They believe in Al-Jibt and At-Taaghut (all false

deities).” *Its explanation had preceded.*

The Second matter: Explanation of the verse in *Al-Ma'idah*: that is, His saying the Exalted:

﴿قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ مُنُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَعَصَىٰ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْفِرَّةَ
وَالْمُخَازِيرَ وَعَبَدَ الطَّاغُوتَ﴾

“Say (O Muhammad to the people of the Scripture): ‘Shall I inform you of something worse than that, regarding the recompense from Allah: those (Jews) who incurred the curse of Allah and His wrath, those of whom (some) He transformed into monkeys and swines, those who worshipped Taaghut (false deities).’”

Its commentary has preceded; the point of reference from it is his saying: “Those who worshipped Taaghut (false deities).”

The Third matter: Explanation of the verse in *Al-Kahf*, referring to His saying the Exalted:

﴿قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا﴾

“Those who won their point said (most probably the disbelievers): ‘We verily shall build a place of worship over them.’” (*Al-Kahf*: 21)

The explanation of its meaning has been mentioned as well.

The Fourth matter: And is the most important issue: What is the meaning of believing in *Al-Jibt* and *At-Taaghut*? Is it an idea of the mind? Or concurring with its people while hating it and recognizing its vanity? With regard to the heart's belief and opinion, this no doubt is included in the verse. But concurring with its people in actions while hating it and recognizing its vanity requires elaboration. If he agrees with its people while accepting it to be correct, this is disbelief. However, if he concurs with its people but does not believe it to be right, he is not committing disbelief. He, however, is undoubtedly upon great peril which may to disbelief – the refuge is with Allah.

The Fifth matter: Their saying that: the disbelievers who are well aware of their disbelief are more rightly guided path than the believers: that is, this statement is disbelief and apostasy because whoever claims that the disbelievers who themselves recognize their disbelief are better guided than the believers has disbelieved for preferring disbelief to *Eemaan*.

The Sixth matter: And is the goal of the chapter heading - that this will definitely be found in the *Ummah* as is established in the hadeeth of Aboo Sa'eed Al-Khudree (may Allah be pleased with him).

The Seventh matter: His declaration that it will happen - I mean - idol worship.

The heading he - may shower blessings on him - referred to is his saying: "What is Reported That Some Section of this *Ummah* will Worship Idols."

And the hadeeth of Aboo Sa'eed is the his saying - peace and blessings be upon him - that, "You will certainly follow the ways of those before you in close succession so much so that if they entered the hole of the dabb you will enter it (as well)." They asked, "O Messenger of Allah! The Jews and Christians?" He replied, "Who else?" (Reported by Al-Bukhaaree and Muslim). This contains caution that this *Ummah* should not fall into what those before her fell into.

The Eighth matter: The Most astonishing thing - appearance of those who claim Prophethood like Al-Mukhtaar despite his proclamation of the Two Testimonies of Faith, his declaring being a part of this *Ummah*, that the Messenger Muhammad was true and that the Qur'an was true - which contains that Muhammad is the end of the Prophets. Yet, he was believed in all these in spite of the obvious contradiction. Al-Mukhtaar appeared in the latter era of the companions and many people followed him!

The Mukhtaar was the son of Abee Ubayd Ath-Thaqafee who revolted and conquered Kufah at the beginning of the caliphate of Ibn Zubayr ؓ. He pretended to love the family of the Prophet (ﷺ), invited the people to revenge the killing of Husayn and was followed by many. He killed many among those who were directly involved or connived to Husayn's murder that using that to delude the rank and file of the people. Later on, he claimed Prophethood and said that angel Jibreel used to come to him.

This, undoubtedly, is most astonishing; for him to claim to be a prophet and at the same time believe that the Qur'an is true and (it was stated) in the Qur'an that Muhammad - ﷺ - is the end of the Prophets. How could he be truthful and how could he be trusted with all this contradiction?! However, whoever Allah does not give light certainly gets no light.

The Ninth matter: The glad tidings that the truth will never vanish completely as it happened in the past; there will always be a group upon the truth: That is, from this *Ummah* who will be victorious until the Day of Resurrection. This is deduced from the last hadeeth: "A group of my *Ummah* will continue to be victorious upon the truth; they will not be harmed by those who forsake them and those who oppose them till Allah's Command comes."

The Tenth matter: The great sign: that in spite of their fewness, those who forsake or oppose them will not harm them: This is a great sign; that the majority of the human race will be against it, yet they will not harm them.

﴿كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ﴾

*"How often a small group overcame a mighty host by Allah's Leave?
And Allah is with As-Sabirun (the patient)" [Al-Baqarah: 249]*

Eleventh: This will be the case until the Last Hour is established: and that had preceded.

Twelfth: The great signs it contains: that is, the great signs contained in this hadeeth. *Aayaat* (signs): is the plural of *aayat* (sign) and that is, *Alaamah* (indication). The *Aayaat* with which Allah supports His Messengers – ﷺ – are those that prove their veraciousness.

Among (the great signs) contained in this hadeeth are: his telling that Allah – and free is He from imperfections - brought the east and west together for him; and he explained that and it occurred as he told not including the north and the south. This is because, the message of the Prophet (ﷺ) extended more towards the east and west than it did towards the north and the south. This is from the knowledge of the unseen which Allah informed His Messenger. Among that also: His telling that he was granted the two treasures; meaning the treasures of Rome and Persia.

Likewise his informing that his supplication for his *Ummah* on the two issues was granted; namely: that it should not be entirely destroyed with famine and not to unleash an enemy against them from other than themselves who will desecrate their backbone till some of them start destroying the other and so on. And that the third was rejected which is that, this *Ummah's* punishment should not from within itself, and this will happen as he clarified in the hadeeth of 'Aamir bin Sa'ad from his father: "The Prophet (ﷺ) was returning from

Aaliyah day. He passed by the Banee Mu'awiyah mosque, entered and observed two units of prayer and we prayed with him. He then made a long supplication and then turned towards us and said: "I asked three things from my Lord; He granted me two and denied me one: I asked my Lord not to destroy my *Ummah* with famine and He granted me that. I asked Him not to destroy my *Ummah* with flood and He granted me that; and I asked Him not to punish them from within themselves but He denied me that."⁽¹⁾

Among the signs contained in this hadeeth is: his informing that the sword will be unleashed and that it will not be lifted after it is let loose until the Last Hour is established. And the case has been like that; since when the Muslims unleashed the sword against one another, it has remained like that till this present day. From that also is his telling about a group of them destroying the other and some among them taking others captives and his fear for his *Ummah* regarding misleading leaders. The word, *A-immah* (leaders) is the plural of *Imam* (a leader) who is the one followed either due to his knowledge, or his power or his worship.

Also included is his telling about the coming of false prophets in this *Ummah*, and that they are thirty in number. Ibn Hajar – may Allah shower blessings on him – said: "The mention of thirty does not mean that those who claimed to be prophets are restricted to that because they are more than that."⁽²⁾ I say: "The mentioning of thirty would be an explanation of the minimum number. That is, they will not be less than that number. We have departed from the apparent wording due to the reality of facts and this may be the reason – and Allah knows best – why the author left the number while enumerating the lessons in the issues in this chapter in spite of the fact that it was clearly mentioned in the hadeeth."

Among that is his telling about the Victorious group; and all these happened as he told.

The Shaykh رحمه الله said: "...even though each one of them was far from what could have been conceived."

The Thirteenth matter: Limiting the fear for his *Ummah* to the misguided and astray leaders: The basis for this limiting is that leaders

1 Reported by Muslim (The Book of Tribulations and the Signs of the Hour; Chapter on the Destruction of One Another in this Ummah, 2890 from Sa'd [رحمه الله]).

2 *Fath al-Baaree* (6/617)

are of three kinds: rulers, scholars and the worshippers. They are the ones whose misguidance is feared since they are followed (by the people). The rulers have authority and control, the scholars have guidance and counseling but the worshippers delude and deceive people with their condition! These (above mentioned people) are obeyed and followed. So the *Ummah* is feared for regarding them, because if they are misguided, many of the people will go astray through them; and if they are guided, many would be guided through them.

The Fourteenth matter: Caution regarding the meaning of idol worship: that is, idol worship is not restricted to bowing and prostrating to idols; it rather includes following misguided people who make lawful that which Allah has made unlawful and the people accept it as lawful, and make unlawful what Allah has made lawful and so, the people accept it as unlawful.



What Has Been Reported Concerning *As-Sihr*

Allah the Most High said:

﴿وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ﴾

“And indeed they knew that the buyers of it (magic) would have no share in the Hereafter.” (Al-Baqarah: 102).

And His saying the Exalted:

﴿يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ﴾

“They believe in Al-Jibt and At-Taaghut (all false deities).” (An-Nisaa: 51).

Umar (may Allah be pleased with him) said: “Al-Jibt is Sihr, and at-Taaghut is the Shaytaan.”⁽¹⁾

Jaabir (may Allah be pleased with him) said: “Tawaageet are soothsayers; the devils would descend to them, every tribe has one.”⁽²⁾

COMMENTARY

Sihr linguistically, is: something whose cause is hidden and clandestine; thus, the last part of the night was named *as-Sahar* because the activities that take place in that period are (usually) hidden. The *Sahoor*, predawn meal (for fasting) is similarly named because it takes place out of sight. Therefore, everything whose cause is hidden or clandestine is called *Sihr*.

But in the *Sharee'ah*, it is classified into two:

First: Knots and incantations; that is, conjurations and talisman with

1 Al-Bukhaaree reported it in *Mu'allaq* form with an expression of certainty in (Book of *Tafseer*, Chapter of, “If you are sick or on a journey”. It was connected by Ibn Jareer in his *Tafseer* (3/13, 5/83). Ibn Hajar said in *Al-Fath* (8/252): “It was connected by Abd bin Humayd in his *Tafseer*, Musaddad in his *Musnad* and Abdur-Rahmaan bin Rustah in *Kitaab al-Eemaan*; all of them are from the path of Aboo Ishaq from Hasaan bin Faa'id from Umar similarly, and its chain is strong...” Ibn Abee Haatim and Abal-Qaasim al-Baghawee also reported it in its connected form as contained in *Tafseer Ibn Katheer* (1/311).

2 Al-Bukhaaree reported it in *Mu'allaq* form with an expression of affirmation in the previously mentioned reference. Ibn Hajar stated in *Al-Fath* (8/252): “It was connected by Ibn Abee Haatim from the path of Wabih bin Munabbih.” Ibn Jareer also reported it in a connected form in his *Tafseer* (3/13).

which the sorcerer employs the devils regarding the harm he intends to afflict the bewitched with. However, Allah the Most High said:

﴿وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ﴾

"But they could not thus harm anyone except by Allah's Leave."
(Al- Baqarah: 102)

Second: some substances and medicines that will affect the body of the bewitched, his intellect, his will and inclinations. So, you would see him turning and inclining. This is what they refer to as *Sarf* (i.e. dissuasion) and *Atf* (i.e. inclination). Thus, they make a person incline to his wife or another woman to the extent that he becomes like an animal; she would control him as she wills! *Sarf* is the opposite; it gradually weakens the body of the bewitched till he dies. It affects his thoughts too and he imagines things in a way different from their real forms in his mind and intellect. The matter may even worsen leading to madness.

Sorcery is of two types:

First: *Shirk*; which is the first class that involves the use of the devils; he would worship them and seek means of nearness to them in order to be able to unleash them against the bewitched.

Second: Transgression and wrongdoing; this is the second class which occurs through the use of substances and medicines and things like that.

With this classification we have mentioned, we get to an important issue; which is: "Is a sorcerer an unbeliever or not?" The people of knowledge differ in regard to this; among them are those who say he is a *Kaafir* (a disbeliever) and some who hold that he is not a *Kaafir*.

However, the classification we mentioned clarifies the ruling on the matter. The one whose sorcery is through the devils disbelieves because he does not attain that except by means of (acts of) *Shirk* – in most cases. This is based on Allah's saying:

﴿وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سَلِيمٍ ۖ وَمَا كَفَرَ سُلَيْمَنُ وَلَكِنَّ

الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَائِكَةِ بِإِذْنِ هَرُونَ

وَمُرُوتٍ وَمَا يَعْلَمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ

"They followed what the Shaitân (devil) gave out (falsely) of the

magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve but the Shayaateen (devils) disbelieved, teaching men magic and such things that came down at Babylon to the angels, Harut and Marut, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial," so disbelieve not (by learning this magic from us), till His saying:

﴿وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَيْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ﴾

"But they could not thus harm anyone except by Allah's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew." [Al-Baqarah: 102].

But the one whose magic is through the use of substances and medicines and the like is not disbelieving. However, he is considered a sinner and a transgressor.

As regards killing the sorcerer; if his sorcery is of disbelief he should be killed as an apostate unless he repents based on the opinion that his repentance is accepted – and that is the correct position. But if his sorcery is not of disbelief he should be killed as a transgressor. That is, he will be killed to stop his harm and corruption on the earth. Thus, his killing is based on the Imam's jurisprudential ruling. Obviously, the texts mentioned by the author show that, in any situation, he should be killed.

In a nutshell, sorcery, no doubt, has effects; but it does not change the particular essence of things from one form to another because no one has that ability except Allah, the Mighty and Sublime. It only makes the bewitched to think that something changed, or that this particular thing has moved or walked and the like, as it happened in the case of Moosa – peace be upon him - before the sorcerers of the people of Fir'aun when it seemed to him from their magic that they (i.e. the ropes) were moving.

If some should ask, what is the essence of including the chapter on sorcery in the book of *Tawheed*? We will say, the relevance of the

chapter to the book of *Tawheed* is: because among the categories of sorcery is that which, in most cases, cannot be attained except through *Shirk*. The devils do not – in most cases – serve humans except for a particular benefit and it is well known that the devils' aim is to mislead humans into committing *Shirk* and other sins.



The author has mentioned two verses under this chapter:

The first verse: Allah's saying - the Exalted: "*And indeed they knew*". The pronoun of the doer here refers to the one teaching sorcery. And the sentence is emphasized with an oath, (the letter) *Laam* and *Qad*. The expression, "*The buyers of it*" means; those learning it.

His saying: "*Would have no share in the Hereafter*" i.e., he has no reward. And every one that has no share in the Hereafter, its implication is that his work is futile and void. However, it may either be a complete denial of share which would imply that the action is disbelief, or a negation of the perfection of share which then means that it (i.e. the action) is a wrongdoing.

The second verse: "*They believe in*" i.e., the Jews, "*Al-Jibt*" i.e., sorcery as explained by 'Umar bin Al-Khattaab. The Jews were amongst those who surpassed others in learning and mastering sorcery claiming that Sulayman – peace be upon him - taught them! They really transgressed and even charmed the Prophet (ﷺ).

His saying: "*At-Taaghut*": the most concise of what was said regarding it is that: what in which the servant exceeds his limits with regard to one being worshipped or one being followed or obeyed. "One worshipped" implies with his knowledge and approval as stated by Ibn Qayyim (رحمته الله). Comment on this saying had preceded in the beginning of this book under His saying: "*And avoid (or keep away from) Taaghut (all false deities)*."

The point here is: His saying: "*in Al-Jibt*" which the Leader of the Believers, Umar bin Al-Khattaab (may Allah be pleased with him) explained to mean sorcery. As for his interpreting *Taagut* to mean the *Shaytan*, it is by way of interpretation through examples. The pious predecessors (رحمهم الله) would sometimes interpret a verse with an example that suits it. For example, the saying of Allah, the Exalted:

﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ

وَمِنْهُمْ سَائِقٌ بِالْخَيْرَاتِ يُؤْذِنُ اللَّهَ

“Then We gave the Book (the Qur’an) as inheritance to such of Our slaves whom We chose (the followers of Muhammad). Then of them are some who wrong their own selves, and of them are some who follow a middle cause, and of them are some who are, by Allah’s Leave foremost in good deeds.” [Fatir: 32].

One of the exegetes of the Qur’an said: “The one that wrongs himself” is the person who doesn’t observe the *Salaat* except after the expiration of its fixed time; “the one who follows a middle cause” is the one who would only observe the *Salaat* at its end times, and the “foremost in good deeds” is the person who prays at their earliest and preferred time. This is just an example among many examples. It is not what the verse indicates in the general sense.

Consequently, some of them have interpreted “the one who wrongs himself” as the person that does not give the *Zakaat*; and “the one that follows the middle cause” as the one who gives the *Zakaat* but does not give out voluntary charity; and “the foremost in good deeds” as the one that gives both the *Zakaat* and voluntary charity. Therefore, the interpretation of Umar (may Allah be pleased with him) of the *Taagut* as the *Shaytaan* is Interpretation through Examples. This is because the *Taagut* includes more than the *Shaytaan*; the idols are also considered part of *Taagut* as stated by Allah:

﴿وَعِبَادُ الطَّاغُوتِ﴾

“And those who worshipped *Taaghut* (false deities)”. [Al-Ma’idah: 60]

The scholars and leaders who mislead and misguide people are also considered *Taaguts* because they transgressed, added and did what they have no right to do.

His saying: “*Tawaageet* are soothsayers; the *Shaytaan* would descend upon them, every tribe has one”: This is also a form of Interpretation through Examples considering the fact that he included the soothsayers as from the *Tawaageet*. The soothsayer is said to be the one who informs about the minds secret. It is also opined that he informs of unseen future events.

The devils descend upon these soothsayers with what they

eavesdropped from the heavens such that every tribe among the Arabs had a soothsayer who served the devils and they (in return) eavesdrop for him and bring him information from the heavens. They used to sue one another before them during the Days of Ignorance.

The meaning of *Taagut* is not limited to these; thus, the interpretation of Jabir (may Allah be pleased with him) was paradigmatic just like that of Umar (may Allah be pleased with him).



Abou Hurayrah - may Allah be pleased with him - reported that the Messenger of Allah (ﷺ) said: "Avoid the seven destructive sins." They asked, "O Messenger of Allah! What are they?" He answered, "To associate partners with Allah, sorcery, killing a soul which Allah has forbidden except for a just cause, consuming usury, usurping the wealth of orphans, fleeing from the battlefield, and falsely accusing the chaste, innocent believing women."⁽¹⁾

COMMENTARY

His saying: "Avoid the seven destructive sins": The Prophet (ﷺ) is the most kind of creatures to the creatures; he warned against whatever poses a threat to the people in their religion and worldly affairs. So, he said: "Avoid" which is stronger than (saying), "leave..." This is because avoidance means to be on one side and the thing is at another side implying keeping far away from it.

And "Avoid" means, "leave..." and is, in fact, more intense than mere abstinence, because a person may abstain from a thing while still near it. But if it is said, "Avoid it..." that means, abstain and distant yourself from it.

His saying: "Seven destructive sins", does not imply restriction because there are other destructive sins. But sometimes, the Prophet (ﷺ) would restrict mention to some kinds and forms while not intending that other than do not exist.

An example is the hadeeth: "The seven Allah will shade under His shade on the Day on which there will be no shade except His shade."⁽²⁾

- 1 Reported by Al-Bukhaaree in (Counsels, 5/393 - *Fath*) and Muslim in (*Eemaan*, 1/92).
- 2 A hadeeth reported by Abu Hurayrah (رضي الله عنه) from the Prophet (ﷺ) said: "There are seven people that Allah will put under His shade on the Day there will be no shade except His shade: A just leader; a youth who grew up worshipping Allah,

There are others such as: "There are three persons, Allah will not speak to them on the Day of Resurrection."⁽¹⁾ There are many examples of this.

But if we say based on the import of the hadeeth of Aboo Hurayrah in this chapter that the sins are restricted because it occurs with a definite article; then such restriction is for the reason that limiting here is because these are the greatest of sins.

His saying: "They asked, 'O Messenger of Allah! What are they?'" The companions (رضي الله عنهم) were the most desirous of people for knowledge. Whenever the Prophet (ﷺ) presented something to them equivocally, they sought for its meaning and interpretation. So when the Prophet (ﷺ) warned them against the seven destructive sins, they enquired further in order to stay away from them, and he explained to them. On the basis of this principle, the companions (رضي الله عنهم) are the most desirous of people for knowledge.

But if the wise thing was concealing it, the Prophet (ﷺ) will not inform them like his saying: "Verily, Allah has ninety nine Names; whoever memorizes them will enter the Paradise."⁽²⁾ The account of those Names is not reported in any authentic hadeeth from the Prophet (ﷺ).

Some of the people have attempted to authenticate the hadeeth that listed the ninety nine names⁽³⁾ but they erred. In fact, *Shaykh al-Islam*

a man whose heart is attached to mosques, two persons who love and meet each other and depart from each other for the sake of Allah, a man seduced by a highly-placed and beautiful woman but he (rejected saying): I fear Allah; a man who gives in charity and conceals it to such an extent that the left hand did not know what the right gave; and a person who remembers Allah in solitude and his eyes filled with tears." Reported by Al-Bukhaaree (The Book of *Adhaan*; Chapter on One Who Sits in the Mosque Waiting for *Salaat*, 2/219) and Muslim (The Book of *Zakaat*; Chapter on the Excellence of Concealing Charity, 2/715).

- 1 The hadeeth of Abu Dharr that the Prophet (ﷺ) said: "There are three persons Allah will not speak to on the Day of Resurrection neither will He look at them nor purify them; they will have a painful punishment." He said, "The Messenger of Allah (ﷺ) repeated it three times. Abu Dharr said: "They are ruined and destroyed; who are they, O Messenger of Allah?" He answered: "One who allows his garment to go below his ankles, one who reminds of his favours and the person that sells his wares with false oath." Reported by Muslim (The Book of *Eemaan*; Chapter on the Stern Prohibition of Dragging Garments Below the Ankle, 1/102).
- 2 Reported by Al-Bukhaaree (2736) and Muslim (2677) from Aboo Hurayrah (رضي الله عنه).
- 3 Reported by At-Tirmidhee in (Supplications, Chapter on Allah's Names, 9/173) - and he said: "It is *Gareeb*"; Ibn Hibbaan (2384), Al-Haakim (1/16), Al-Bayhaquee in *As-Sunan* (10/27) and in *Al-Asmaa was-Sifaat* p. 5 and Al-Baghawee in *Sharh as-Sunnah* (5/32, 33). Al-Bayhaquee said in *Al-Asmaa was-Sifaat* (p. 7): "It

cited the consensus of the scholars of hadeeth that: an enumeration and listing of the Names was not authentically reported from the Prophet (ﷺ). And the Shaykh رحمه الله was right considering the great contradiction regarding that (which would have been settled if an authentic narration exists on it).

Those who attempted authenticating this hadeeth said: The reward is enormous: "Whoever memorizes them will enter Paradise" and so, it is not possible for the companions to leave it without asking that it be enumerated showing that it had been listed by the Prophet (ﷺ). But that is answered by saying: that is not mandatory; if the Prophet (ﷺ) had listed them, these ninety-nine names would have been known to the world as clearly as the sun. It would have been reported in the two *Saheehs* and others. This is because it is among the necessary things to memorize and give attention to; why has it not been reported except with a weak chain and contradicting wordings?!

The Prophet (ﷺ) did not list them for a perfect wisdom; and that is so that the people could seek for them in the Book of Allah and the *Sunnah* of the Messenger of Allah (ﷺ) and the keen would be known from those who are not keen. Similarly, the Prophet (ﷺ) did not specify the prime hour for supplications on Fridays. The scholars differ with regard to the hadeeth of Aboo Moosaa in *Saheeh Muslim* in which he said: "It is between the Imam's arrival till when the *Salaat*

is possible that the enumeration – that is, the list of the Names – came from some of the reporters and likewise in the hadeeth of al-Waleed bin Muslim. Because of this possibility al-Bukhaaree and Muslim did not collect the narrations from al-Waleed bin Muslim in the *Saheeh*." Shaykh al-Islam (22/382) said: "The great scholars of hadeeth say: this addition is among what al-Waleed bin Muslim compiled from his Shaykh among the people of hadeeth; there is another hadeeth concerning it reported by Ibn Maajah much weaker than this." Ibn Hazm stated in *Al-Muhalla* (8/31): Some irregular narrations have been reported enumerating the ninety-nine Names none of which is authentic basically. They were gotten from the text of the Qur'an and authentic reports from the Prophet (ﷺ)." See *Tafseer Ibn Katheer* (2/269) and *Fath al-Baaree* (11/215).

It has also been reported by Ibn Maajah with additions and omissions in (Names and Attributes, under Book of Supplications, Chapter on Allah's Names (2/1269). Al-Busayree said in *Az-Zawaa'id*: "The chain of transmission in the path of Ibn Maajah is weak due to the weakness of Abdul-Malik As-San'aanee."

It was reported by Al-Haakim (1/17) and al-Bayhaqee in *Al-Asmaa was-Sifaat* (p. 7); and declared weak by Adh-Dhahabee as well as al-Bayhaqee for the weakness of Abdul-'Azeez bin al-Husayn bin Turjumaan. Likewise Ibn Hajar in *At-Talkhees Al-Habeer* (4/172).

is observed.”⁽¹⁾

Some of them classed it authentic while others graded it weak. However, in my opinion, it is authentic because the defect cited to grade it weak is groundless and circumstance supports its being reliable: people are gathered in large numbers in the town for this obligatory prayer such that this moment in that circumstance is prime for supplications to be answered.

So also is the Night of Decree; the Prophet (ﷺ) did not explain it despite the fact that it is among the most important things that could ever happen.

His saying: “destructive sins”, *Al-Mawbiqaat*: That is, ruinous. He - The Exalted - said:

﴿وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا﴾

“And We shall put a *Mawbiq* (barrier) between them.” [Al-Kahf: 52]. That is, a place of destruction.

His saying: “They asked, ‘O Messenger of Allah! What are they?’” They asked for its enumeration; this shows the advantage in generalizing which is that the addressee will yearn for the explanation of the general statement. This because if it was explained from the very beginning, it will not be received and accepted unlike if it was generalized then explained afterwards.

His saying: “What are they”, *wa maa hunna*: *maa* (what) is an interrogative noun which is the subject; and *hunna* (they) is the predicate of the subject. The reverse has also been said; that *maa* is the predicate, brought forward compulsorily because the interrogative is given priority, and that *hunna* is the subject brought backwards since it is a defining pronoun while *maa* occurs indefinitely and that the rule is that: the predicate would occur in the indefinite form for the subject that occurs in the definite form and not vice versa.

His saying: “To associate partners with Allah”: He began with it

1 The hadeeth reported of Aboo Burdah bin Abee Moosaa al-Ash'aree (رضي الله عنه). He said, “Abdullah bin Umar (رضي الله عنه) both said: ‘Did you hear your father reporting anything from the Messenger of Allah (ﷺ) concerning the Hour on Friday?’ He said: ‘Yes, I heard him saying that, I heard the Messenger of Allah (ﷺ) say, “It is what is between the Imam’s sitting down and the completion of the *Salaat*.” Reported by Muslim in (The Friday Prayer, Chapter on the Hour on Friday, 2/684). See *Fath al-Baaree* (2/417-422, 11/199).

because it is the greatest of the destructive sins; for the greatest of iniquity is for you to ascribe a partner to Allah while He created you. Joining partners with Allah includes associating partners with Him in the aspect of His *Ruboobiyyah* (Lordship), *Uloohiyyah* (solely deserving worship) and *Asmaa aw as-Sifaat* (Names and Attributes).

Whoever believes that there is a creator or associate along with Allah is a polytheist; or whoever believes that someone besides Allah deserves to be worshipped is also a polytheist even if he does not give worship to that object; and worst still if worships it. Or that Allah has equal in His Names; such is a polytheist; or that Allah's rising over the *Arsh* is similar to a king's ascension of the throne in his kingdom is a polytheist. Or that believes that Allah descends to the lowest heaven as a person descends to the lower parts of his house from its top parts; such a person is a polytheist. He - The Exalted - said:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

"Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills." [An-Nisa: 48].

And He said:

﴿إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ

أَنْصَارٍ﴾

"Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise to him, and the Fire will be his abode. And for the Zalimun (polytheists and wrongdoers) there are no helpers". [Al-Maa'idah: 72]

Likewise, he (ﷺ) explained that the greatest crime and offense is to associate partners with Allah when he was asked: "Which sin is the greatest?" He said: "To join an equal with Allah in spite of the fact that He created you."⁽¹⁾ The One, who created you, originated you,

1 The hadeeth of Abdullah bin Mas'ood (رضي الله عنه), who said, "I asked the Prophet (ﷺ) which sin is the greatest in the sight of Allah?" He said, "To set up partner with Allah while He is the One that created you." Reported by Al-Bukhaaree in (Book of *Tafseer*, Chapter on "...do not set partners with Allah", 3/190) and Muslim in (Book of *Eemaan*, Chapter on Joining Partners with Allah being the Most Offensive Sin, 1/90).

supported you, provided you (with sustenance) and blessed you with riches; how then will you set up partners with Him?! If anyone among people is kind to you to a lesser degree and you make up an equal with him, that – with respect to him – would amount to sheer ingratitude.

His saying: “and sorcery”: i.e., it is among the destructive sins. Apparently, the statement of the Prophet (ﷺ) shows that there is no difference between the sorcery done through the devils and that by means of substances and medicines. Because if it is through the devils, the aspects that cannot be brought about except through associating them as partners certainly falls under joining partners with Allah – the Mighty and Sublime.

But if it is less than that, it is also a serious crime since sorcery is among the greatest forms of wickedness against humans. It destroys the religious and worldly affairs of the bewitched, troubles him making him become like beasts even though the beasts are intrinsically created like that. As for humans, if they are turned away from their nature and makeup, he will suffer distress and trouble to the extent known only to the Lord of creatures. Consequently, sorcery follows associating partners with Allah, the Mighty and Majestic.

His saying: “killing a soul which Allah has forbidden except for a just cause”: *Al-Qatl* means putting an end to a life; and soul here means: body with life, human life and not that of camel or donkey and the like.

His saying: “...which Allah has forbidden” is predicate of the phrase, *harrama* (...has forbidden) omitted which comes in full as: *harrama qatlahaa* (has forbidden its been ended); what should refer to the relative pronoun is omitted.

His saying: “except for a just cause”; that is, justly; because this is a ruling. If *al-Haqq* (fairness or truth) is mentioned in the context of rulings, the intended meaning is “justice”. But if it is mentioned in the context of information, then its intended meaning is “truth”. And justice has been ordered by Allah and His Messenger (ﷺ). Allah – the Exalted – said:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ﴾

“Verily, Allah enjoins Al-Adl (i.e. justice and worshipping none but Allah Alone- Islamic Monotheism).” [An-Nahl: 90]

The (classes of the) souls forbidden to be taken are four, namely: the soul of a believer, the *Dhimmee* (one under protection of the Muslim Authority), the *Mu'aahad* (the one under pact with the Muslim Authority) and the *Musta'min* – the one seeking safety. As for the believer, that is due to his belief, the *Dhimmee* because of his protection, the *Mu'aahad* for his pact and the *Musta'min* due to his been guaranteed.

The difference between the three: the *Dhimmee*, the *Mu'aahad* and the *Musta'min* is that; the *Dhimmee* is the one with whom we have an agreement for him to safely stay on our lands while he pays the *Jizyah* (protection charge). As for the *Mu'aahad*, he will stay in his country; but we have between us and him the deal that he will not fight us and we will not fight him too. In regard to the *Musta'min*; he is the one with whom we do not have an agreement or deal but we gave him security for a specified time such as such as a man with whom we are at war who enters our lands with immunity for the purpose of trade and the like or in order to understand Islam. The Most High said:

﴿وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ اتَّقِ اللَّهَ مَا تَقَىٰ ذُنُوبُهُ﴾

“And if anyone of the Mushrikin (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) seeks your protection, then grant him protection so that he may hear the Word of Allah (i.e. the Quran) and then escort him to where he can be secure” [At-Taubah: 6].

There is yet another difference, which is that, the deal is allowed to be with all the unbelievers while the agreement for protection charge could only be for the Jews, the Christians and the Fire-worshippers exempting the rest of the unbelievers. This is the popular view in the school of thought; but the correct opinion is that it is permissible for all the unbelievers.

It is forbidden to kill these four souls. However, they are not on the same degree of prohibition. The soul of the believer is the greatest, then that of the *Dhimmee*, then the *Mu'aahad* before the *Musta'min*.

Is the *Musta'min* like or greater than the *Mu'aahad*? I am skeptical about it because the *Musta'min* is the one with special deal unlike the *Mu'aahad*. The deal is entered into with the notables and respected people among the *Mu'aahad*; we do not have special peace deals with them (as individuals). Whatever be the case, the hadeeth is general;

the blood and property of each of them is inviolable.

His saying: "except for a just cause" i.e., from amongst those things that necessitate killing such as the adulterer, life for life and the one who abandons his religion and separates from the community.

His saying: "and consuming usury"; (the word) *Riba* literally means increase such as in His saying – the Exalted –:

﴿فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ﴾

"But when We send down water (rain) on it, it stirred (to life), and it swells." [Al-Hajj: 5]. That is, it increases.

But according to Islamic law, it is to vary (the size or quantity) between items that should given equally during transactions, and delaying the collection of items that should be exchanged on the spot (of transaction). So, *Riba* is either *Riba Fadl* i.e., (that related to exchange in) excess, or *Riba Naseea* (that regarding) delay which has to do with six kinds of possession listed by the Prophet (ﷺ) in his saying: "Gold for gold, silver for silver, wheat for wheat, barley for barley; dates for dates, and salt for salt."⁽¹⁾ These are the items usury could affect according to the text of the hadeeth and the consensus of the Muslims.

If you sell any kind of these items with another of its kind the rules of *Riba* could be applicable. If you give a kind in greater quantity in exchange for another of smaller quantity, that is *Riba Fadl*; but if you exchanged equal quantities of the two kinds but delay collection of any of the two, then that is *Riba Naseea*. Sometimes both forms could be found in a single transaction such as if you exchange gold for gold of different quality and quantity and also delay the collection, then both *Riba Fadl* and *Riba Naseea* have joined in the transaction. Thus, if you exchange an item for its kind, two things must be observed: Equality (in quantity and quality) and the collection on the spot of transaction.

When the items are of different classes but of the same premise, i.e., the goals of the commodities agree, then *Ribaa Naseea* could be applicable and not *Riba Fadl*. So, an exchange of gold for silver with an increment would be allowed if it is done on the spot, while transacting gold for silver with equal quantity but delayed exchange is *Riba* due to the delay. The Prophet (ﷺ) said: "If these kinds differ, sell as you wish

1 Reported by Muslim in (Book of Sharecropping, Chapter on Exchange, 3/1211) from the hadeeth of Ubaadah bin Saamit.

if it is done hand-to-hand.”⁽¹⁾

Our saying that: They agree in their goals and purpose is by way of holding back regarding those whose purpose varies. Gold, for instance, is currency for buying things; likewise silver but wheat is foodstuff. Thus, it is allowed to buy a *Saa'* measure of wheat with a dinar of gold even though they are different, not equal due to the difference in their purposes. While this has the objective of being a currency (i.e., the gold), the other (i.e., wheat) has the goal of being foodstuff.

If it is said: The hadeeth shows that such is not allowed unless payment is made on the spot. What then will be the response? We'll say: Actually, this is what the hadeeth implies; that when you sell gold for wheat you must pay at the spot because of the saying that: “If these kinds differ, sell as you wish if it is done hand-to-hand.”⁽²⁾

The answer to this is to say: The *Sunnah* has proven from another angle that collection on the spot is not a condition when one of them occurs as currency; Ibn Abbass said: “The Prophet (ﷺ) arrived Madeenah, while they were paying one and two year in advance for fruits so he said, “Those who pay in advance for something must do so for a specified measurement and weight for specified time.”⁽³⁾

On the basis of this, the hadeeth that says: “sell as you wish if it is done hand-to-hand” does not have a general implication. So, it is not every form of difference in the kind of commodities that requires an on-the-spot exchange; such exchange is only required for commodities that have the same goal or purpose such as gold for silver or wheat for barley. As for gold or silver for barley or the like, collection on the spot is not a precondition (for its permissibility).

The scholars differ in opinion with regard to other items apart from the six mentioned above. The Dhaahiriyah are of the opinion that: Usury is only applicable to these six items because they do not consider deductive analogy (as a basis for deriving rulings in their school of thought); so they only take rulings directly from the texts (of Qur'an or hadeeth). According to them, it is allowed to exchange rice for corn of different quantities even when collection is delayed

1 Its reference had preceded in the hadeeth of Ubaadah bin Saamit.

2 It had preceded in the hadeeth of Ubaadah bin Saamit.

3 Reported by Al-Bukhaaree in (Book of Prepayment, Chapter on Prepayment on Known Weights, 2/124) and Muslim in (Book of Sharecropping, Chapter on Prepayment, 2/1227).

because they are not included in the items enumerated in the text.

But those who accept jurisprudential analogy from among the four Schools of Thought; relate the ruling to other items except that some of them did not connect the ruling even though they accept jurisprudential analogy such as Ibn 'Aqeel ؒ who said: Usury is only applicable regarding these six classes of items." However, he did not hold this opinion because of the rejection of jurisprudential analogy; but because the scholars differ and varied regarding the reason for *Riba*. Because of this variance the reason for *Riba* we will annul all the reasons cited and leave the text in its limiting the prohibition to the enumerated items.

The correct opinion however, is that usury is applicable to other than the six items enumerated and that the reason is measurement and greedy hoarding for the food items in connection to wheat, date and barley. With regard to gold and silver, the reason is the sort and value. Our saying, "sort" is in order to include jewelery when it is exchanged for another; so usury is applicable to it in spite of the fact that it is not currency. As for "currency" like the dirham and dinar and the well known paper currency, they are in the status of gold and silver. Or it could be said that: the reason is "currency" only and the jewelery becomes necessarily excluded because adornment is necessary and the basic thing about gold and silver is their "currency" because they form the basic means of exchange for things.

As for salt, *Shaykh al-Islam* said: "It is used to improve food." So, it takes after it. The reason in that case is not because it is food per se, but because it is among its necessities. Consequently, if you grind barley and there is no salt in it, it will only last for few days before it spoils. But when salt is added to it, it prevents it from spoiling. So since it is used to preserve food, he applied its ruling to it.

His saying: "consuming usury": The Prophet (ﷺ) used the expression, *akl* (consuming) because it is the most general way of deriving benefit from it. This is what the people of knowledge have said. Thus, Allah said regarding the children of Israel:

﴿وَأَخَذَهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ﴾

"And their taking of *Riba* (usury) though they were forbidden from taking it." [An-Nisa: 161] He did not say, "their consuming usury".

And the *taking* is more general than *consuming*. To “consume usury” means “to take it” whether he consumes it or furnishes or builds with it or uses it for residence or any other thing.

His saying: “usurping the wealth of orphans”: An orphan is the one whose father passed away before attaining puberty whether such is a male or female. As for the one who lost his mother before he/she attained puberty, such is not an orphan legally or linguistically. This is because the word, *Al-Yateem* is derived from *Al-Yutm*, which means separation; i.e. he got cut off from the one who provides for him and the father is the one who provides for him.

The orphan was specifically mentioned because he has no one protecting him and is the one most deserving of been shown mercy. For that reason, Allah gave him a share in booty. If he is more deserving of been shown mercy, while would this unjust man seize his property and eat it up?!

What was said with regard to consuming usury will be said in connection to consuming the orphan’s property. It is not limited to consumption alone; even using it for accommodation or furnishing or buying books and other things, such is included (in the prohibition). Consuming the property of other than the orphan is not among the Major sins because the orphan has a special place and that is why Allah threatens the one who devours orphans property. He - the Exalted - said:

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا

وَسَيَصْلَوْنَ سَعِيرًا﴾

“Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire! [An-Nisa’: 10].

His saying: “fleeing from the battlefield”: *At-Tawallee* (fleeing) means, running away and deflecting. *Yawma az-Zahf* means the day the forces line up to face the unbelievers in a battle. It is called *yawma az-Zahf* (the day of advancement) because when the groups face each other; they advance towards one another like the one moving towards the other with each group being afraid of the other; so they advance gradually. So, fleeing on the day of meeting the enemies is among the Major sins since it implies turning away from Jihad in the Cause of

Allah, discouraging the Muslims and strengthening the enemies of Allah which could eventually lead to the defeat of the Muslims.

However, this hadeeth has been restricted by a verse; and that is His saying:

﴿وَمَنْ يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ فَقَدْ بَاءَ

بِعُضْبٍ مِّنَ اللَّهِ﴾

"And whoever turns his back to them on such a day- unless it be a stratagem of war, or to retreat to a troop (of his own), -he indeed has drawn upon himself wrath from Allah..." [Al-Anfal: 16].

Allah the Most High exempted two situations (in the above verse): Firstly, that it be a stratagem of war; i.e., that it is a machination of war such as the one who leaves in order to rectify something for himself or get ready and fix the weapon. Likewise, strategic change of location from where the enemy could be better attacked. These are not considered as fleeing the battlefield; they are rather considered as from war strategies.

Secondly, the one who retreats to a troop such as when the Muslims' troop is surrounded and it is possible to be defeated by the enemy; and he retreats from these people (his troop) in order to save them. There is no blame in this since necessity calls for it on the condition that the army is not harmed. If it constitutes harm on the troop such that the troop will become weak and eventually be defeated by the enemy if large group leave for the surrounded troop; it is not allowed because the harm here is certain and rescuing the troop is not certain.

Therefore, it is not permissible because the objective (of Jihad in Allah's cause) is to elevate the religion of Allah whereas this (i.e., leaving the troop which leads to its defeat) constitutes degradation to Allah's religion except where the unbelievers are more than twice the Muslims. In that case, fleeing is allowed based on His saying – the Exalted:

﴿الَّذِينَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِّائَةٌ صَابِرَةٌ

يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ﴾

"Now Allah has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast persons

they shall overcome two hundreds and if there are a thousand of you, they shall overcome two thousand.” [Al-Anfal: 66].

Or when they have weapons the Muslims cannot resist such as fighter-planes in a case where the Muslims do not have anti-aircrafts to resist them. So if it becomes obvious that resistance will be tantamount to utter destruction and annihilation of the Muslims, then it is not allowed for them to remain because that would imply self-deceit.

These two verses entail restricting the *Sunnah* by the Qur'an which are actually few. From restricting the *Sunnah* by the Qur'an is that among the conditions between the Prophet (ﷺ) and the polytheists at Hudaibiyah is that whoever comes from the polytheists as a Muslim would be returned back to them.⁽¹⁾ The condition is general including males and females. So Allah, the Most High revealed:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۚ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ

عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ ۚ

“O you who believe! When believing women come to you as emigrants, examine them; Allah knows best as to their faith, then if you ascertain that they are true believers send them not back to the unbelievers.” [Al-Mumtahanah: 10].

His saying: “falsely accusing the chaste women”, *Al-Qadhif* means accusation; which here means accusation of adultery. *Al-Muhsanaat* (chaste women) here refers to the free born women; which is the correct opinion. It is said that it refers to those who are chaste. And the *Ghaafilat* are those chaste, innocent of illicit sexual indecency, who'd never considered such a thing. They are believing women, thereby excluding the disbelieving women.

So whoever falsely accuses the woman with these attributes, such is among the destructive sins, and in addition, the prescribed punishment will be implemented on him - eighty lashes - and his testimony will not be accepted and he so becomes an established evildoer. Allah placed three things upon him; He the Exalted said:

1 Reported by Al-Bukhaaree in (Book on Warfare, 5/393 – *Fath*) and Muslim in (*Eemaan*, 1/92).

﴿وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ

شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾

"And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever, they indeed are the Fasiqun (liars, rebellious, disobedient to Allah). [An-Nur: 4]. Then He said:

﴿إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا﴾

"Except those who repent thereafter and do righteous deeds."
[An-Nur: 5]

This exception does not include the first sentence by consensus but includes the last sentence by consensus as well. The scholars differ regarding the second sentence; which is His saying:

﴿وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا﴾

"And reject their testimony forever." [An-Nur: 4], It is said that it is related to it and it is also said that it does not. Based on that: if the accuser repents, will his testimony be accepted or not? The response: The people of knowledge hold different opinions on that; some of them are of the view that his testimony will not be accepted forever even if he repents. They supported their view by saying that Allah has ruled the rejection of his testimony forever in His saying:

﴿وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا﴾

"And reject their testimonies forever." [An-Nur: 4]

They assert that the implication of the eternal rejection is that the ruling will not be lifted from them absolutely. Others are of the view that it will rather be accepted because the acceptance and rejection of his testimony is based on sinfulness. Therefore, if that changes - which was the basis for the rejection - then, whatever was consequent upon that should change too. It is necessary to say in a situation like this that: the matter depends on the opinion of the judge. If he considers it more appropriate to reject the testimony to deter people from being negligent in matters of the integrity or honour of the Muslims, he should do it. Otherwise, the

basic ruling is that, if the *Fisq* (sinfulness or disobedience) ceases, then it becomes obligatory to accept the testimony.

Is false accusation of innocent believing men from the Major sins like that of the chaste women? Response: The position of the majority of people of knowledge is that accusing a man is similar to accusing a woman; the women have only been specifically mentioned because in most cases accusation against the women is more since there were many women of the street before Islam. Also, accusing a woman is worse because it would lead to doubting the lineage of her children from her husband! So, false accusations bring harms to them more (than the males). Therefore, its been mentioned particularly with regards to them is from the aspects of giving particular mention to the most common thing, and rulings are not deduced from the implications of particularizations based on the commonness (of a particular case) since they only tell about the existing situation.

The point of reference in this hadeeth is his saying: "...and sorcery."



On the authority of Jundab (may Allah be pleased with him) in *Marfoo'* form that: "The prescribed punishment for the sorcerer is striking with the sword." Reported by At-Tirmidhee who said: "The correct thing is that it is rather *Mawqoof*."⁽¹⁾

In *Saheeh Al-Bukhaaree*, on the authority of Bajalah bin 'Abadah who said: "Umar bin Al-Khattaab (may Allah be pleased with him) wrote that: 'Kill every sorcerer or sorceress.' He said: "So we killed three sorcerers."⁽²⁾

1 Reported by At-Tirmidhee in (The Book of Prescribed punishments; Chapter on What is Reported About the Sorcerers, 5/156) and he said: "We do not know this hadeeth to be *Marfoo'* except from this route; and Ismaa'eel bin Muslim al-Makkee is graded weak in hadeeth. As for Ismaa'eel bin Muslim al-'Adawee al-Basree, Wakee' said, 'he is reliable; he also relates narrations from Hasan. But the correct thing is that it is *Mawqoof* from Jundab.'" The hadeeth was also reported by At-Tabaraanee in *Al-Kabeer* (1665), Ad-Daraqutnee (3/114), Al-Bayhaqee (8/136) and Al-Haakim (4/360) who graded it authentic and Adh-Dhahabee concurred. It was reported from the route of Ismaa'eel from al-Hasan in a *Mursal* form by Abdur-Razzaaq (10/184) and Ibn Hazm in *al-Muhalla* (11/396). The hadeeth was declared weak by Ibn Hajar in *Al-Fath* (10/236) and Adh-Dhahabee in *al-Kabaa'ir* p.42 gave preponderance to its being *Mawqoof*.

2 Reported by Ash-Shaafiee as contained in *Badaa'i al-Manan* (1532), Abdur-Razzaaq (10/179 and 180), Ahmad in *Al-Musnad* (1/190, 191) Abu Daawood in (Book on Farm Produce; Chapter on Collecting the *Jizyah* from the Fire-worshippers;

It is authentically reported from Hafsah that, "she ordered the execution of a slave woman of hers who bewitched her, and she was executed."⁽¹⁾ Something similar is also authentically reported from Jundab.⁽²⁾

COMMENTARY:

His saying: "On the authority of Jundab": It is not Jundab bin Abdullah al-Bajalee; he is rather Jundab *al-Khair* (the devout), well known for fighting sorcerers.

His saying: "in *Marfoo'* form", that is, ascribed to the Prophet (ﷺ). So it is from the statements of the Prophet (ﷺ). However, the author cited At-Tirmidhee's statement that: "The correct thing is that it is rather *Mawqoof*" i.e., from the statements of Jundab.

His saying: "The prescribed punishment for the sorcerer is striking with the sword"; that is, the penalty legislated in the *Sharee'ah*.

Its apparent meaning is that he is not an unbeliever since prescribed punishments purify the penalized from the sin. But if an unbeliever is killed because of his apostasy, the killing does not purify him. This is predicated upon what had preceded that among the categories of sorcery is that which does not take a person outside the fold of Islam, and that is the category done by means of substances and medicines which lead to indisposition and inclinations and things like that.

His saying: "striking with the sword" "*Darbatun bis-Sayf*" has been reported with the alphabet, *taa* after the *baa* (in *Darbatun*). But it is reported with the letter *haa* as well; and they're both authentic even though the first is more eloquent for the reason that the and unit expressions both show that it should be a single and sharp blow; a metonym for killing. It does not mean that he should be beaten with the flat side the sword.

His saying: "In *Saheeh Al-Bukhaaree*"; it is stated in the commentary - I mean - *Tayseer al-Azeez al-Hameed* -: that this wording is not in

3/431), Al-Bayhaquee (8/136) and Ibn Hazm (11/397) who graded it authentic.

1 Reported by Maalik in Al-Muwatta (Book on 'Uqool, Chapter on What is reported about Murder and Sorcery, 2/871) on the authority of Muhammad bin Abdur-Rahmaan bin Sa'd Balaagan. It was connected by Abdullah bin Imam in the *Masaa'il* of his father (p. 427), Al-Bayhaquee (8/136) with an authentic chain as graded authentic by Imam Muhammad bin Abdul-Wahhaab (رحمہ اللہ) with his saying: "It is authentically reported from Hafsah..."

2 Reported by Al-Bukhaaree in *at-Tareekh al-Kabeer* (2/222) and al-Bayhaquee (8/136) and its chain is *Saheeh* (authentic) as authenticated by Imam Muhammad bin Abdul-Wahhaab (رحمہ اللہ).

al-Bukhaaree; what occurs in *al-Bukhaaree* is that: "He ordered that everyone who married a relative permanently prohibited in marriage among the Fire-worshippers"⁽¹⁾ because they permit marriage among relatives that are permanently prohibited in marriage – and the refuge is with Allah. So 'Umar – may Allah be pleased with him – ordered the separation between a relative from his relative.

However, the commentator, the author of *Tayseer al-Azeez al-Hameed*, stated that Al-Qate'e'e related it in the second volume in his *Fawaa'id* that: "Then, kill every soothsayer and sorcerer" and said i.e., the commentator -: "Its chain is *Hasan* (good)" and continued that, "on the basis of this, then the author's citing of *al-Bukhaaree* refers to its original report and not the phrasing."

Is this killing a prescribed punishment or is due to his unbelief? It could mean this or that based on the clarification that had preceded regarding the disbelief of a sorcerer. However, based on earlier elaborations, we say: anyone whose sorcery leads to unbelief; executing him is one of apostasy. But anyone that sorcery has not taken to disbelief, his been killed is by way of repelling the transgressor. It is obligatory to execute it as the ruler deems appropriate.

In a nutshell, the sorcerer should be killed regardless of whether we hold that they are unbelievers or not. This is because they bring about illness, kill and cause separation between a man and his wife and vice-versa. They could bring about inclination and cause affection and cause inclination among enemies. And they achieve their aims; some of them may bewitch a person in order for him to be inclined towards him and so, he gets whatever he wants such as bewitching a woman to commit adultery with her, and because they cause corruption on the earth. Therefore it is obligatory upon the ruler to kill them without asking them to repent as long as it is to repel their harm and atrocious activities. The one guilty of prescribed punishment is not given the chance to repent; whenever he is caught, the prescribed punishment must be implemented upon him.



Ahmad said: (Execution of sorcerers is affirmed) according to three companions of the Prophet (ﷺ).

1 Reported by Al-Bukhaaree in (Book of *Jizyah*, Chapter on *Jizyah* and *Fawaa'id*, 2/406)

COMMENTARY

His saying: "Ahmad said: (Execution of sorcerers is affirmed) according to three companions of the Prophet (ﷺ); they are: 'Umar, Hafsa and Jundab *al-Khayr*.⁽¹⁾ That is, killing the sorcerer is authentically related from three companions of the Prophet (ﷺ).

The opinion that they should be killed conforms with the principles of Islamic law because they cause corruption on the surface of the earth; and their evil and corruption is of the worst forms. So killing them is obligatory upon the ruler; it is not permissible for the ruler to hold back from executing them because when the likes of those people are left, their evil spread in their localities and in other places. But when they are killed, people are saved from their evil, and the people will be discouraged from engaging in sorcery.



Important Matters:

First: Explanation of the verse in *Al-Baqarah*.

Second: Explanation of the verse in *An-Nisa*.

Third: The meaning of *Al-Jibt* and *At-Taagut* and the difference between them.

Fourth: That the *Taagut* could be among the jinns or among the humans.

Fifth: Knowing the seven destructive sins specifically mentioned to be prohibited.

Sixth: A sorcerer disbelieves.

Seventh: That he should be killed and not given the chance to repent.

Eighth: that this occurred among the Muslims during the time of Umar; so how about the later times?

COMMENTARY

Important Matters:

The first matter: Explanation of the verse in *Al-Baqarah* – and that is His saying – the Exalted –:

﴿وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ﴾

1 It had preceded.

“And indeed they knew that the buyers of it (magic) would have no share in the Hereafter” [Al-Baqarah: 102].

That is, portion; and whoever has not share in the Hereafter is an unbeliever since anyone who has portion in the Hereafter will end up in the Paradise.

The second matter: Explanation of the verse in *An-Nisaa* – and that Allah’s saying – the Exalted:

﴿يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ﴾

“They believe in Al-Jibt and At-Taaghut (all false deities).” [An-Nisa’: 51].

Umar explained *Al-Jibt* to mean sorcery and *At-Taagut* to mean the Shaytaan (Satan). *Al-Jibt* has also been explained as: whatever is bereft of good such as sorcery and others. As for *Taagut*; it refers to everything in which a person exceeds his limit such as a deity been worshipped or followed or obeyed.

The third matter: The meaning of *Al-Jibt* and *At-Taagut* and the difference between them - This is based on the interpretation given by Umar - may Allah be pleased with him.

The fourth matter: That the *Taagut* could be among the jinns or among the humans - It could be derived from the saying of Jabir: “the *Tawaageet* are the fortunetellers” and that of Umar that: *At-Taagut* is the Shaytaan (Satan). This is because, if the word, *Taagut* is generalized, it refers to the satan among the jinns and the fortunetellers are the devils among humans.

The fifth matter: Knowing the seven destructive sins specifically mentioned to be prohibited: Its explanation had preceded.

The sixth matter: A sorcerer would disbelieve – deduced from His saying:

﴿وَمَا يَعْلَمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ﴾

“But neither of these two (angels) taught anyone (such things) till they had said: “We are for trials, so disbelieve not (by learning this magic from us).” [Al-Baqarah: 102]

The seventh matter: That he should be killed and not given the chance to repent – derived from his saying: “The prescribed punishment for the sorcerer

is striking with the sword.”¹⁾ When the sin requiring the implementation of the prescribed punishment reaches the ruler, no chance of repentance is given to the culprit; he should be killed in all circumstance. But in regard to apostasy (not regarding sorcery), the perpetrator is asked to repent. This is the difference between the prescribed punishment and that for apostasy. This makes clear, the error of those who include the ruling of an apostate in the prescribed punishments mentioning the killing for apostasy as part of prescribed punishments.

Executing an apostate is not among the prescribed punishments because the culprit is asked to repent. So if he repents, the killing is lifted from him. As for the prescribed punishments, they are not lifted by repentance except if he repents before he is caught. Moreover, the prescribed punishment is expiation for the culprit; he is not an unbeliever. But the killing for apostasy is not expiation and its recipient is an unbeliever; the funeral prayer will neither be observed on him nor will he be given a ritual bath nor buried in the grave of the Muslims.

The eighth matter: That this occurred among the Muslims during the time of Umar; so how about the later times?: It is derived from his saying: “Umar bin Al-Khattaab (may Allah be pleased with him) wrote that: Kill every sorcerer or sorceress.” If this was the situation during the period of the second caliph during the virtuous generations, in fact, the best of generations; how about the generations far from the time of the Prophet (ﷺ), his caliphs and companions? It is more rampant among the Muslims.

The farther the people are far from the era of message, the more they are overtaken by misguidance and ignorance. *Ad-Dalaalah* means falling into error due to ignorance, while *Al-Jahaalah* is falling into error deliberately! Consequently, we say, “He who does an evil deed based on desires is sinful; but the one who falls into an evil deed due to ignorance is not sinful.”

Allah, the Most High said:

﴿ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهْلَةٍ ﴾

“Allah accepts only the repentance of those who do evil in ignorance and foolishness.” [An-Nisa: 17].

The intended meaning of *Al-Jahaalah* here is not the opposite of knowledge; it is rather the opposite of guidance – stupidity, foolishness.



1 It had preceded

EXPLAINING SOME FORMS OF *SIHR* COMMENTARY

His saying: Chapter: Explaining Some Forms of *Sihr*: That is, explaining the realities of these things and their rulings.

It had been mentioned earlier that *Sihr* is of two types: (that which is) unbelief and (the one that is) wrong doing.⁽¹⁾ If it is done by employing the devils and the like, it is unbelief. Likewise what he mentioned here among the types of *Sihr*; some form disbelief and some of them are wrongdoings depending on what the evidences of the *Sharee'ah* indicate.

Al-Anwaa' (Forms): is the plural of *Naw'u* (form); and *an-Naw'u* is more specific than *Jins* (sort) because *Jins* is a noun under which the '*Anwaa'*' (forms of a particular thing) fall. The '*Anwaa'*' have the *Afraad* (units) under it. The *Jins* (sort of a thing) could also be *Naw'u* depending on what is above it while the *Naw'u* (form) could be *Jins* considering that which is below it.

The human being is a *Naw'u* (form) with regards to animal while animal, considering the human beings are a *Jins* since the human beings, camel, cow and sheep are included in it. The animals, looking at *Jism* (body), are a *Naw'u* since the *Jism* includes the animals and non-living things.

The *Anwaa'* (forms) mentioned here, is with regard to the general forms.

It has preceded that linguistically, *Sihr* is: whatever has a clandestine cause, difficult to understand, so much so that Fakhr ar-Raazee considered watches among the forms of *Sihr* which in the past, were an assemblage of devices; how about the electronic watches of today?



Imam Ahmad   said: "Muhammad bin Ja'far narrated to us that 'Awf reported on the authority of Hayyan bin Al-'Ala' who said: Qatan bin Qabeesah narrated to us from his father that he heard that the Prophet ( ) said: "Verily making birds fly to seek omen, drawing lines

1 See p. 500

on earth to predict events and evil omens are from sorcery.”⁽¹⁾

‘Awf ؓ said: “*Al-‘Iyaafah* is to drive birds away, *At-Tarq* is drawing lines on the ground and as for *al-Jibt*, Al-Hasan ؓ said (it is): ‘the devil’s scream.’” Its chain is *Jayyid* (good).

Aboo Daawood, an-Nasaaee and Ibn Hibban in his *Saheeh* have it in a Musnad form.

COMMENTARY

His saying: *Al-‘Iyaafah* (driving birds): is the verbal noun of the word, *‘aafa – ya’eef – ‘iyaafah* which refers to driving away birds for bad or good omen. The Arabs have principles with regard to this practice because driving the birds has categories: Sometimes they are driven for hunting as stated by the people of knowledge under the Chapter of Hunting: “Teaching the Bird to Fly When Driven”; this is not from this issue.

At other times birds are driven for bad or good omen. When the birds are stirred and they fly towards the left they (i.e. the Arabs) make an evil omen but if they fly in the right hand direction they make a good omen. If they fly towards the front, I don’t know whether they stay neutral or repeat the driving?

This is part of *al-Jibt*.

His saying: *At-Tarq*: ‘Awf interpreted it to mean lines drawn on the ground; like one of the roads on the earth followed when one moves on the earth. Laying out the roads is like walking on it which leaves paths on the ground like that of walking on it.

The meaning of drawing lines on the ground is well-known among them; they make them on the sand by way of making sorcery and fortune telling. The women did it in most cases. I do not know how they reach their objectives and their claims of the knowledge of the Unseen and that so-and-so will happen as is known to them. This is a form of sorcery. As for drawing a line on the ground to serve as

1 Reported by Abdur-Razzaaq (10/403), Ahmad in his Musnad (3/477, 5/60) and Ibn sa’d in at-Tabaqaat (7/35), Aboo Daawood (in Book of Medicine, Chapter on Drawing Lines and Driving Birds, 4/228) and he was silent on it -, an-Nasaaee in *al-Kubraa* as in *Tuhfat al-Ashraaf* (8/275), ibn Hibban (1426), at-Tahaawee in *Sharh Ma’aanee al-Aathaar* (4/312), al-Bayhaquee (8/139), al-Bagawee in *Sharh as-Sunnah* (12/177). In *Riyad as-Saaliheen*, an-Nawawee said: “Reported by by Aboo Daawood with a sound chain” and in *Daleel al-Faaliheen* (p. 802): “It is a sound hadeeth.”

Sutrah (screen) during the *Salaah* (prayer) or to delineate its limits and things like that, those are not included in the hadeeth.

If it is said: "It was authentically reported from the Messenger (ﷺ) that one of the Prophets used to draw lines; and he said: "Whoever concurs with his lines, then (there is no blame)."⁽¹⁾ We say; this will be given two answers: Firstly, the Prophet (ﷺ) connected it to something that cannot be attained; he said, "Whoever concurs with his lines, then (there is no blame)". How do we then know that we have concurred with his lines or not? Secondly, if the drawing is through divine revelation from Allah the Exalted - as in the case of that Prophet - then, there is no blame because Allah would give him a sign which came in revelation known to him.

As for these sorcery-based drawings, they are from the inspirations of the devil. If it is said that: the way of the Messenger (ﷺ) (in his teachings) is that he blocks all means (to evil), especially on the matters of *Shirk*; why then did he not stop this particular one? The response is that: it is as if this matter - and Allah knows best - is a well known one, that there was a Prophet who used to draw lines and the Messenger (ﷺ) had to give a response to it.

His saying: *At-Tiyarah*, (evil omens): i.e. is part of sorcery; according to the word measure, *fi'lah* which is a verbal noun for *tatayyar* meaning *at-tatayyur*, taking ill omen from something that is seen or heard. It is also said that it refers to taking evil omen from something that is known; whether it is something that can be seen or heard, period or place. And this is more encompassing; so it would include things that can neither be seen nor heard such as taking evil omen with particular time. The origin of the word, *Tatayyur* is *Tashaa'um*; but it was connected to *Tayr*, birds, because most often, ill omen is taken among the Arabs with birds. So, it became attached to it; otherwise, its general meaning is: taking ill omen through something that is seen or heard or known.

The Arabs used to take evil omen with birds, period of time, place and persons. And this is *Shirk* as stated by the Prophet (ﷺ).⁽²⁾

1 Reported by Muslim in (the Book of Mosques and Praying Grounds, Chapter on the Prohibition of Speech During the *Salaat*, 1/381, 382 and in Book of the Salaam Greetings, Chapter on Prohibition of Fortune-telling, 4/1748) from the hadeeth of Mu'aawiyah bin Hakam - ؓ.

2 See p.582

When a person begins to take ill omen in his affairs, the world becomes difficult for him and he begins to consider everything as an ill omen so much so that there are some among people who if he wakes up and goes out of his house and a man with one eye meets him, he regards it as an evil omen and says: Today is a bad day! So, he would close his store, and will neither buy nor sell – and the refuge is with Allah. Some of them used to take bad omen from Wednesdays and say: it is a day of misfortune and evil! Some of them do take ill omen with the month of Shawwal, especially with respect to marriage. Aa'isha - may Allah be pleased with her - has refuted this omen that he – ﷺ – tied the nuptial knot with her in the month of Shawwal and actually consummated the marriage in Shawwal. She would say, "Who among you is more honoured in his sight than me?"⁽¹⁾ The response is: There is none.

The point here is one should not pay any attention to evil omen because it will trouble his life. It is rather obligatory to emulate the Prophet (ﷺ) who liked being optimistic.⁽²⁾ Therefore, one should rather be optimistic and not depend on ill omen. Similarly, a person may try a thing one time after the other and then begin to have evil omen that he will not succeed in it and so, he abandons it. And this is grave error! Whatever you find benefits in, do it, do not slacken after the first attempt; try again (and again) until Allah opens the way for you.

His saying: "...are from sorcery": It had been mentioned in the previous chapter from 'Umar – may Allah be pleased with him – that *al-Jibt* is sorcery. Thus, *min* (as in *min al-Jibt* in the Arabic text) is a partitive based on the correct view; it is not definitive. So, it means that these three things: making birds fly to seek omen, drawing lines on earth to predict events and evil omens are from the aspects of sorcery.

As for Hasan's statement that: *Al-Jibt* "is the devil's scream"; the author of *Tayseer al-'Azeez Al-Hameed*⁽³⁾ said, "I did not come across any comment regarding it." Apparently, "the devil's scream" means, the devil's inspiration i.e., this is from the devil's inspiration and dictation. And there is no doubt that whoever organizes his affairs according to the inspiration of the devil has become involved in a form of *Kufr*.

1 Reported by Muslim in (The Book of Marriage, Chapter on Marrying in Shawwal, 2/1039)

2 It will be discussed on pg....

3 See *Tayseer al-'Azeez al-Hameed* pg. 398.

Hasan's statement (above) occurs in *Tafseer Ibn Katheer* with the same wording cited by the author; but it occurs in *Al-Musnad* (5/60) with the wording: "it is the devil."

Making birds fly to seek omen is from the aspects of sorcery in the sense that a person would rely on it for a thing that lacks reality; what does it mean that birds fly in the right or left direction or front or back?! This is baseless; it is neither a legislated nor physical cause. So if a person depends on that, he has relied on an unrealistic and hidden thing and that is sorcery as in the linguistic sense as explained.⁽¹⁾

Similarly, drawing lines on earth to predict events is from Sorcery because they employ it in sorcery and achieve sorcery by means of it.

Likewise the evil omen; considering the fact that it is perfectly like *al-'Yaaafah* (Making birds fly to seek evil omen); relying upon an unknown thing that should not be depended upon. The exemption to that will be discussed under the Chapter of *At-Tiyarah* (Bad Omen).

His saying: "Its chain is *Jayyid* (good)...": The Shaykh said: Its chain is good but to me, and in reality, it is less than being good except that it has corroborating routes. Some scholars are of the view that if the text of a hadeeth is correct, consistent with fundamental rules of Islam, ruling on the chain could be relaxed and vice versa; that if it contradicts any foundation of Islam, the chain will not be given any attention.

This is a good approach with regards to deducing rulings from a hadeeth; however, concerning the grading of the chain of narrators as good merely because the meaning of the hadeeth is affirmed by some basic principles, then that is problematic. This is because it implies that if the same chain relates another text of a hadeeth, we will grade it good. So, it is preferred to say: the chain of narrators has some weakness but the text is correct.

So, I am of the view that a hadeeth like this should not be graded as *Jayyid* (good) because *Jayyid* is higher in level than *Hasan* (sound). And even at that, to grade this hadeeth as *Hasan* (sound) is something for which I have strong reservations. This is because it is required of us to scrutinize any hadeeth attributed to the Messenger of Allah (ﷺ) except that the correctness of the text would lighten the issue. Which of them both is more important; the chain or the text?

The response: They are both important. However, if the text is authentic,

1 It had preceded

corroborated by basic principles, such established, corroborating rules would suffice (leaving out the weak chain). As for the chain, it is a must (for it to be reliable); Ibn Mubaarak said: "If not for the chain of narrators, any person would have said just whatever he likes."⁽¹⁾



Ibn Abbass - may Allah be pleased with both of them - said that the Messenger of Allah (ﷺ) said: "He who learns a part of astrology has acquired a part of sorcery; the more he learns the more he acquires." Reported by Aboo Daawood and its chain is *Saheeh* (authentic)⁽²⁾

COMMENTARY

His saying: "*Man* (He who)" is a conditional; and the conditional verb is *Iqtabasa* (learns) while its response is: *faqad Iqtabasa* (has learned).

His saying: *Iqtabasa* means *ta'allama* (he learnt) because *Ta'allum* is for the student to take something from the knowledge of the one who knows just as a man would take (*yaqtabisu*) a flame (*sha'latan*) from the one who has fire.

His saying: *Shu'bah* (a part of); i.e., *taaifatun* such as Allah's saying the Exalted:



"And made you into nations and tribes." [Al-Hujuraat: 13].

That is, sort and nations.

His saying: "of astrology"; meaning: star divination and not the stars themselves because the stars cannot be taken and studied. So what is intended here is astrology used to deduce earthly occurrences. Thus, they would give evidence - for example - with the connection of a particular star with another one that such-and-such thing will occur!

They would also deduce that for the fact that a person was born in this star then he will a successful person or that he'll be wretched

1 See Introduction to *Saheeh Muslim* (1/15)

2 Reported by Ahmad in *Al-Musnad* (1/227,311), Aboo Daawood in (Medicine, Chapter on the Stars, 4/226) - and he was silent about it -; Ibn Maajah in (Manners, Chapter on Learning Astrology, 2/1228), At-Tabaraanee in *al-Kabeer* (11278) and Al-Bayhaquee (8/138) from Ibn Abbass. The hadeeth was classified *Saheeh* (authentic) by An-Nawawee in *Riyaad*, Al-Iraaqee in *Takhreej Al-Ihya'* (4/117) and Adh-Dhahabee as contained in *Fayd Al-Qadeer* (6/80).

if he were born in another star. So, they give deductions according to the positions of stars for different earthly happenings! Earthly occurrences are from Allah; their causes may be known to us and they may be unknown to us but they are not connected to the stars.

Consequently, it is reported in the hadeeth reported by Zayd bin Khaalid Al-Juhanee during the battle of Hudaibiyah who said: "The Messenger of Allah (ﷺ) led us in prayer one night after it rained. So he said, "Allah the Exalted said: 'Some of My slaves woke up this morning believing in Me and others disbelieving. Whoever says: we have been granted rain due to so-and-so star has disbelieved in Me and believed in the stars. And whoever says: we have been granted rain due to Allah's Favour and His Mercy such is a believer in Me and disbeliever in the stars.'"⁽¹⁾

Stars do not bring rain neither do they bring the wind. From this, we point out the mistake of the common folk who say that: "when the wind blows; then so-and-so star has appeared"! This is because the stars have no influence over the wind. Given that during some periods and seasons, there will be wind and rain; so they (i.e. the periods and seasons) only have them both (i.e. the winds and rains) occurring within them and not that they cause the wind or the rain.

• Astrology is classified into two:

Firstly, *Ilm At-Ta'theer*: and that is to deduce earthly phenomena from the conditions of the orbit. This is unlawful and baseless according to the saying of the Prophet (ﷺ): "He who learns a part of astrology has learned a part of sorcery..."⁽²⁾ and his saying in the hadeeth reported by Zayd bin Khalid that: "Whoever says: we have been granted rain due to so-and-so star has disbelieved in Me and believed in the stars."

Likewise the saying of the Prophet (ﷺ) concerning the sun and the moon, that: "They are both signs among the signs of Allah; they do not eclipse due to the death of anyone or his being alive."⁽³⁾ Therefore, the conditions of the orbits have no connection with the earthly phenomena.

Secondly, *Ilm At-Tasyeer*: and that is what is used to deduce directions and times; this is permissible. It may even be obligatory

1 The reference will come.

2 It reference had preceded.

3 Reported by Al-Bukhaaree (2/438) and Muslim (901, 903)

in some circumstances according to the Jurists: "When it is time for the *Salaah*, it is obligatory upon an individual to learn the signs of the *Qiblah* direction through observation of the stars, sun and moon. Allah the Exalted said:

﴿وَالْقَىٰ فِي الْأَرْضِ رَوًسًا أَن نَّمِيدَ بِكُمْ وَانْحَرًا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ﴾

"And He has affixed into the earth mountains standing firm, lest it should shake with you; and rivers and roads, that you may guide yourselves (An-Nahl: 15).

After mentioning the earthly signs, He then cited the Heavenly signs; He the Exalted then said:

﴿وَعَلَّمَنَّا وَابْتَلَيْنَا هُم بِتَدُون﴾

"And land marks (sign post during the day) and by the stars (during the night), they (mankind) guide themselves." (An-Nahl: 16).

So employing (the knowledge of) these stars to infer periods is not wrong; for example, to say that: if so-and-so star appears, then it is time for flood and spring. Likewise, with regard to places such as the *Qiblah* direction, the North and the South.

His saying: "has acquired a part of sorcery; the more he learns the more he acquires", the meaning of sorcery here is: something more encompassing than the widely known sorcery. This is because it is part of giving deductions with obscure things that lack reality just as sorcery itself actually lacks reality and does not change things; it only deludes. Similarly, the alternation of the stars does not influence situations.

His saying: "the more he learns the more he acquires" i.e., the more aspects of astrology that he knows the more the aspects of sorcery he involves in. And the reason for that is: if a thing is included in another, it will increase as it increases.

Relevance of the Hadeeth to the Author's Chapter Heading:

That from the aspects of sorcery is: learning star divination in order to deduce earthly phenomena based on it. Even though this hadeeth has weak chain, it is correct from the aspects of its meaning as corroborated by other texts.



An-Nasaa'ee reported from the hadeeth of Aboo Hurayrah (may Allah be pleased with him) that: "Whoever ties a knot and blows into it has made sorcery and whoever does sorcery has committed *Shirk*. Whoever relies on a thing will be put under its control."⁽¹⁾

COMMENTARY

His saying: "Whoever ties a knot"; *man* (as it occurs in the Arabic text, whoever) is conditional, and the knot is well-known.

His saying: "...and blows into it", *an-Nafth* (blow): blowing with little saliva. Here, it refers to blowing in order to make sorcery. However, if one ties a knot and then blows in it so that it remains wet, such is not included in this hadeeth.

Blowing to make sorcery is sometimes done for *Sarf* (diversion); so, they would use it to turn a man away from his wife especially during intercourse. So the man would keep away from his wife and will not be able to have intercourse with her. Whoever ties such a knot has committed sorcery as Allah the Exalted says:

﴿وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ﴾

"And from the evil of those who practice witchcraft when they blow in the knots." [Al-Falaq: 4]

His saying: "...and whoever does sorcery has committed *Shirk*": "Whoever" is conditional, and the conditional action is "sorcery" while its response is: "has committed *Shirk*."

His saying: "...has committed *Shirk*": this does not include all types of sorcery; it only includes those who make sorcery through the means of the devils (as explained in the previous chapter).

As for he who does sorcery by using materials and medicines and the like, it had been explained that such is not a (polytheist). But the

1 Reported by An-Nasaa'ee in (Book of Prohibiting Blood, Chapter on the Ruling Regarding Sorcerers, 7/112) and Al-Mazee in *Tahdheeb al-Kamaal* (2/654). Al-Mundhree said in *At-Targheeb* (4/32): Reported by An-Nasaa'ee from the narrations of Al-Hasan from Aboo Hurayrah; but according to the majority of scholars, he did not hear narrations from him." Adh-Dhahabee stated in *Al-Meezaan* (2/378) that: "This hadeeth is not sound due to the weakness of 'Abbaad and its broken chain." Ibn Muflih graded it Hasan (Sound) in *Al-Aadaab* (3/78). Likewise, Abdur-Razaaq reported it from Hasan in a *Mursal* form in *Al-Musannaf* (11/17). It is stated in *An-Nahj as-Sadeed* p.135 that: "It is established that the hadeeth is basically *Mursal*; but 'Abbaad erred by connecting it."

one who does sorcery through obeying the devils and serving them; there is no doubt that such is a polytheist.

His saying: "Whoever hangs on a thing will be put under its control": *Ta'allaba Shay'an* (hangs on a thing); i.e., hold on to it and relies on it.

"...will be put under its control", *Wukila ilayhi*: i.e., that thing he hangs on to will be made his support; Allah will subject him to it and abandon him.

The relevance of this sentence to the previous one is that: the one who blows in the knot wants to employ this to achieve his needs and goal; so, he becomes subjected to the forbidden thing. From another angle (we could say): there are among people those who when they are bewitched through blowing in the knot, resort to sorcerers and rely on them. They will not go to the readers, nor seek permissible medicines and legislated supplications. Whoever puts his trust in Allah, He will suffice him. The Most High said:

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ﴾

"And whosoever puts his trust to Allah, then He will suffice him. Verily, Allah will accomplish his purpose." [At-Talaq: 3]

Since Allah is sufficient for you, you will get what you want. But whoever hangs on anything among the creatures, he will be subjected to it; and whoever is made subservient to something among the creatures is placed under weakness, failure and defect. This hadeeth may also include the one who is pleased with himself and pompous; he will also be subjected to himself; he will be slavish to weakness, failure and defect. Consequently, it is necessary for you to always put your trust in Allah in all your actions and situations even in easiest of matters.

We would say to any individual: depend on yourself with regard to people; do not beg them or degrade yourself in front of them; be self-sufficient from them to the best of your ability. But with regard to Allah, do not be free of want from Him; you should rather always depend on your Lord so that affairs will be easy for you.

Included here are those who wear some talismans depending on them; they will be subjected to them and their aims will not be achieved. But if they had relied on Allah and followed the legislated paths, they would have gotten what they wanted. Likewise those who rely upon the graves, seeking recourse to it and help from it at the

times of need; such will be subjected to it. A person may even be tested such that he attains what he needs by supplicating to those even though what he attained actually only occurred when he called on those and not because of his supplicating to them; the verse is explicit regarding that. Allah the Most High said:

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَمَةِ﴾

"And who is more astray than one who calls (invokes) besides Allah, such as will not answer him till the day of Resurrection."
[Al-Ahqaf: 5].

However, Allah, the Most High may test whomever He wishes among His slaves.

The Relevance of the Hadeeth:

That those who hang on to sorcery, making it a thing through which they achieve their goals will be subjected to it and they will end up in loss and regret.



Ibn Mas'ood reported that the Messenger of Allah (ﷺ) said: "Listen, should I tell you what *Al-'Adh* is? It is rumor mongering, going about with rumors among the people."⁽¹⁾

And they both reported from Ibn 'Umar - ؓ both - that the Messenger of Allah (ﷺ) said: "Certainly, some eloquence would constitute sorcery."⁽²⁾

COMMENTARY

His saying: *Alaa* (as it occurs in the Arabic text, meaning: Listen), is an opening particle intended therewith to get the listener to pay attention to what would be said to him due to its importance.

His saying: "...should I tell you what *Al-'Adh* is?" The interrogation is to stir such as His saying:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ مَخْرَجٍ تُحَرِّقُونَ فِيهِ شَجَرَكُمْ مِنْ عَذَابِ اللَّهِ﴾

1 Reported by Muslim in (Book of Benevolence and Relations, Chapter on the Prohibition of Rumour Mongering, 4/2012)

2 Reported by Al-Bukhaaree in (Book of Marriage, Chapter on Marriage Proposal, 3/374) from Ibn Umar, and Muslim in (Book of the Friday Prayer, Chapter on Making the Prayer and Sermon Brief, 2/594) from 'Ammar bin Yaasir - ؓ.

“O you who believe! Shall I guide you to a trade that will save you from a painful torment?” [As-Saff: 10].

This is because a person yearns for something he loves to know. It could also imply calling attention because the one being addressed needs to pay attention so that he could learn; both meanings fit in.

The meaning of *Unabbiukum* (should I tell you) implies *Ukhbirukum* (...inform you), a synonym of *Khabar* (information) in the parlance of the scholars of hadeeth. Some scholars even say linguistically and not technically: *Al-Inbaa* (informing) has a usage linguistically for important issues while *Al-Ikhbaar* (telling) is more encompassing than it, used for important things and otherwise.

His saying: *Al-Adhu*: with the word measure of *Hablu* (rope), *Sumtu* (silence) and *Wa'du* (promise) means disconnection. As for the version of *'Iddatu* with the word measure as in *'Iddah* (waiting period), it means breaking away. Whichever it is, it implies disconnection and breaking away.

His saying: “It is rumor mongering...” with the word measure, *fa'eelah* meaning *maf'oolah* referring to the one who carries words to others; i.e., he conveyed it. He explained *Nameemah* (rumor mongering) by his saying: “about with rumors among the people.” That is, he peddles words among people, moving from this to the other. He would come to so-and-so and say: “so-and-so is abusing you”, carrying the words to him, conveying it regardless of whether he is truthful or lying. If he is lying, it is falsehood and slander; but if he is truthful, it is slander.

Rumor mongering as explained by the Messenger (ﷺ) breaks relationship and causes disunity amongst the people.⁽¹⁾ You will find two friends and this rumor monger would come and say to one of them: “Your friend is insulting you” and the friendship turns to enmity leading to separation. This resembles sorcery by causing separation since sorcery involves separation. Allah the Exalted said:

﴿فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ﴾

1 Reported by Ahmad (4/227, 6/459), Al-Bayhaqee in *Shu'bah al-Eemaan* (7/494). It was reported by Al-Haythamee in *Al-Majma'* (8/93) then he said, “Reported by Ahmad and its chain contains Shahr bin Hawshab; and he is considered reliable; and the remaining men in the chain of Ahmad are reporters of authentic narrations.”

"And from these (angels) people learn that by which they cause separation between man and his wife [Al-Baqarah: 102].

Rumor mongering is among the major sins which also causes punishment in the grave, and is one of the reasons of been prevented from entering the Paradise. The Prophet (ﷺ) said: "The Qattaat (slanderer) will not enter the Paradise."⁽¹⁾ In the hadeeth of Ibn Abbass, reported by Al-Bukhaaree and Muslim, it says that he (ﷺ): "passed by two graves whose occupants were being punished; one of them used to monger rumor."⁽²⁾

Rumor mongering is among the major sins, it is in reality a blameworthy character! So it is not proper for a person to follow the rumor monger no matter who he is. Allah the Exalted said:

﴿وَلَا تَطْعَمْ كُلَّ حَلَّافٍ مَّهِينٍ ﴿١٠﴾ هَٰذَا مَثَلٌ بَنِي عِمْرٍ ﴿١١﴾﴾

"And (O Muhammad) obey you not everyone Hallaf Mahin (The one who swears much and is a lair or is worthless). A slanderer, going about with calumnies" [Al-Qalam: 10-11].

You should know that whoever brings tales to you about others will convey tales about you to others; so beware of such persons!

Tale peddling is also one of the causes of corruption of any society; this is because when this tale monger goes about to create enmity among two intimate friends and cause separation between them through his rumor mongering the society becomes corrupted since individuals constitute communities; and when the community is in disarray, the matter becomes as Allah the Exalted said:

﴿وَلَا تَنَازَعُوا أَنْفُسَكُمْ وَالَّذِينَ هَبَّ رِيحَكُمْ﴾

"And do not dispute (with one another) lest you lose courage and your strength departs." [Al-Anfal: 46].

If the community does not unite as a single unit, it is not possible

1 Reported by Al-Bukhaaree in *al-Adab* under (Chapter of Prohibition of Slander, 4/101) and Muslim in (the Book of Faith, Chapter on The Gravity of the Prohibition of Slander, 1/101), and his version reads: "The Nammaam (slanderer) will not enter the Paradise" from Hudhayfah (رضي الله عنه).

2 Reported by Al-Bukhaaree in (the Book of Ablutions, Chapter on Among the Major Sins is Not Avoiding Urine, 1/89) and Muslim in (Book on Purification, Chapter on Evidence that Urine is Impurity, 1/240) from the narrations of Ibn Abbass.

for it to exist as a community; it will be individualistic, and such a community will lack any strength.

Consequently, a poet said:

*"Do not dispute with a single united household,
For two weak one will certainly defeat one strong person."*

And another said:

*"Spears are unbreakable when they are together;
But when they are separated, they break into pieces."*

And if we contemplate the texts of the *Sharee'ah* carefully, we would find that it prohibits everything that leads to division and separation. The Prophet (ﷺ) said: "None of you should outbid his brother."⁽¹⁾ He (ﷺ) also said: "A man should not propose to a woman while his brother has done so."⁽²⁾ All these are meant to prevent whatever may cause enmity and hatred among people.

His saying: "Certainly some eloquence..." *Inna min al-Bayaan* (as it occurs in the Arabic text): *Inna* is a particle of emphasis; it places the subject that follows it in the accusative and the predicate in the nominative case. *Min* (some) could be a partitive and it could also be informative of a sort. On the basis of the first possibility, the phrase would mean that: Some aspects of eloquence constitute sorcery while some others do not. But based on the second possible meaning (it would read that): All forms of eloquence constitute sorcery.

His saying: "...constitutes sorcery": *la sihran* (as it reads in the Arabic text): The letter *Laam* in (*la...*) is for emphasis, and *Sihran* (sorcery) is the subject of the particle, *Inna*.

Al-Bayaan is eloquence and fluency. It is among the favours of Allah upon human beings. Allah said:

﴿خَلَقَ الْإِنْسَانَ ۖ عَلَّمَهُ الْبَيَانَ﴾

"He created man. He thought him eloquent speech." [Ar-Rahman: 3-4]

1 Reported by Al-Bukhaaree in (Book of Business Transaction, Chapter on No one should Outbid his brother, 3/99) and Muslim in (Book of Business Transactions, Prohibition of a Man's Outbidding His Brother, 3/1154) from the hadeeth of Ibn Umar (may be pleased with them both).

2 Reported by Al-Bukhaaree (3/373) and Muslim (2/1029) from Abu Hurayrah

Al-Bayaan is of two types:

Firstly: inevitable clarity – all mankind shares in this; when anyone gets hungry he says: “I am hungry”, and when he is thirsty he says: “I am thirsty”.

Secondly: The *Bayaan* which is powerful effective language that dazzles the intellects and changes thoughts; it is the type about which the Prophet (ﷺ) said: “Certainly, some eloquence would constitute sorcery.”

Based on this classification, the particle *Min* (in the expression *min al-Bayaan* mentioned above) expresses a partitive; i.e., some forms of eloquence - which is the powerful effective language – constitute sorcery. But if we consider the *Bayaan* to be every form of clarity at speech, then the *min* expresses an informative of all forms of *Bayaan*.

The reason for eloquence constituting sorcery is that: it arrests the attention of the listener and makes him change or become inclined towards (particular opinion). As such, the listener considers wrong as right due to the powerful influence of the words of the speaker; so he becomes inclined to it. Consequently, someone would come and begin to give a baseless and meaningless speech but due to his eloquence and fluency, the listener takes it as right and begins to give preference to it; likewise, when a powerful eloquent person speaks, warning against the truth; due to his eloquence and fluency, the listener may think that this truth is baseless thereby turning away from it! This is among the forms of sorcery called *‘Atf* (inclination) and *Sarf* (avoidance) which could be brought about by eloquence.

Therefore, *Bayaan* in the real sense means *Fasaahah* (eloquence) and it undoubtedly has the effects of sorcery. Thus, regarding the *hoors* Ibn Qayyim (رحمته الله) would say: Her words are lawful charms.

His saying: “Certainly, some eloquence constitute sorcery”, does this indicate dispraise or commendation or it only states the reality whose end should only be awaited? Response: The last is the intended meaning; sheer eloquence may neither be praised nor condemned. However, the effects and purpose will be taken into consideration. If the purpose is to refute the truth and establish falsehood, then such is blameworthy because it involves utilizing Allah’s favour to disobey Him. But if the purpose is to establish the truth and refute falsehood, then such is praiseworthy.

Hence, if eloquence is used in obedience to Allah and in inviting

towards Allah, such is better than stammering. But when a person is afflicted with eloquence that hinders people from the religion of Allah, there is no good in it; and stammering is better than it. There is no doubt that eloquence is a blessing; and so, Allah reminded man about the favour, He said:



“He taught him eloquent speech.” [Ar-Rahman: 4]

Relevance of the hadeeth to the Chapter Heading:

The author was wise in his expression of the chapter heading by saying, Chapter: Explaining Some Forms of Sorcery without giving any particular ruling because some forms of it constitute *Shirk*, some major sins while others are lesser than that. Some forms of it are permissible depending on its purpose, effect and consequence.



Important Matters:

First: *‘Iyaafah* (making birds fly to seek omen), *at-Tarq* (drawing lines on earth to predict events) and *at-Tiyarah* (evil omens) are from sorcery.

Second: The meaning of *‘Iyaafah* and *At-Tarq*.

Third: That Astrology is a form of sorcery.

Fourth: Tying knots and blowing into it is also from that.

Fifth: That rumor mongering is also of that.

Sixth: That included in that is some eloquence.

COMMENTARY

He said: “It contains matters”: i.e., in this chapter and the hadeeth and narrations that it contains:

The First matter: That *Al-‘Iyaafah*, *At-Tarq*, *At-Tiyarah* are of *Jibt*: The meanings of these three things have preceded as well as the explanation of *al-Jibt*.

The Second matter: The meaning of *‘Iyaafah* and *At-Tarq*: I have also explained and commented on them under this chapter.

The Third matter: That Astrology is a form of sorcery: based on his saying: “He who learns a part of astrology has acquired a part of

sorcery; the more he learns the more he acquires." Explanations have been given on it too.

The Fourth matter: Tying knots and blowing into it is also from that: based on the hadeeth of Aboo Hurayrah that: "Whoever ties a knot and blows on it, has committed sorcery." Discussions have preceded on it.

The Fifth matter: That rumor mongering is also of that: according to the hadeeth of Ibn Mas'ood that: "Listen, should I tell you what *Al-'Adh* is? It is rumor mongering." It is from the aspects of sorcery because it has the effects of what the sorcerer does of causing enmity and provocations between people. The commentary on this has preceded.

The Sixth matter: That included in that is some eloquence: Meaning, some forms of eloquence constitute sorcery according to the saying of the Prophet (ﷺ): "Certainly, some eloquence constitute sorcery." The author ﷺ said: "some eloquence" relying on his saying: "Certainly, some eloquence..." because the *Min* here, according to the author expresses a partitive. The reason for that being from sorcery is that an articulate smooth-spoken speaker could change and seize attention due to what he has of eloquence.



WHAT HAS BEEN

REPORTED CONCERNING SOOTHSAYERS AND THEIR LIKES

COMMENTARY:

The word, *Al-Kuhhaan* is the plural of *Kaahin* (soothsayer), likewise *Al-Kahnah*. They are a people who stay in Arab communities whom the people consult and the devils connect them and tell them about what happens in the heavens. They stealthily listen to orders from the lower reaches of the heaven and inform the soothsayer about it. Then the soothsayer will add whatever lies he desires to it and convey it to the people. So if any of what he said happens, the people think that he knows the Unseen and begin to refer to them. They become a kind of refuge for the people in affairs. That is why they are called soothsayers; because they tell about future events. They say: "such-and-such will happen and such-and-such will occur".

The one that tells about future events that are known through calculations has nothing to do with soothsaying; the matters that can be arrived at through calculations are not of soothsaying in any way. For example, if he foretells about an eclipse of the sun or the moon eclipse. Such is not soothsaying because it could be attained through calculation. Similarly, if he foretells that the sun will set – based on particular units of calculations - at such-and-such hour; such is not from the knowledge of Unseen. Or as they say: the comet will appear at the beginning of a year or the year after it; this is not soothsaying at all because these are matters that can be known by means of calculations. So, anything that can be arrived at through calculations, informing about it - even if it is about its future occurrence - is not considered as from the knowledge of the Unseen or soothsaying.

Does the present-day twenty-four-hour weather forecast and the like form part of soothsaying? The response is: No; because it is also based on perceptible matters i.e. atmospheric changes. Weather conditions would change from particular states which they determine through sharp instruments and as such, they can predict whether it is suitable for rainfall or not. The like of that in basic knowledge is when we see the cloud gathering, thunder, lightning and the cloud becomes heavy; we would say, "it might rain".

So, the point is that whatever is based on something perceptible is not from the knowledge of the Unseen even though some of the generality of the people think that these issues are among the knowledge of the Unseen, saying that: "believing them implies belief in the soothsayers".

It is very repugnant to deny anything that can be known through perception as As-Saffaareene said:

*"Everything that is known through perception or intellect;
Denying it is a repugnant ignorance that should be avoided".*

Whatever could be known through perception should not be denied, and if anyone rejects such basing his argument on the Islamic Law, that would imply a defamation of the *Sharee'ah*.



Muslim reported in his *Saheeh*, from one of the wives of the Prophet (ﷺ) that he said: "Whoever approaches an 'Arraaf (fortuneteller) and asks him about something and then believes what he says, his Prayer will not be accepted for forty days."⁽¹⁾

And Aboo Hurayrah (may Allah be pleased with him) narrated that the Prophet (ﷺ) said: "Whoever approaches a soothsayer and believes in what he says has disbelieved in what was revealed to Muhammad." Reported by Aboo Daawood.⁽²⁾

Likewise the four hadeeth collectors, and Al-Haakim who said: "It is *Saheeh* (authentic) according to the conditions of the two of them.

From Aboo Hurayrah that: "Whoever visits a soothsayer or

1 Reported by Muslim in (Saying the Salaam Greeting, Chapter on Prohibition of Fortunetelling and Approaching Fortunetellers, 4/1751) without his saying, "... and then believes in him". This addition was reported by Ahmad in his *Musnad* (4/68, 5/380)

2 Reported by Ahmad (2/408, 476), Al-Bukhaaree in *At-Taarikh al-Kabeer* (3/16, 17), Aboo Daawood in (The Book of Medicine, Chapter on Soothsayers; 4/225), and At-Tirmidhee in (Book of Purification, Chapter on the Prohibition of Having Sexual Intercourse with A Menstruating Woman; 1/164) and said, "We do not know this hadeeth except from Hakeem Al-Athram from Abee Taymiyyah al-Hujaymee from Aboo Hurayrah...Muhammad graded this narration weak due to its chain." It was also reported by Ibn Maajah in (Book of Purification, Chapter on Prohibition of Having Intercourse with The Menstruating Woman; 1/209), ad-Daarimee (1/259), Ibn al-Jaaroode (207), al-Aqeelee (1/318), At-Tahaawee in *Sharh Ma'aanee al-Athaar* (3/44), Al-Bayhaqee in *As-Sunan* (7/198) and Al-Haakim (1/8) who authenticated on the conditions of Al-Bukhaaree and Muslim. The hadeeth was graded authentic by al-Albaanee in *Al-Irwaa* (7/68).

fortuneteller and accepts what he says; he has disbelieved in what was revealed to Muhammad.”⁽¹⁾

Abu Ya’laa reported a similar hadeeth from Ibn Mas’ood with good chain of narrators in the *Mawqoof* form.⁽²⁾

COMMENTARY:

His saying: “*Man* (Whoever)...” is a conditional; and as such, is general.

The word, *Al-’Arraaf* is the hyperbole form of (the word), *al-’Aarif* (the one who knows a thing), or an attributive; and it would then mean, a person who is described with some knowledge.

It is also said to be: *Al-Kaahin* (fortuneteller) i.e. the one who tells about the future. Likewise, it is said that: it is a general word referring to the fortuneteller, *al-Munajjim* (the Astrologer), *ar-Rammaal* (the diviner) and their likes among those who employ some approaches to obtain knowledge of the Unseen. This definition is all-embracing and is pointed to by etymology since it is derived from *al-Ma’rifah* (i.e. knowing). so it includes everyone who engages in these things and thereby claims knowledge (of the Unseen).

His saying: “...and asks him about something and then believes what he says, his Prayer will not be accepted for forty days”: apparently the hadeeth means that his merely asking him necessitates the non-acceptance of his *Salat* for forty days. However, this is not absolutely so; asking the fortuneteller and their likes has four forms:

The first form: That he asks him an ordinary question; this is forbidden because of the saying of the Prophet (ﷺ): “Whoever

1 Reported by Imam Ahmad (2/429), Al-Haakim in *Al-Mustadrak* (1/8) who authenticated it based on the conditions of Al-Bukhaaree and Muslim and Al-Bayhaquee (8/135). The commentator, Shaykh Sulayman stated in *Tayseer Al-Azeez Al-Hameed* (p.409): “Al-’Iraaqee said in his book *al-Amaalee*: “The hadeeth is *Sa-heeh* (authentic).” Adh-Dhahabee also said, “Its chain is strong.” Therefore, the author’s reference to the four compilers is not apt because none of them has collected it. I think he followed *al-Haafidh* Ibn Hajar in that because he attributed it in *al-Fath* to the compilers of the *Sunan* and Al-Haakim and thereby erred. Perhaps, he intended the one before it.” See *Fath al-Baaree* (10/217) and *Fayd Al-Qadeer* (6/23)

2 Reported by At-Tabaraanee in *Al-Kabeer* (10005) and Al-Bazaar as contained in *Kashf Al-Astaar ‘an Zawaa’id Al-Bazaar* (2/443). Al-Mundhiree said in *At-Targheeb* (4/36): “Reported by Al-Bazaar and Aboo Ya’laa with a good chain in the *Mawqoof* form.” Al-Haythamee said in *Al-Majma’* (6/118): “The narrators of the chain in *Al-Kabeer* and *Al-Bazaar* are trustworthy.” *Al-Haafidh* said in *Al-Fath* (10/217): “Its chain of narrators is *Jayyid* (good).”

approaches a fortuneteller..." That the punishment becomes established when he asks him indicates that it is prohibited since punishment only accompanies committing an act that is forbidden.

The second form: that he asks him and accepts what he says, considering his words. This is disbelief because his believing what he says regarding the Unseen implies rejection of the Qur'an. Allah the most High said:

﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ﴾

"Say! None in the heavens and earth knows the Ghaib (Unseen) except Allah ..." (An-Naml: 65)

The third form: That he asks him in order to test him whether he is a truthful person or a liar, not for the purpose of accepting his words. There is nothing wrong with this and such is not included in the hadeeth. The Prophet (ﷺ) had asked Ibn Siyyaad saying: "What did I hide from you?" He answered: "Ad-Dukh (smoke)." The Prophet (ﷺ) then said: "May you be disgraced, you will never rise above your rank."⁽¹⁾ The Prophet (ﷺ) asked him about something he kept secret from him in order to test him and he informed him of it.

The fourth form: that he asks him in order to reveal his weakness and lies. So, he would ask him about something that will surely expose his lies and inabilities. Such is recommended and it may even be compulsory. Undoubtedly, refuting the saying of the fortuneteller is something desirable; and it could even be obligatory. Thus, the asking here (in this hadeeth) is not in the general sense; rather, it requires clarifications like these based on other evidences in the *Sharee'ah*.

Shaykh al-Islam had mentioned that the jinns serve human beings in some aspects and the fortunetellers employ the jinns to bring them news from the heavens and they add whatever lies they like to it. The service of jinns to a human being is not prohibited in all circumstances; it rather depends on the context. The jinn may serve a person in some matters for the benefit of the human being; it may contain some benefits for the jinn and it may not also profit the jinn in any way. It may be just because he likes him for the sake of Allah. Undoubtedly,

1 Reported by Al-Bukhaaree in (the Book of Jihad, Chapter on How Islam is Presented to a Child; 2/374) and Muslim in (The Book of Trials, Chapter About Ibn Sayyaad; 4/2244) from the narrations of Ibn Umar - ﷺ.

there are believers among the jinns who love the believers among human beings because they are connected by belief in Allah.

They could as well serve humans in matters that are displeasing to Allah – the Mighty and Sublime –; whether by directing sacrifice to them or through worshipping them or things like that. Worst still sometimes, they serve humans in matters that are prohibited such as illicit sexual intercourse or homosexuality owing to the fact that jinns could as well have strong passion towards humans and derive sexual desire in touching them or vice versa. This is well-known and witnessed; and in fact, the jinn that possesses the human would clearly say that as is known by those who exorcise those possessed by jinns.

The jinns came to the Prophet (ﷺ) and he talked to them, guided them and promised them an incomparable gift. He said, “You will find every bone on which Allah’s Name was mentioned with more abundant flesh than it could ever be, and the dung is fodder for your animals.”⁽¹⁾

It was mentioned that during the time of Umar (may Allah be pleased with him), there was a woman who had a counselor among the jinns. She used to instruct him to do many things. One day Umar was late, so the people approached her and said: “Find out about him for us”. Then the jinn in her went out and searched and then informed them that Umar was at so-and-so place sharing the camels given in Zakat.⁽²⁾

His saying: “...and then believes him...” does not occur in *Saheeh Muslim*; what is rather in *Saheeh Muslim* reads: “...and he asks him about anything, his prayers will not be accepted for forty nights.” The addition was from the author’s conveyance either because the copy from which he wrote has the wording: “...and then believes him”, or the author merely referenced it to *Muslim* considering its origin. Thus, he took, “...and he asks him...” from the *Muslim* and “...and then believes him...” from *Ahmad*.

His saying: “his prayer will not be accepted for forty nights”: does the negation of acceptance of the prayer here necessarily imply negation of validity or not?

We say: negation of acceptance is either owing to the absence of

1 Reported by Muslim in (The Book of *Salaat*, Chapter on Reading Aloud During the *Subh* Prayer; 1/332) from the narrations of Ibn Mas’ood – ؓ.

2 *Aakaam Al-Marjaan fee Ahkaam Al-Jaan*, p.38

a particular condition (set for acceptance) or due to presence of a preventive factor. In both situations, the negation of acceptance would imply negation of the validity. For instance, if I were to say that: whoever performs the *Salaat* without ablution, Allah will not accept his prayer, and whoever performs the *Salaat* in a despoiled place, Allah will not accept his prayer according to those with such opinion.

But if the negation of the acceptance is not associated with the absence of a condition or presence of a preventive factor, then negation of acceptance will not necessarily mean negation of validity. The negated acceptance would then mean: either a complete acceptance; i.e. it will not be perfectly accepted in a manner that brings about complete pleasure and reward or that this sin he committed equals that good deed in weight; and so, cancels it. Thus, the gravity of the sin equals the rewards of that good deed, and if he has no other good deed it becomes as if the good deeds were not accepted (in the first place). Therefore, even though he has discharged his responsibility, the reward that accrued thereby was faced with the sin and it obliterated it.

Similar to this is the saying of the Prophet (ﷺ): “Whoever drinks alcohol, his prayer will not be accepted for forty days.”⁽¹⁾

His saying: “...forty days”: It may not be possible for us to explain the reason behind the specification of the number (of days) because, most times one may not actually know the wisdom behind things that have specific number. That the (daily obligatory) *Salaat* is five or fifty (for example,); we do not know the reason why it is so specified. These are among the things with which worshipping Allah is intended because it is the peak of humility. Rightly, if one knows the wisdom behind it he finds greater tranquility in his mind but that one submits humbly to something, the wisdom behind which he knows not is evidence of humility and servitude to Allah – the Mighty and Sublime. Thus, from the aspects of servitude, it is more intense and perfect.

As for that (i.e. the rest of mind one finds from understanding the

1 Reported by Ahmad (2/35) and At-Tirmidhee in (The Book of Drinks, Chapter on What is Reported About the Person Who Consumes Alcohol; 6/1390) and he said: “It is a *Hasan* hadeeth” from the narrations of Ibn Umar (رضي الله عنه). Imam Ahmad reported in his *Musnad* (3/176, 189, 197) and Ibn Maajah in (The Book of Drinks, Chapter on the One Who Drinks Alcohol and His *Salaat* Is Not Accepted), Abdullah bin ‘Amr reported a similar report (2/1120) and likewise Abuu Daawood in (The Book of Drinks, Chapter on Prohibition of Intoxicants; 4/76), and its like from the narrations of Ibn Abbaas (may Allah be pleased with both of them).

wisdom behind acts of worship), in terms of repose regarding the ruling, it is better because undoubtedly, when the soul recognizes the good sense in a thing, it becomes inclined towards it, sticks more to it and accepts it more strongly.

There are things to which the *Sharee'ah* has assigned fixed numbers or a particular way of observing it and we know not the wisdom behind them; but our way is to be as Allah the Exalted said concerning the believers:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُمْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾

"It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision." (Al-Ahzab: 36).

Therefore, it is imperative for us to submit, comply and surrender the affair to Allah the Exalted.

It could be derived from the hadeeth: Prohibition of approaching a fortuneteller and asking him - except as distinguished, as in the third and fourth forms - owing to the great evils which will lead to encouraging them and having the people deceived about them while they mostly bring things that are entirely baseless.

His saying: "Whoever approaches a soothsayer...": the definition of *al-Kuhhaan* (fortuneteller) had preceded: that they are men in Arab communities upon whom the devils descend and inform about the information they hear from the (lower) heavens.

His saying: "...and believes him" i.e., he ascribes him to truth and says, "he is truthful" - and to believing an information means accepting and affirming it -and says, "this is correct and true".

His saying: "...in what he says": (the word), *maa* (what) is general regarding everything he says; it is not permissible to believe him even the things that may ordinarily be true because the basic thing about them is that they lie!

His saying: "...has disbelieved in what was revealed to Muhammad": that is, in what was sent down; and what was sent down to Muhammad - ﷺ - was the Qur'an, revealed through Jibreel. Allah the Exalted said:

﴿وَلَقَدْ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَاتَّبِعْهُ ۚ وَذَكَرْنَا لَكَ آيَاتِنَا ۚ وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَبِالْحَقِّ يُنَزَّلُ الْقُرْآنُ بِأُورُوقِ الْأَمِينِ﴾

"And truly, this (the Qur'an) is a revelation from the Lord of the

'Alamin (mankind, jinn and all that exists), which the trustworthy Ruh [Jibril (Gabriel)] has brought down." [Ash-Shu'ara: 192-193].

The Exalted also said:

﴿قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ﴾

"Say (O Muhammad) Ruh-ul-Qudus [Jibril (Gabriel)] has brought it (the Qur'an) down from your Lord." [An-Nahl: 102].

On this basis, we know that the preferred opinion with regard to the *hadeeth Qudsee* is that it is among the words of Allah the Exalted in terms of its meaning. As for its wordings, it from the Prophet (ﷺ). But he transmitted them from Allah. This is because if we do not hold that view, the *hadeeth Qudsee* will be of higher standard in its chain of transmission than the Qur'an considering the fact that the Prophet (ﷺ) would report it directly from his Lord whereas the Qur'an was through Jibreel.

And because it is from Allah's words in terms of its wordings, the rules of Qur'an would have applied to it because the *Sharee'ah* does not distinguish between two similar things, and it is known that rules of the Qur'an does not apply to the *hadeeth Qudsee*. Its recitation – for example – is not (intrinsically an act of) worship, it is not recited in *Salaat*, and its wordings are not miraculous. If it were the words of Allah (in wording), it would have been a miracle owing to the fact that Allah's words cannot be equaled by the words of humans.

Also, according to the consensus of the people of knowledge as far I know; if a polytheist comes seeking for protection in order to listen to the word of Allah and we made him to hear the *hadeeth Qudsee*, it would not be correct to say that he has heard the word of Allah. Therefore, this proves that the *hadeeth Qudsee* is not Allah's words (in its wordings), and this is the correct opinion. However, the scholars have two views on that: and this is one of them. As for the second: it is from Allah's words in its wordings.

If someone should ask: How can you consider that as the correct position whereas the Prophet (ﷺ) would attribute the words to Allah saying: "Allah the Exalted said" and what was said is the *hadeeth* in question (i.e. the *hadeeth Qudsee*)?

We reply that: This is just as Allah the Exalted says with regards to Moosaa, Fir'aun (Pharaoh) and Ibrahim: "Moosaa said, ...", "Fir'aun said, ...", "Ibrahim said ...", despite the fact that we all know that the wordings

are not from their words or speech because their language was not Arabic; it was only reported from them. This is evinced by the fact that the stories in Qur'an differ in length, brevity and wordings, showing that Allah – free is He from any blemish – conveyed them in their meanings. In spite of that, He attributed it to them as the Exalted said:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ ﴿٦٧﴾ إِلَّا إِلَهَ الَّذِي فَطَرَنِي﴾

﴿فَإِنَّهُ سَيَهْدِينِ ﴿٦٨﴾﴾

"And (remember) when Ibrahim (Abraham) said to his father and his people: "Verily I am innocent of what you worship. "Except He (i.e. I worship none but Allah alone) who did created me, and verily He will guide me." (Az-Zukhruf: 26-27).

He said regarding Moosaa:

﴿قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾﴾

﴿يَسْأَلُ الْمَلَأَ حَوْلَهُ إِنَّا هَذَا لَسَاحِرٌ عَلِيمٌ ﴿١٢٩﴾﴾

"Musa (Moses) said to his people: "Seek help in Allah and be patient. Verily, the Earth is Allah's. He gives it as a heritage to whom He wills of His slaves, and the (Blessed) end is for the Muttaqoon (the pious) (Al-A'raf: 128)

And he said regarding Fir'aun:

﴿قَالَ لِلْمَلَأِ حَوْلَهُ إِنَّا هَذَا لَسَاحِرٌ عَلِيمٌ ﴿١٢٩﴾﴾

"[Fir'aun (Pharaoh)] said to the chiefs around him" Verily! This is indeed a well-versed sorcerer". (Ash-Shu'araa: 34)

His saying: "...in what was revealed to Muhammad": The People of the *Sunnah* and the Jamma'ah state that every expression in which the Qur'an is described to be revealed or sent down from Allah is evidence of the transcendence of Allah, the Mighty and Sublime, and that the Qur'an is the Word of Allah. This is because "revelation" occurs from above and speech only comes from the speaker.

His saying: "...he has disbelieved in what was revealed to Muhammad": Meaning: what was revealed to Muhammad; Allah the Exalted said regarding that:

﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ﴾

“Say “None in the heavens and the earth knows the Ghaib (unseen) except Allah.” [An-Naml: 65].

This is the strongest way of placing limitation because it consists of negation and affirmation. The one who believes the fortuneteller in his telling about the future knowing fully well that no one knows the Unseen except Allah has committed a major disbelief that takes a person out of the fold of Islam. But if he is ignorant and does not think the Qur'an contains lies, then his disbelief is other than the major form.

The author's saying: “Likewise the four collectors and al-Hakim”: the four are - Aboo Daawood, An-Nasaa'ee, At-Tirmidhee and Ibn Maajah. Al-Haakim is not among the compliers of *Sunan*; however, he has a book called *Saheeh of Al-Haakim*.

His saying: “It is authentic according the conditions of the two of them”: That is, the conditions set by Al-Bukhaaree and Muslim. However, his saying, “according to the conditions of the two of them” is based on what he believes; otherwise, the matter may be the opposite of that.

The meaning of his saying, “according to the conditions of the two of them”; i.e., its narrators are those of the two *Saheehs* (Al-Bukhaaree and Muslim) and that the conditions stipulated by al-Bukhaaree and Muslim for accepting authentic narrations are fulfilled therein.

We do not deny the fact that there are many authentic hadeeths that were not mentioned by Al-Bukhaaree and Muslim since they did not encompass the entire authentic narrations from the Prophet (ﷺ), and this is the reality. But the statement of the one who says a hadeeth fulfills the conditions of the two of them will be studied; the hadeeth may contain a hidden defect that Al-Bukhaaree and Muslim recognized for which they both rejected the hadeeth.

His saying: “...*Saheeh* (authentic)”: They say that: Al-Haakim is among those who were lenient in terms of grading narrations to be reliable, and consequently, they commonly say: “Neither does the *Tasheeh* (authentication) of al-Haakim matter, nor the *Tawtheeq* (declaration of trustworthiness) of Ibn Hibbaan nor the grading by Ibn Jawzee of fabricated narrations nor the statements of consensus

on matters given by Ibn al-Mundhir”.

This statement is actually risky because the expressions, “... does not matter” means that no attention should be given to it. But the right thing to say is that: they should not be accepted in every circumstance. I have scrutinized the expressions employed by Ibn Mundhir رحمہ اللہ and found out that whenever he reports a consensus, he says: “The consensus of those whose views were noted among the people of knowledge”. By that, he has preserved himself, and Allah does not charge a soul except with that within its capacity.

In spite of this, we still maintain that, if a person is widely read, such statements may actually be valid consensuses, but if he is one who only knows of the things around him, then his statements about consensuses will neither be valid nor reliable, and it will not be accepted as consensus. For example, if a man who has only studied the Hanbalee school of jurisprudence says on a matter that: “this is the consensus of those among the people of knowledge whose views we have compiled”, his statements will not be given consideration because he has only studied a single view from the positions of the people of knowledge.

His saying: “Whoever visits a soothsayer or fortuneteller”: (The word) “Or” could be a doubt or a variation. The first hadeeth comes with the wording *‘Arraaf* (fortuneteller), the second with the wording, *Kaahin* (soothsayer) while the third hadeeth combined the both. Therefore, the word “or” would imply variation.

The author has presented this hadeeth even though the first and second sufficed and that is because much evidence strengthens the proven. Don’t you see that if someone relates an information to you and you trust him, then someone else comes and gives you the same information, your trust and reliance will increase. That is why the Law Giver differentiated between a person presenting one witness or two witnesses.

What the author has done apparently is that: the hadeeth of Aboo Hurayrah which states that, “Whoever approaches a fortuneteller or soothsayer...” is *Mawqoof* because he said, “From Aboo Hurayrah”. However, when he stated regarding the one after it that it is *Mawqoof*, it becomes preponderant to us that the hadeeth before it is *Marfoo’*.



From 'Imraan bin Husayn in the *Marfoo'* form: "He is not from us who seeks omens or has omens interpreted for him; or who practices fortunetelling or has the future told to him; or who practices sorcery and magic or goes to have it done for him. And whoever goes to a *Kaahin* (fortuneteller) and accepts what he says has disbelieved in what was revealed to Muhammad." It was reported by Al-Bazzaar with good chain of narrators.⁽¹⁾

At-Tabaraanee reported it as well in *Al-Awsat* with a *Hasan* (sound) chain of narrators from the narrations of Ibn Abbaas without the words, "And whoever approaches..." till the end.⁽²⁾

COMMENTARY

His saying: "...in the *Marfoo'* form" means, related to the Prophet (ﷺ).

His saying: "He is not from us..." The explanations on this expression had been given; that it does not indicate that the one who does it has gone outside the fold of Islam. It rather depends on the circumstance.

His saying: "who seeks omen": *At-Tatayyur* is taking omen with something that is seen, heard or known and the like. Its origin is from (the word), *Tayr* (bird) because the Arabs used to take evil or good omen with them. And that had been explained.⁽³⁾

From that is what happens to some people when they start a work and find it difficult in the beginning, he abandons it taking evil omen therewith. This is not permissible. He should rather depend on Allah and put his trust in Him. So, as long as you know that there is good in that affair, embark on it and do not take evil omen just because you did not get it right in the beginning. How many are those who did not get something right the first time but were granted success the second or third time?!

It was narrated that Imam al-Kasaa'ee – a leading authority in Arabic Grammar – sought the knowledge of Arabic Grammar many

1 Reported by Al-Bazzaar as contained in *At-Targheeb* (4/33) and *Majma'uz-Zawaa'id* by Al-Haythamee (5/117). Al-Mundhree said, "Its chain is *Jayyid* (good)." Al-Haythamee said, "Its reporters are those of *as-Saheeh* except Ishaq bin Ar-Rabee who is a *Thiqah* (trustworthy)."

2 Al-Haythamee said in *Majma' az-Zawaa'id* (5/117): "Reported by Al-Bazzaar and At-Tabaraanee in *Al-Awsat*; its chain has Zam'ah bin Saalih who is weak." But Al-Mundhree stated in *At-Targheeb* that, "Its chain is *Hasan* (sound)."

3 See p.515

times but did not succeed. He then saw an ant carrying a seed of date; it would climb with it over a wall and fall down. It repeated that many times and later climbed up with it and crossed over the wall. He then said: "Glory be to Allah! This ant endured lifting this seed till it succeeded! I will bear the hardship of studying Arabic Grammar till I succeed." So, he endured and became the leading scholar in Arabic Grammar among the people of Koofah.

His saying: "...or has evil omens interpreted for him" Meaning, he told someone to seek the omen for him. For example, for him to go to a person and say: "I will travel to so-and-so place and you make omens; so I want you to make your birds fly so that I can see whether it is a blessed direction or not." Whoever does that, the Messenger of Allah (ﷺ) has disassociated himself from him.

His saying: "whoever seeks evil omen" includes the one who makes the evil omen for himself or for others.

His saying: "...or who practices fortunetelling or has the future told to him": It had been mentioned that fortunetelling is claim of the Unseen regarding future events⁽¹⁾ saying: "Such-and-such will happen" and it may happen. This is concerning the fortuneteller. Quite strangely, it is common to find people in their of speech saying: "he foretold that so-and-so person will come" and they freely use the expression which actually points to something prohibited with regards to something that is allowed. This is not proper because the lay man who cannot differentiate between things will think that fortunetelling is lawful owing to the free usage of the expression for something that is allowed and widely known to be allowed.

His saying: "...or has the future told to him" That is, he asked the fortuneteller to tell him about the future like saying to the fortuneteller: "what will afflict me tomorrow or in so-and-so month or so-and-so year?" For such a person, the Prophet (ﷺ) dissociated himself from him.

His saying: "or who practices sorcery and magic or goes to have it done for him": The definition of magic and sorcery had preceded as well as the explanations on its various forms.⁽²⁾

His saying: "...or goes to have it done for him..." That is, he asks a magician to perform magic for him. From that also is *An-Nushrah* by

1 it has preceded

2 it has preceded

way of magic; so it is included in it. They use it in various ways such as: they will bring a bowl of water and pour lead into it. The lead will now change to the face of the magician. The masses refer to that as *Sabb Ar-Rasaas*. This is among the forbidden types of magic, and the Prophet (ﷺ) has dissociated himself from whoever practices it.⁽¹⁾

The point of reference from this hadeeth is his saying: "Whoever approaches a fortuneteller..."

His saying: "At-Tabaraanee reported it as well in *Al-Awsat* with a *Hasan* (sound) chain of narrators from the narrations of Ibn Abbaas..." So this would corroborate the first hadeeth.



Imam Al-Baghawee said, "The *'Arraaf* is the person who claims knowledge of matters through preceding signs by which they point out stolen items and where lost things are and the like."

It is said that: "He is same as the *Kaahin* (foreteller). And the *Kaahin* is the one who foretells of future unseen matters."

It is also said that: "He is the one who informs of secrets of the hearts."

Abou al-Abbaas Ibn Taymiyah said: "*Al-'Arraaf* is a name for the fortuneteller and the astrologer and the diviner and their likes of those who claim to people to have knowledge of matters in manners like these."

COMMENTARY

His saying: "Imam Al-Baghawee said, "The *'Arraaf* is the person who claims knowledge of matters through preceding signs...": *Al-'Arraaf* is a hyperbole which could actually imply its expression or an ascription. He is the one who claims to know things; but not everyone who claims to knowledge is a fortuneteller; but rather, the one who claims knowledge of something connected to the knowledge of the Unseen. So he would claim to know those affairs through some preceding signs by which he gives evidence for the place to find a stolen thing or missing person and the likes.

Apparently, Al-Baghawee's statement - عليه - (implies that the word, *Al-'Arraaf*) includes everyone who claims to know the future and the past. This is because the place of a stolen item is known after the stealing

1 It had preceded

has taken place. Likewise the missing; the miss would have occurred. This is despite the fact that the issue is not one regarding which the scholars are agreed. Thus, the author ﷺ said: "It is said that: He is..." that is, the *'Arraaf* is the *Kaahin*; and the *Kaahin* is the one who foretells about future Unseen matters.

His saying: It is also said that: "He is the one who informs of secrets of the hearts": That is, for you to have something in mind and say, "What do I have in mind?" And then he says, "you have such-and-such in mind". Or about hidden future events; you say: "What will happen in such-and-such month and on such-and-such day?" "What will my wife give birth to?" "When will my son arrive?" And he knows not.

In brief, the scholars differ with regard to the definition of *Al-'Arraaf*; so, some say: "it is a person who claims knowledge of matters through preceding signs by which they point out stolen items and where lost things are and the likes" and so, would include anyone who informs about matters that have already taken place. "It is also said that: He is the one who informs of secrets of the hearts." It is said that: "He is same as the *Kaahin* (foreteller). And the *Kaahin* is the one who foretells of future unseen matters."

His saying: "Aboo al-Abbaas Ibn Taymiyah": He is Ahmad bin Abdul-Haleem bin Abdis-Salaam bin Taymiyah. He was given the agnomen, Aboo al-Abbaas even though he did not marry. He did not leave marriage because he practiced monasticism; but owing to - and Allah knows best - his being preoccupied with the Jihaad of knowledge and less sexual desire. Otherwise, were he to be of strong sexual desire, he would have married. So, it is not as those liars say; that he had a male child who was buried by his side at Damascus; this is absolutely incorrect!

Apparently from the *Shaykh's* statement: *Shaykh al-Islam* was affirmative but the *Shaykh* said: "It is said...", preceding the mentioning with (the word), *qeela* (it is said...). And it is well-known that whatever is mentioned and preceded with *qeela* (it is said) is not a view that could be affirmed to be the view of the conveyer. Rightly, if he cites it and does not refute it; that points to the fact that he concurs with it.

Nevertheless, the *Shaykh* quoted this view and concurs with it. Then he said: "Even if it were said that it is a name particularly referring to some of those diviners, the astrologers and their likes, they are all included in

it in its general sense. This is because there is generalization with respect to (a word's) import which is established through analogy; and the generalization from the aspect of the wording; and that is, what the word indicates, what the syntax itself encompasses.

Shaykh al-Islam Ibn Taimiyyah ﷺ had explained that the use of the jinns by humans has three situations:

First Situation: To use them in the obedience of Allah, such as being his representative in disseminating the *Sharee'ah*. For instance, if he has a friend among the jinns who is a believer that takes and transmits knowledge from him. This is something that is well established; that the jinns may acquire knowledge from humans. So he could use him to convey the *Sharee'ah* to his kinds among the jinns, or to help in something that is encouraged in the *Sharee'ah*. There is nothing wrong in this; it may even be something praiseworthy or desirable, it is from invitation towards Allah the Mighty and Sublime. The jinns came to the Prophet (ﷺ) and he read the Qur'an to them and they returned to their people as warners.⁽¹⁾ Among the jinns, there are those that are righteous, devoted, ascetics and scholars because a warner must have the knowledge of what he warns about and must be devoted and obedient to Allah – free is He from all imperfections - concerning the warning.

Second Situation: To use them in permissible matters such as seeking their help regarding things that are allowed. He said: This is allowed as long as the means is also permissible. If the means is unlawful, then it becomes unlawful. For instance, if the Jinn will only help him if he directs sacrifice to him or prostrates for him and things like that.

Then he cited the report that Umar was once late on his journey and Aboo Moosaa became disturbed. So they said to him that, "There is a woman in Madeenah who has a Jinn companion. You may wish to order her to send her companion to search for Umar." So he did that and the Jinn went and later returned and said: "The leader of the believer is fine. He is sharing the camels of Zakat in so-and-so place."⁽²⁾ This is using the jinn in permissible matters.

Third Situation: To use them in unlawful matters such as looting people's property and scaring them and the likes. This is forbidden; if

1 As contained in the saying of Allah the Most High: "And (remember) when We sent towards you (Muhammad) a group (three to ten persons) of the jinn, (quietly) listening to the Qur'an..." [Al-Ahqaf: 29]

2 It had preceded on p.546

the means involves *Shirk*, the using them is *Shirk*, and if the means is not *Shirk*, then it is sin. For example, if the sinful Jinn helps this sinful human upon sin and oppression; then using the jinn is wrongdoing and oppression which has not reached the level of *Shirk*.

Then he said: Asking a jinn or asking someone who asks the jinn and believing them in all what they say is sin and disbelief. The protection against the jinns is through reciting *Ayaa al-Kursiyy*; whoever recites it in the night, a guard from Allah will descend to him and no satan will come near him until morning as is authentically reported from the Prophet (ﷺ).⁽¹⁾ And that is:



Ibn Abbaas said with regard to some people who write *Abajaad* while gazing at the stars: “I do not think anyone who does has any share with Allah.”

COMMENTARY

His saying: “...they write *Abajaad* while gazing at the stars” the *waw* here – in *wa yanzuroon* (gazing at) as it occurs in the Arabic text – is not conjunctive, it rather expresses circumstance; and so it would mean: while gazing at the stars. So, they connect what they write with the movements of the stars.

His saying: “I do not think anyone who does that”: and it is allowed to have the *hamza* (in *maa uraa* – lexically meaning – ‘I do not see’) carry a *fatha* meaning: ‘I don’t know’. And when it takes a *dommah* it would mean: ‘I don’t think.’

His saying: “*Abajaad*”: It is *Abjad*, *Hawwaz*, *Hutti*, *Kalimun*, *Sa’fas*, *Qarshat*. *Thakhuz*, *Dazgu*.... Learning *Abajaad* is classified into two:

First: Permissible; when we learn it for calculations and the like. There is nothing wrong with this. People use it; even the scholars chronicle using it. Our Shaykh Abdur-Rahmaan bin Sa’ddee ؒ in the history of the building of the old main mosque:

Show pleasure and favor

Upon whoever assisted in this building

1 Reported by Al-Bukhaaree in the *Mu’allaq* form with an affirmative expression in (The Book of Proxy, Chapter on If a man Is Asked to Represent And the Person Leaves A Thing that The Proxy Allows; 4/1490)

Its date of completion

Was the Statement of the repentant: Igfirlana

And the month was Shawwal

O Lord, accept our efforts.

So, his saying: *Igfirlanaa* (meaning - "forgive us" as it occurs in the Arabic text); if we count it with respect to the sentences, it will be 1362 AH.

Indeed scholars paid attention to it during the middle ages and even used it in juristic and grammatical poems and the like. They also employed it to chronicle the dates of birth and death of the scholars. Ibn Abbass did not intend this category (in his statement).

Second: Forbidden; and that is writing *Abajaad* and connecting it with the movement of the stars, its appearance and its setting. They gaze at the stars in order to deduce the agreement or contradiction regarding what will happen on the earth; either in general terms such as (predicting the occurrence of) drought, sickness, war or the like, or specifically such as saying to someone: "Illness will befall you or poverty or success or something sinister will happen to you" or the like of such statements. They connect this with that while there is actually no relationship between the movement of the stars and the various occurrences on the earth!

His saying: "I do not think anyone who does that has any share with Allah":

His saying: *Khalaq* (share) that is, portion.

Apparently, Ibn Abbass' statement indicates that he considers them disbelievers because without any with Allah is the unbeliever since the share would not be generally denied with respect to the believer. Even if he has sins, he will be punished in proportion to his wrongdoing or Allah overlooks it and then he ends up with his share which he will find with Allah.

The author ﷺ did not explain the ruling of the soothsayer, astrologer and diviner from the aspects of punishment in this world. And that is because if we rule that they are disbelievers, their ruling in this world is that they are asked to repent; if they do (good); otherwise, they will be killed as disbelievers. On the other hand, if we rule that they are not disbelievers either because the magic does not reach the level of disbelief or because we view that: they are not disbelievers since the

matter is one in which there is difference of opinion, it is imperative to kill them in order to prevent their evil and harm even if we hold that they are not disbelievers! This is because the reasons for killing are not entirely restricted to disbelief; there are many reasons for death sentences. Allah the Exalted said:

﴿ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا
أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ﴾

"The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides or be exiled from the land" (Al-Ma'idah: 33).

So, every person that corrupts people's religious or worldly affairs would be asked to repent; if he repents (he will be spared), otherwise, he would be executed especially if these matters reach the level of apostatizing from Islam.

Gazing at the stars has divisions:

First: To deduce earthly occurrences – whether general or specific - by their movements. That is *Shirk* if he thinks that these stars are the controllers of the affairs or that they have roles in it. This is disbelief that takes one outside the fold of Islam. But if he believes that they are only means, then his disbelief is not one that takes a person out of Islam. However, it is still called disbelief because of the saying of the Prophet (ﷺ) after it rained one night: "Do you know what your Lord said?" They replied, "Allah and His Messenger know better." He said, "Allah said, 'Some of My slaves woke up as believers in Me and some as a disbelievers in Me. As for those who said, 'We have been granted rain due to the Bounty and Mercy of Allah', those are believers in Me and disbelievers in the stars. But those who said, 'We have been granted rain due to the influence of so-and-so star', those are disbelievers in Me and believers in the stars."⁽¹⁾

We had earlier explained that the disbelief mentioned here has two forms depending on what the speaker believes.⁽²⁾

Second: To learn astrology in order to infer from its movement, seasons and the ideal times of sowing, harvesting, planting and the

1 It reference will come in the second volume.

2 See p.531

likes. These are permissible matters because they are employed for worldly affairs.

The third division: Learning it with the objective of knowing the times for *Salaat* (prayers) and the direction of the *Qiblah* and things like that from the matters of the *Sharee'ah*. So, acquiring the knowledge for this purpose is allowed; it may even be a collective or individual obligation.



Important Matters:

First: Belief in a fortuneteller and faith in the Qur'an cannot coexist.

Second: Declaration that it is disbelief.

Third: Mention of the one to whom the future is told.

Fourth: Citing the one for whom evil omen is sought.

Fifth: Bringing up the one for whom sorcery is done

Sixth: Reference to the one who learns *Abajaad*.

Seventh: Mentioning the difference between the *Kaahin* and the *Arraaf*.

COMMENTARY

Important Matters:

First: Belief in a fortuneteller and faith in the Qur'an cannot coexist: deduced from his statement - 𐤎 -: "Whoever approaches a fortuneteller and then accepts what he says; he has disbelieved in what was revealed to Muhammad". The point here is that, he denied the Qur'an and this is among the greatest form of disbelief.

Second: Declaration that it is disbelief: derived from his saying: "He has disbelieved in what was revealed to Muhammad."

Third: Mention of the one to whom the future is told: taken from the hadeeth of Imraan bin Husayn where he said: "He is not from us..."; meaning he is similar to the fortuneteller regarding the Prophet's dissociation from him.

Fourth: Citing the one for whom evil omen is sought: derived from his saying: "...or have evil omen interpreted for him."

Fifth: Bringing up the one for whom sorcery is done: deduced from

his saying: "...or has magic done for him."

The author mentioned the one to whom the future was told or for whom sorcery is done or the one who has evil omen sought for him because the rejectionist may come up and say: "Well, that is regarding the fortuneteller, or that is for the one who seeks evil omen or the one who does sorcery." So, he stated that: whoever seeks these things is like the doers with regard to its consequences!

Sixth: Reference to the one who learns *Abajaad*: Learning that has some elucidation: it is neither praiseworthy nor blameworthy; it rather depends on what it is used for. And the explanation had been given.⁽¹⁾

Seventh: Mentioning the difference between the *Kaahin* and the '*Arraaf*: There is difference of opinion among the people of knowledge in this issue:

The first opinion: is that the '*Arraaf* is also the *Kaahin* and that is the one who tells unseen future events. So, they are synonymous; there is no difference between them.

The second opinion: is that the '*Arraaf* is the one who seeks to know things through preceding signs by which he points out (the place of) stolen items, or location of lost things and the like. So, it is more encompassing the *Kaahin* because it includes the *Kaahin* and others. So they are related from the aspects of generality and specificity.

The third opinion: is that the '*Arraaf* is the one who informs about what the hearts hold while the *Kaahin* is the one who tells of unseen future events.

So, the '*Arraaf* is either same as the *Kaahin* or more general than him. Or the '*Arraaf* is specific to the past while the *Kaahin* has to with the future; and so, they are different. And apparently too, they are dissimilar. The *Kaahin* informs about unseen future events [and the '*Arraaf* is the one who claims knowing things through preceding signs through which he can point out stolen items, the place of lost things and the like] is not clear because if both of them were to be dissimilar, we would have stated that: the '*Arraaf* is the one who informs about heart's secrets or that they are both related from the aspects of generality and specificity and so, the '*Arraaf* would be what we mentioned in the brackets above.

1 It had preceded

WHAT HAS BEEN REPORTED CONCERNING

AN-NUSHRAH

COMMENTARY

Definition of *An-Nushrah*: Lexically – when the letter noon (in *Nushrah* as it occurs in the Arabic text) carries a *dommah*, it is (the word measure, *fu'lah*) based on *an-Nashr* which means to separate.

Technically, it refers to removing spells from the bewitched. This is because the one who dispels the afflicted will: take it away, eradicate it and break it.

As regards its ruling, that will be clear from the statements of the author; and it is from the best of explanations.

Undoubtedly, dispelling magic from the bewitched is from the aspects of seeking cure and treatment, and there is great merit in it for the one who does it seeking the pleasure of Allah. However, that has to do with the lawful aspects of it. This is because magic affects the becharmed in his body, intellect and soul; it gives him anxiety disorders such that he would only feel safe with whoever gently approaches him. Sometimes it really manifests as a psychological sickness such that he has a high sense of aversion from the people. And at other times, the illness could be mental. So, spells have impacts on the body or intellect or soul.



His saying: “Concerning *an-Nushrah*”: the *alif* and *laam* (in the Arabic text of the word, *al-Nushrah* here) indicates shared experience; i.e., the kind that was known during *Jaahiliyyah*, which was employed then as one of the means of breaking spells. It is of two types:

First: that it occurs through the use of the devils; if he cannot achieve his aims from them except by committing *Shirk*; then it is *Shirk*. But if he can attain his objective by committing a sin less than *Shirk*, then it will take the ruling of that sin

Second: that is happens through magic, such as using some medicines, incantations, tying knots and blowing on them and things like that. This takes the ruling of sorcery according the explanations

given earlier. An instance is what some people do whereby they place a bowl containing water on the head of the bewitched and pour lead in it thinking that the face of the one who casted the spell will appear from the lead. So, this is used against such persons.

Imam Ahmad was asked about *An-Nushrah* and he said: "Some people permit it." So it was said to him, "They would put water in a bowl into which he will be put and the face (of the charmer) will appear?" He shook his hands and said: "I don't know; what is this? I do not know, what is this?" as if he ﷻ - hesitated regarding the issue and detested discussing it.



Jabir reported that the Messenger of Allah (ﷺ) was asked about *An-Nushrah* so he said, "It is among the deeds of the Satan."

Reported by Ahmad with a good chain and Aboo Daawood⁽¹⁾ who said, "Ahmad was asked about it and he replied that: "Ibn Mas'ood would disapprove all this."

COMMENTARY

His saying: "It is among the deeds of the Satan" that is; among the deeds that the Satan commands and inspires. This is because the Satan orders immorality and inspires abomination to his friends. This suffices to say that it is forbidden; it is even stronger than that because ascribing it to the Satan is more intense in showing its odiousness and that it must be avoided. And the point of reference from texts that indicate that a thing is prohibited are not restricted to the direct expression of prohibition or negation of permissibility. Rather, when punishments are connected to particular actions, then that is evidence for prohibition.

His saying: "Reported by Ahmad with a good chain and Aboo Daawood": The link between Aboo Daawood and Ahmad is established because he actually heard from him and met him

His saying: "he said, he said: "Ibn Mas'ood would disapprove all

1 Reported by Ahmad (3/294) and Aboo Daawood in (The Book of Medicine, Chapter on *an-Nushrah*, 4/201) and he was silent about it. Haafidh graded it *Hasan* (sound) in *Al-Fath* (10/233). Al-Haythamee said in *Majma' az-Zawaa'id* (5/102): "Reported by Al-Bazaar and At-Tabaraanee in *Al-Awsat* except that he said, 'They said they are both among the deeds of the Satan.' The reporters in the chain of Al-Bazaar are those of the *Saheeh*."

this.” He ﷺ replied with the statement of a companion. Perhaps he has no authentic report from the Prophet (ﷺ) regarding that; otherwise, he would have given evidence with it.

The point of reference in his saying is: “He would disapprove all this”: i.e.; all types of *an-Nushrah*. And apparently, even if it is the lawful form as will follow soon. However, this is not the intended meaning since *an-Nushrah*, breaking spells with the Qur’an and approved formulas for seeking protection has not been rejected by anyone. However, it has been mentioned that Ibn Mas’ood ﷺ disapproved hanging of amulets made from the Qur’an and other than the Qur’an.

On the basis of this, the generalization in the statement of Ahmad, “He would disapprove all this” means, the *Nushrah* that is among the deeds of the Satan; and that is the form (*an-Nushrah* involving) breaking spells with magic and the use of amulets.

His saying: “He would disapprove”: *al-Karaahah* (disapproval) would, in most cases, be employed by the early scholars to mean prohibition; and it would not be used for other than that except due to a certain indicator. But the later scholars used it only for preference. So, do not think that the word, *Makrooh* in the usage or statements of the early scholars is similar to those of the later ones. They are rather different. Consider the saying of the Exalted:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

“And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents...” till He said – after mentioning forbidden things -

﴿كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا﴾

“All the bad aspects of these (the above mentioned things) are hateful to your Lord.” (*Al-Isra’*: 23-38); there is no doubt that the dislike mentioned here means prohibition.



In *Al-Bukhaaree* on the authority of Qataadah, (it says): “I said to Ibn Al-Musayyib, “A man under spell or is prevented from his wife; should it be broken or the spell be removed?” He answered, “There is no blame in that; they only intend rectification by that. As for that

which brings benefit, is not forbidden.”⁽¹⁾

It is reported from al-Hasan al-Basree that he said, “Only a sorcerer breaks spells.”

Ibn al-Qayyim said: “*An-Nushrah* is breaking spell from the bewitched, and it is of two types: One of them is: breaking it with a spell like it, and that is the one among the deeds of the Satan, and the statement of al-Hasan is understood in that light. So, the one breaking the spell and the patient both draw near the Satan through what he likes so that he breaks his handiwork from the bewitched.

The second type is: *an-Nushrah* through legislated incantations and formulas for seeking protection and permissible medicines and supplications. This form is allowed.”

COMMENTARY

His saying: “A Man under spell” i.e.; charm. It is well known that (the word,) *Tibb* (literarily: cure, as it occurs in the Arabic text) means healing the sick; but *Sihr* (spell or charm) is called *Tibb* by way of seeking good omen just as the *Ladeeg* (stung) is referred to as *Saleem* (sound) and the *Kaseer* (one suffering from a fracture) is called *Jabeer* (strong).

His saying: “...or is prevented from his wife”: that is; kept from his wife; and so, he is unable to have sexual intercourse with her while he has no problems. This is a form *Sihr* (magic, spell).

It is amazing that it has become popular among the people that while tying the nuptial knot, if a person ties a knot, he will be prevented from his wife! Some go to the extremes and said: If an individual interlocks his fingers while the marriage is been conducted, the husband will be prevented from his wife. And I do not know of any basis for this. However many times, that a man is prevented from his wife occurs and they seek cure for it.

Some of the people of knowledge have mentioned that a way of curing it is to divorce her and then take her back in order to break the spell. But I do not know whether this is correct or not. If it is correct, the divorce here is permissible because it is a divorce to maintain (their marriage). So, he would give the divorce by way of seeking cure. But we do not give any legal opinion on this; we would rather say: “we do not know anything about it.”

1 Reported by Al-Bukhaaree in the *Mu'allaq* form with affirmation (4/48); see *Fath al-Baaree* (10/232)

The *aw* (or) in his saying, "...or is prevented" could be doubt from the reporter: Did Qatadah say, "he is under spell" or he said: "is prevented from his wife"? It could as well imply variation; that is, he asked him about two matters: about the bewitched and the one prevented from his wife.

His saying: "should it be broken or the spell be removed": There is no doubt that *aw* (or) here expresses doubt since *Al-Hill* (breaking spell) is same as *An-Nushrah*.

His saying: "There is no blame in that; they only intend rectification by that": as if Ibn Mussayyib ؓ classified *Sihr* into two: Harmful and Beneficial. The harmful one is prohibited, the Exalted said:

﴿وَيَسْأَلُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ﴾

"And they learn that which harms them and profits them not."[*Al-Baqarah: 102*].

While nothing is wrong with the Beneficial. This is the apparent meaning of what was reported from him. On the basis of this, our colleagues, the jurists, deduced and said: It is allowed to break spell with another spell due to pressing necessity. Some of the people of knowledge stated that: it is not permissible to break spell with another spell; they interpreted what was reported from Ibn Mussayyib to refer to what was not clearly known: is it a spell or not? And that if it is known to be charm; then it is not permissible (to break a charm with another). Allah knows best.

However, in any case, even if Ibn Musayyib and those above him among those whose statements are not express proofs consider it permissible, it does not necessarily mean that it is allowed in Allah's ruling until it is referred to the Qur'an and the *Sunnah*. And the Messenger of Allah (ﷺ) was asked about *An-Nushrah* and he said: "It is among the deeds of the Satan."⁽¹⁾

His saying: It is reported from al-Hasan al-Basree that he said, "Only a sorcerer breaks spells."

If this narration is authentic, then al-Hasan meant is the well-known way of breaking spells, and that it only occurs from a magician.

His saying: Ibn al-Qayyim said: "*An-Nushrah* is breaking spell from

1 Its reference had preceded

the bewitched...” to the end. This statement is good and there is no need for any addition to it.



Important Matters:

First: Prohibition of *An-Nushrah*.

Second: The difference between the prohibited and the allowed among the things that clears the ambiguities.

COMMENTARY

Important Matters:

The First matter: “The prohibition of *An-Nushrah*”: inferred from his saying: “It is among the deeds of the Satan.” Here there is no direct expression of prohibition. But it contains what indicates prohibition because the ways of establishing prohibition is not only through the expression (of prohibition). It even condemns the doer and the like; and to show that a thing is odious and the like indicate prohibition.

The second matter: The difference between the prohibited and the allowed among the things that clears the ambiguities: Taken from the saying of Ibn al-Qayyim رحمہ اللہ and his elucidation.

A Difficulty and Its Response:

How do we reconcile between the saying of the jurists that it is permissible to break spell with another spell, and their saying that the sorcerer must be killed? The reconciliation is that: What they meant by executing the sorcerer is the one that harms people with his magic and not the one that benefits; and so, he should not be killed. Or that it only explains breaking spell with another spell due to pressing difficulty. As for leaving or sparing the sorcerer, it has a completely different consideration. Allah knows best.



WHAT HAS BEEN REPORTED ABOUT

EVIL OMENS

COMMENTARY

Definition of *At-Tatayyur*: Lexically, the *Tatayyur* is a verbal noun derived from *At-Tayr* (bird) because the Arabs make good or bad omens from birds through methods well-known to them. They would stir birds and watch: will they fly to the right or left or the like? If it goes towards the right direction, he proceeds (with his plan), but if they towards that indicating bad omen, he holds back.

However, technically, it is to make bad omen through something that is seen or heard. This is among the rare matters because commonly, lexical meanings of words are broader than their technical meanings because technical usages give restrictions to words. For example, *Salaat* lexically means *Du'aa* (supplication); but in its technical usage it is more specific than mere supplication. Likewise *Zakaah* and others.

If you wish you can say: *At-Tatayyur* is making bad omens with something that is seen or heard or known.

With something that is seen such as when someone sees a bird and takes evil omen from that just because it was alone.

Or something that is heard like if someone intends something and hears another person saying to another individual: "O looser" or "O bankrupt" and so, considers it an evil omen.

Or regarding a thing that is well-known like taking evil omen from some days or months or years; this can neither be seen nor heard.

You should know that *At-Tatayyur* negates *at-Tawheed* (Islamic Monotheism) in two ways:

Firstly: The one who makes evil omens severs his trust in Allah and relies on others besides Allah.

Secondly: He depends on something that lacks reality; in fact, it is mere illusion and delusion. What is the relationship between this matter (i.e., that birds fly in particular direction) and what happens to him? This undoubtedly negates *at-Tawheed* because *at-Tawheed* is *'Ibaadah* (worship) likewise *Isti'aanah* (seeking help). Allah the Exalted said:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِيذُ﴾

"You (Alone) we worship and You (Alone) we ask for help (for each and everything)" [Al-Fatihah: 5].

He also said:

﴿فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ﴾

"So worship Him (O Muhammad) and put your trust in Him."
[Hud: 123]

So, *At-Tiyarah* is forbidden and it contradicts *Tawheed* as explained. The one who practices *Tiyarah* will not free from two situations:

The first: that he becomes weak and gives in to evil omen leaving action. This is among the worst forms of taking bad omen

The second: that he goes ahead but in distress, sorrow fearing the effect of the evil omen. This is of lesser consequence.

Both situations show defect in (the individual's) *Tawheed* and constitute harm to people. You should rather go ahead upon your aims; ease and trust is upon Allah – the Mighty and Sublime – and do not think unfavorably about Allah – the Mighty and Sublime.



Allah – The Most High – said:

﴿أَلَا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾

"Verily, their evil omens are with Allah but most of them know not." (Al-A'raf:131).

Allah the – Most High – also said:

﴿قَالُوا طَائِرُكُمْ مَعَكُمْ﴾

"They (Messengers) said: "Your evil omens be with you!" (Yasin: 19)

COMMENTARY;

The author ﷺ has mentioned two verses in this chapter.

- The first verse is the saying of the Most High:

﴿أَلَا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ﴾

"Verily, their evil omen is with Allah" [Al-A'raf: 131].

This verse was revealed concerning the people of Moosaa – *alayhis-*

salam - as Allah narrated about them in His saying:

﴿وَأِنْ تُصِيبْهُمْ سَيْئَةٌ سَيَأْتِيُوا بِمُوسَىٰ وَمَنْ مَعَهُ ۚ﴾

“...And if evil afflicted them, they ascribe it to evil omen connected with Musa (Moses) and those with him” [Al-Araf: 131]. The Most High said:

﴿أَلَا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ﴾

“Verily, their evil omen is with Allah” [Al-Araf: 131].

And the meaning of, “They ascribe it to evil omen connected with Moosa (Moses) and those with him” is that, whenever calamity and drought befalls them they would say: this is from Moosaa and those with him. So Allah nullified this belief with His saying,

﴿أَلَا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ﴾

“Verily, their evil omen is with Allah” [Al-Araf: 131].”

His saying:

﴿أَلَا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ﴾

“Verily, their evil omen is with Allah” [Al-Araf: 131].

(The word), *alaa* (as it occurs in the Arabic text) is a particle of beginning expressing warning and emphasis, and *Innama* is a particle of restriction.

His saying: “...their evil omen” *Taairuhum*: is the subject, and *indallaahi* (with Allah) is the predicate. The meaning is that whatever calamity that afflicts them and drought is not from Moosaa and his people; it is rather from Allah. He is the One who destined it, and Moosaa and his people have nothing to do with it. in... fact, the circumstance requires that Moosaa and his people are means of blessings and good. However, these people – and the refuge is with Allah - deceive the masses and delude the people contrary to reality.

His saying: “But most of them know not”, that is, they are ignorant; they do not know that there is a Lord, Who is the Controller of affairs and that whatever befalls them is from Allah and not from Moosaa and his followers.

- The second verse is the saying of the Most High:

﴿قَالُوا طَائِفُكُمْ مَعَكُمْ﴾

"They (Messengers) said: "Your evil omens be with you." (Yasin: 19)

That is; those that were sent to the city said as in the saying of the Exalted:

﴿وَأَضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ﴾

"And put forward to them a similitude: the (story of the) dwellers of the town." (Yasin: 13).

They said so rebutting the saying of the people of the city that:

﴿إِنَّا نَطِيرُكُمْ﴾

"For us we see an evil omen from you" (Yasin: 18).

Meaning: we see you as signs of bad things to come; we do not think you are leading us to good but to evil and destruction. Then the Messengers answered them with their saying: *"Your evil omen be with you"*. That is, 'accompanies you'; so whatever befalls you is from you and your handiworks. You are the causes of it.

There is no contradiction between this verse and the one the author quoted before it. This is because, the first indicates that the One Who decrees these things is Allah; while the second verse explains its cause; and that is the fact that it has come from them. So in the actual sense, the evil that afflicts them is with them – i.e. the evil omen – that afflicts them accompanies them, sticks to them because their deeds necessitated it as Allah the Exalted said:

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ﴾

"Evil (Sins and disobedience to Allah) has appeared on land and seas because of what the hands of men have earned (by oppression and evil deeds)." (Ar-Rum: 41).

Allah - The Most High said:

﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَأَقْبَلُوا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ﴾

﴿وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ﴾

"And if the people of the town had believed and had Taqwa (piety), certainly We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn (polytheism and crimes)" (Al-A'raf: 96).

It could be deduced from the two verses mentioned in this chapter that: *At-Tatayyur*, making evil omen, was well known to the Arabs and non-Arabs. This is because the first verse is about Fir'aun and his people while the second is with respect to the people of the city.

His saying:

﴿أَيْنَ ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ﴾

"(Do you call it evil omen) because you are admonished? Nay, but you are a people *Musrifun* (transgressing all bounds by committing all kinds of great sins and by disobeying Allah)"

It is good stop at His saying: "because you are admonished." "...you are admonished" because it is a conditional sentence and the response for an omitted conditional which would read in full as: Are you making evil omen because you are admonished?!

His saying: "Nay, but you a people *Musrifun* (transgressing all bounds by committing all kinds of great sins and by disobeying Allah)": *bal* (nay) here expresses rebuttal-related hesitation; that is, whatever afflicts you is not from them; they are rather consequences of your transgression.

His saying: "*Musrifoon*" means those who exceed bounds they should basically keep.



Aboo Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said, "There is no contagion nor bad omen nor is there *Haamah* nor *Safar*." They have both reported it⁽¹⁾; but Muslim added: "...and no *Naw* nor *Ghul*."⁽²⁾

1 Reported by Al-Bukhaaree in (The Book of Medicine, Chapter on 'there is no *Haamah*'; 4/47) and Muslim in (The Book of Greetings, Chapter on 'There is no contagion'; 4/1743).

2 Reported by Muslim in (The Book of Greetings, Chapter on 'There is no Contagion nor evil omen'; 4/1743). He reported the hadeeth of Aboo Hurayrah with the addition, "...and there is no *Naw*" and with the addition in the hadeeth of Jaabir,

COMMENTARY

His saying: "There is no contagion" *laa 'Adwaa*: the *laa* (as it occurs in the Arabic text) is a negative of category; and negating a category is more general than negating a unit or two or three since it is a negation the entire category. So the Prophet (ﷺ) disapproved all forms of *'Adwaa*.

Al-'Adwaa is the transference of illness from the sick to a healthy person. And just as it is with physical illnesses, it occurs also in abstract illnesses related to the character. That is why the Prophet (ﷺ) informed that the evil fellow is like the blower of bellows; he either burns your cloth or you get offensive odour from him.⁽¹⁾

His saying: "There is no contagion (*'Adwaa*)" includes both the physical and abstract; even though it is more manifest in physical illnesses.

His saying: "...nor bad omen": It is the noun form of the infinitive, *Tatayyur* like *al-Khiyarah* (choice) which is the noun form of the infinitive *ikhtiyaar*. Allah the Exalted said,

That is, *al-Ikhtiyaar* (choice); that is, for them to make a choice different from what Allah and His Messenger have ordered regarding the matter.

The noun form of the infinitive conforms with the infinitive in its meaning and for that reason, you could say, *kallamtuhu kalaaman* (I really spoke to him) to mean, *kallamtuhu takleeman* (I spoke to him actually) and *sallamtu 'alayhi salaaman* (I really gave the greeting of *salam* to him) meaning, *sallamtu 'alayhi tasleeman* (I actually gave the *salam* to him). However, because it differs from the infinitive in syntax, it is named the noun form of the infinitive.

As for *at-Tiyarah* it has been explained that: it is seeking bad omen with something that is seen or heard or known.⁽²⁾

His saying: "nor is there *Haamah*": *al-Haamah* having the *meem* (in the Arabic text) as unemphatic has been explained in two ways:

First: that it is a well-known bird that looks like the owl or the owl, which the Arabs claim that if is killed, its bones became vermin flying

"There is no *gul*."

1 Reported by Al-Bukhaaree in (The Book of Slaughterings, Chapter on the *Misk*; 5534) and Muslim in (The Book of Benevolence and ..., Chapter on Recommendation of Sitting with the Pious; 2628) from Aboo Moosaa (رضي الله عنه).

2 See p.559

and screaming until it avenges itself. Some of them even belief that it is its soul.

Second: Some Arabs say that the *Haamah* refers to the popular bird from which they make bad omen. If it perches on the house of one of them and whoops, they say: it whoops in order for him to die. And they believe that it is a proof that his death is near. All these – without any doubt – are baseless thoughts.

His saying: "...nor *Safar*": It is said that it refers to the month of *Safar* (the second month in Islamic calendar). The Arabs used to take bad omen with it especially in the matters of marriage.

It is said also: that it refers to a stomach illness which affects camels and transfers from one camel to the other. On this basis, its been connected with *Adwaa* is by way of connecting the specific with the general.

It is also said that: it means prohibition of "postponement". The Arabs used to postpone during the pre-Islamic time; if they wanted to fight in the month of *Muharram*, which is a sacred month (in which fighting is prohibited), they would legalize it and postpone the sacredness to the month of *Safar*! This is the "postponement" Allah the Exalted mentioned in the Qur'an saying:

﴿فَيُحْلُوا مَا حَرَّمَ اللَّهُ﴾

"... and make what Allah forbids as lawful." (At-Taubah: 37)

But this is a weak opinion further weakened by the fact that the hadeeth is in the context of making bad omen and not in the context of change. The most preponderant opinion is that *Safar* refers to the month (of *Safar*) and meaning is to disapprove taking evil omen with it. That is, there is no omen in it; it is like any other period in which both good and bad may be preordained.

The negation of these four things is not of existence since they well exist. It is rather negation of effect or influence. Allah is He Who influences all things; whatever has a known means, then such is a correct means, and whatever has a dubious means, then such is a baseless means. Therefore, it would be a negation of its influence or effect on its own if it is correct, and because of its being a means if is baseless.

His saying: "There is no contagion": *Al-Adwaa* (contagion) does exist, and that is supported by his saying – ﷺ -: "The sick should not be

mingled with the healthy.”⁽¹⁾ That is, the owner of a sick camel should not bring his sick camel to those of the owner of healthy camels so that the illness is not transferred. Likewise, his saying, “Avoid the leper as you would stay clear from a lion.”⁽²⁾

Leprosy is an evil sickness that spreads quickly and destroys the victim. It is even said that: it is an epidemic disease. The command to avoid the leper is in order that it is not transferred from him to you, and that proves that contagion has effects. However, its effect is not absolute such that it an active sickness. And the Prophet’s command to keep away and not to mingle the sick with the healthy is from the aspects of avoiding the means and not from the angle of avoiding the effects of the means itself. The means has no effect on its own. However, it is necessary for us to avoid the means that will be a cause of calamity based on the saying of the Most High:

﴿وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾

“And do not throw yourselves into destruction” (Al Baqarah: 195).

It is not possible to say that: the Prophet (ﷺ) rejected the effect of contagion because that is something refuted by reality and other *ahaaadeeth*.

If it is said: When the Messenger of Allah (ﷺ) said: “There is no contagion,” a man said, ‘O Messenger of Allah (ﷺ)! A camel would be as healthy as an antelope and a rabid camel will mingle with it and it becomes infected?’ Thereupon the Prophet (ﷺ) said: “Who infected the first?”⁽³⁾ that is, the sickness infected the first (camel) without the contagion, it rather came from Allah the Mighty and Sublime. So, if it has transmitted by contagion, it has also transferred by Allah’s command.

Something could have a known cause and it may not have a known cause. Thus, the cause of the infection of the first is not known except that it is by the decree of Allah the Exalted and the infection of the

1 Reported by Muslim in (The Book of *Salam*, the Chapter on “There is no contagion nor evil omen”; 4/1743)

2 Reported by Al-Bukhaaree in a suspended form with affirmation in (the Book of Medicine, Chapter on Leprosy; 4/37); see *Fath al-Baaree* (10/158).

3 Reported by al-Bukhaaree in (The Book of Medicine, the Chapter of *Safar*; 4/39) and Muslim in (The Book of *Salam*, the Chapter of “There is neither contagion nor evil omen” 4/1742) from the hadeeth of Aboo Hurayrah - ؓ.

second has a known cause. However, had Allah the Exalted willed, it would not have been affected. That is why sometimes a camel would be infected with rabies and it heals and not die. Likewise the plague and cholera – the infectious diseases - it may enter a house and afflict some people and they will die, while others would be safe from it and will not be affected.

Therefore, one should rely on Allah and put his trust in Him. It was reported that a leper came to the Prophet (ﷺ) and he held his hand and said to him: “Eat”, that is, (that he should) partake in the food the Messenger (ﷺ) was eating⁽¹⁾ due to the strength of his trust in Allah. This trust is a direct contrast to this infectious cause.

This reconciliation we have presented is the best of what has been said concerning harmonizing between the *ahaadeeth*. Some claim abrogation (of some of the *ahaadeeth* by others). Some of them said that: the abrogating hadeeth is his saying, “There is no contagion...” and the abrogated hadeeth is his saying: “Avoid a leper”⁽²⁾ and “The sick should not be mingled with the healthy.”⁽³⁾ Some of them opined contrariwise. However, the correct opinion is that: there is no Abrogation here; because part of the conditions for Abrogation is non-feasibility of harmonization (of the apparently contradicting texts). But when harmonization is feasible, then it must be resorted to because harmonizing the texts involves acting upon the two (apparently disagreeing) evidences while Abrogation involves discarding one of them. And utilizing the two of them is better than discarding one of them since we would have taken them both into consideration and given them as a single proof. In addition, reality attests that there is no Abrogation.

His saying: “...nor *Safar*”: There are three opinions concerning on this as mentioned earlier together with an explanation of the preferred

1 Reported by Abu Daawood in (The Book of Medicine, The Chapter on Evil Omen; 4/239) and he was silent about it; At-Tirmidhee in (The Book of Foods, The Chapter on Eating with A Leper, 6/111) who said, “It is *Gareeb* (strange)”; Ibn Maajah in (The Book of Medicine, Chapter on Leprosy; 2/1172); Ibn Jareer in *Tah-dheeb Al-Aathaar* (85), At-Tahaawee in *Sharh Ma’aanee Al-Aathaar* (4/309), Ibn Hibbaan (1433), Ibn Sunnee in *Amal Al-Yawm wal-Laylah* (465) and Al-Haakim (4/136) who authenticated it, and Adh-Dhahabee agreed to it from the narrations of Jaabir (رضي الله عنه).

2 It had preceded.

3 It had preceded.

view.⁽¹⁾ Periods have no relevance to effects and the decree of Allah, the Mighty and Sublime. Therefore, the month of Safar is like any other period; good or evil is decreed in it. A person may finish something in the month of Safar and then write it down that: "It came to an end in the good month of Safar." This is a form of trying contradicting an innovation with yet another innovated thing; ignorance with ignorance; it is neither the month of good nor of evil!

As for the month of Ramadan and our saying that it is a month of goodness; what is meant by goodness is worship. And without doubts, it is a month of goodness. Their saying: "The glorified (month of) Rajab" is based on the fact that it is among the sacred months. Thus, some of the pious predecessors disapproved the saying of the one who when he hears an owl cry, says: "It is good Allah willing"! "Good" or "evil" should not be said; it is rather crying like other birds.

These four things rejected by the Messenger (ﷺ) show the obligation of putting one's trust in Allah and having a true sense of purpose. A Muslim should not be weak in the face of these things because a person is not free from two situations: He either responds to it by advancing or being docile or the like by which he would be connecting his actions to something without any reality and basis, and that is a form of *Shirk*. Or that he responds to it by having trust in Allah and moving ahead not caring (about these things) while still having some form of distress and worry in his mind. Even though this condition is lesser than the first one; it is obligatory for him not to give in to anything that lends any credence to these things that have been absolutely disapproved of by the Messenger of Allah (ﷺ), and to rely on Allah the Mighty and Sublime.

Some among people may open the Qur'an to seek for good omen; but when he sees the mentioning of Hell, he takes evil omen therewith, and when he sees where Paradise is mentioned he makes good omen saying: this is good! This is similar to the practice of pre-Islamic age when they would seek luck through divination.

In summary, we are saying: do not pay any attention to matters like these; the clear and known means protect against the means of evil. As for the dubious means that the *Sharee'ah* does not count as means but rather rejects them, it is not allowed for you to connect with them;

1 See p.575.

you should rather thank Allah for well being and say: Our Lord on You we put our trust.

His saying: "...and no *Naw*..." the singular of *Anwaa*; and *Anwaa* are the positions of the moon, 28 positions in all; each position has a star that rotates it in a year. Some of these stars are called the Northern stars meant for the days of summer days while some are called Southern stars for the days of winter. And Allah makes it occur that rain falls in the middle of the Arabian peninsula during the days of winter, but not in the days of summer.

The Arabs used to make evil omen with these positions. They make good omen with them. They would say about a star: "we sense that this star carries no good"! On the hand, for another, they would make good omen with it and say: "this is a star for progress and good"! Consequently, when it rains, they say, "We have been granted rain due to the influence of so-and-so star"; they will not say: "it rained due to the blessing and mercy of Allah." Undoubtedly, this is the peak of ignorance!

Did we not see this same star during a year it rained and in another year when there was no rain? And many years passed during which there was no rain even though that star whose presence many of the times witnessed rain was there? So, the *Naw* has no influence and our saying that: "so-and-so star has appeared" is similar to our saying that: "the sun has risen." There is no more to it than the rising and setting. The *Naw* is an estimated time showing the beginning of seasons only.

In these present days of ours, the rain is been attributed to the atmospheric pressure rise and decrease. Even though this could be a real cause, this door should not be opened for people. One should rather say, "This is from the Mercy of Allah"; "this is from His Blessing and Favors."

Allah the Exalted said:

﴿الَّذِينَ أَنْزَلَ اللَّهُ سُحُبًا لَّهُمْ يُولُفُ بَيْنَهُمْ ثُمَّ يَجْعَلُهُمْ وَكَا مَفْرَى الْوَدْقِ يَخْرُجُ مِنْ

خِلَالِهِمْ﴾

"See you not that Allah drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the

rain comes forth from between them.” [An-Nur: 43].

The Most High also said:

﴿اللَّهُ الَّذِي يُرْسِلُ الرِّيَّحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ

كُسْفًا فَتَرَى الْوَدَقَ يَخْرُجُ مِنْ خِلَالِهِ﴾

“Allah is He Who sends the winds, so that they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst!” [Ar-Rum: 48].

Hence, attributing rainfall to pressure changes is among the matters that turn away a person from connecting it to His Lord. So, the stars of the age of Ignorance went past and atmospheric pressure variation came up and similar other things that turn away a person from His Lord – free is He from all imperfections and Exalted. Granted, the wind changes could be a cause of rainfall; however, it is not in itself the causer: so take note!

His saying: “nor *ghul...*”: the plural of *Gawlah* or *Goolah*. We call it in the layman’s language, *Hoolah* (fright) because it frightens humans.

When the Arabs travel or move towards the right or left direction, the devils paint a horrible and frightening picture to them and then they become very horrified and scared. Then you see them dispirited and reluctant to follow the direction they had intended to follow. This undoubtedly weakens (one’s) trust in Allah. And the devil really wants to create worry and grief in a person as much as he is able to. Allah the Exalted said:

﴿إِنَّمَا السَّبْحُ مِنَ الشَّيْطَانِ لِيَحْزُونَ الَّذِينَ ءَامَنُوا وَلَيْسَ بِضَارِّهِمْ

شَيْئًا إِلَّا بِإِذْنِ اللَّهِ﴾

“Secret counsels (conspiracies) are only from Shaitan (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allah permits.” [Al-Mujadilah: 10].

This thing that the Messenger (ﷺ) disapproves of its influence (on occurrences); it does not imply that they do not exist – how many a time has a man been tried through these things if his heart is connected to it – but if he is one who depends on Allah and pays not

attention to them, they will not harm him nor prevent him from the direction he faces.



And they both reported from Anas that: the Messenger of Allah (ﷺ) said: "There is no contagion and nor bad omen but good omen pleases me." They asked: "What is good omen? He replied: "Good words."⁽¹⁾

COMMENTARY:

His saying in the hadeeth of Anas: "There is no contagion nor evil omen...": The discussion on that has preceded.

His saying: "...but good omen pleases me": i.e. makes me happy. He explained good omen by his statement: "good words". So, good words please him – ﷺ – because of what it contains of bringing happiness to the soul and delight and carrying on upon what one is struggling for. This is not part of *Tiyarah* (evil omen). Rather it is among the things that encourage a person owing to its influence on him; in fact, it gives him more confidence and hope about the future.

Apparently, the hadeeth refers to: good words in everything; because good words actually open the heart and is a means towards so many good things to such an extent that it makes a person to be from among the people of sound character.

In this hadeeth, the Prophet (ﷺ) combined between two disliked things and something that is desired. The disliked things are *Adwa* (contagion) and *Tiyarah* (bad omen); and the desired thing is *al-Fa'l* (good omen). This is among the good teaching methodology of the Prophet (ﷺ). Whoever mentions awful things should as well cite something that is desirable. That is why the Qur'an mentions things in pairs; whenever it mentions the attributes of the believers, it would cite, as well, the attributes of the disbelievers, and when it describes punishment; it follows with mentioning rewards and so on.



And Aboo Daawood reported with a *Saheeh* (authentic) chain on the authority of 'Uqbah bin 'Aamir who said: *At-Tiyarah* was mentioned before the Messenger of Allah (ﷺ) and he said: "The best

1 Reported by Al-Bukhaaree in (The Book of Medicine, Chapter on Good Omen; 4/46) and Muslim (The Book of *Salam*, the Chapter on Evil Omen and Good Omen; 4/1745-1746) from the narrations of Anas – ﷺ.

form of it is *al-Fa'l*. And it should not prevent a Muslim; so whenever any of you sees something he dislikes he should say: *Allahumma laa ya-tee bil-Hasanaat illa anta wa laa yadfa'u sayyi-aat illa anta wa laa haola walaa quwwata illa bika* (O Lord, no one brings good things except You! No one prevents evil things but You! There is no power and no strength except with You.)⁽¹⁾

COMMENTARY

His saying: "on the authority of 'Uqbah bin 'Aamir": The correct thing is, "'Urwah bin 'Aamir..." as mentioned in "*At-Tayseer*." There is difference of opinion with regard to his lineage and being a companion.

His saying: "*at-Tiyarah* was mentioned before the Messenger of Allah (ﷺ)..." The mentioning could be about it or that people do practice it. It means that: people spoke about it in the presence of the Messenger of Allah (ﷺ).

His saying: "The best form of it is *al-Fa'l*": It has preceded that *al-Fa'l* is not part of *at-Tiyarah*. However, it resembles it from the aspects of courage because it increases one's vigor and courage in what he intends. So, it is similar to *at-Tiyarah* from this perspective; otherwise, there is difference between them. *At-Tiyarah* necessitates a person's connection with what he makes evil omen with and weakness in his trust in Allah and his turning back from his intentions owing to what he saw. On the other hand, *al-Fa'l* (good omen) increases one in strength, determination and vigor. Hence the semblance between them is the effect that comes from each of them.

His saying: "And it should not prevent a Muslim": It is understood from this that whoever is prevented (from doing a thing) because of evil omen is not a Muslim.

Concerning his saying: "so when any of you sees something he dislikes": that is when evil omen may suddenly come to his mind and he because of that avoids what he intends and not proceed with it.

1 Reported by Aboo Daawood in (The Book of Medicine, Chapter on Evil Omen; 4/235) - and he was silent about it -; Ibn Sunni (294) and Al-Bayhaqee (8/139). An-Nawawee said in *ar-Riyaad* as contained in *Daleel al-Faaliheen* (p.806): "Reported by Aboo Daawood with a *Saheeh* (authentic) chain." Al-Mundhiree said in *Mukhtasar Sunan Abee Daawood* (5/379): "It is said about this Urwah that he is from the Quraysh. It is also said that he is *al-Juhane'e*." Ab al-Qaasim ad-Dimashqee said: "That he is a companion is not authentic." Al-Bukhaaree and others have stated that he heard from Ibn Abbaas; and so, this hadeeth would be *Mursal*."

The Prophet (ﷺ) had mentioned the solution to that; he (ﷺ) said: “he should say: *Allahumma laa ya-tee bil-Hasanaat illa anta...* (O Allah, no one brings good things except You...)”

His saying: *Allahumma laa ya-tee bil-Hasanaat illa anta...* (O Allah, no one brings good things except You...): This is real trust in Allah. His saying, *Allaahumma* (O Allah) means: *Yaa Allahu* (O Allah) and as such it is ruled on the *dommah* vowel because the Addressee is a proper noun (in Arabic grammar); in fact, of all nouns the attribute is most intense in the Addressee. As for the letter *meem* (in *Allaahumma* as it occurs in the Arabic text); it replaces the *yaa* (in *yaa Allahu*) and occurs at the end of the word (*Allaahumma*) by way of seeking blessings through starting with Allah’s Name – free is He from all imperfections and Exalted is He. And it (i.e. the *yaa*) became *meem* because it points to plural (in Arabic); as if the supplicating person has put together his mind to Allah.

His saying: *laa ya-tee bil-Hasanaat illa anta* (no one brings good things except You!) i.e. no one decrees it, creates and brings it to occurrence for the servant except Allah Alone, without any partner. This does not negate that good things do not have means, because the creator of these means is Allah. So if you find these good things through their means created by Allah; then the actual provider is Allah.

The intended meaning of good things: those things the occurrence of which delights an individual and he considers them good in his eyes. That would include the good things of the *Sharee’ah* such as the *Salaah* (prayer), *Zakaah* (obligatory charity) and the like because they please the believer. It also includes the good things of the world like wealth, children and the like. Allah the Most High said:

﴿إِنْ تُصِيبَكَ حَسَنَةٌ فَسُؤْهُمْ وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرًا مِنْ قَبْلُ وَيَسْتَوِلُوا وَهُمْ فَرِحُونَ﴾

“If good befalls you (O Muhammad), it grieves them, but if a calamity overtakes you, they say: “We took our precaution beforehand” and they turn away rejoicing.” [At-Tauba: 50].

Also, the Most High stated in another verse:

﴿إِنْ تَمَسَّكُمْ حَسَنَةٌ فُسُؤْهُمْ وَإِنْ تُصِيبَكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا﴾

"If good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it." [Al-Imran: 100]

His saying: "except You" *illa anta*: this is the subject of (the verb) *ya-tee* (brings) since the exclusion here is *Mufarragun*.

His saying: *wa laa yadfa'u sayyi-aat illa anta* (No one but prevents evil things except You!): *As-Sayyi'aat* (evil things): what the disturbs an individual when it occurs and flees from it immediately or gradually; and no one can prevent it except Allah. That is why when a person is afflicted by a calamity, he turns to his Lord the Exalted. Even the polytheists when they sail on a ship and notice they are will drown they invoke Allah sincerely giving worship to Him.

This does not negate that it was prevented through a particular means. For instance, if you see someone drowning and you saved him; you have saved him by Allah's will. If Allah wills, he would not have saved him. Therefore, the means is from Allah. The belief of every Muslim is that none brings good except Allah and none but Allah prevents evil things. Based on the belief, the Muslim must not ask for good things nor seek protection from evil things except from Allah. As such, the Messengers of Allah – ﷺ – would ask Allah for good things and ask for protection from evil things as well. Allah the Exalted said with regard to Zakariyya:

﴿رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً﴾

"O my Lord! Grant me from you, a good offspring." [Al-Imran: 38]

He the Exalted said regarding Ayyub:

﴿وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنتَ أَرْحَمُ الرَّاحِمِينَ﴾

"And (remember) Ayyub (Job), when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy." [AlAnbiya: 83].

This is how a believer should be too.

His saying: *wa laa haola walaa quwwata illa bika* (There is no power nor strength except with You): There are two views regarding its meaning:

First: That no power can be found nor strength except with Allah. The (article) *Baa* (in *billaah* as it occurs in the Arabic text) means *Fee*

(in); that is, "except in Allah alone"; and others beside Him have no power or strength. Thus, the power and strength that is negated from others beside Allah are absolute power and absolute strength since other-than-Allah has some power and strength even though relative and not absolute. So, the absolute power and perfect strength is in Allah alone.

Second: That we cannot find any power and strength except with Allah. The *Baa* (in *billaah* as it occurs in the Arabic text) expresses *Isti'aanah* (assistance) or *Sababiyyah* (means). This meaning is more correct and is necessitated by the context in which it has occurred. This is because we cannot move from one state to another and have no strength for that except (with help) from Allah.

Thus, this expression contains perfect *Tafweed* (submission) to Allah; and that an individual is clear of his power and strength except what Allah gave him of power and strength. If the hadeeth is authentic, the Messenger (ﷺ) has guided us when we see something we dislike among the things people make evil omen with, to say:

Allahumma laa ya-tee bil-Hasanaat illa anta wa laa yadfa'u sayyi-aat illa anta wa laa haola walaa quwwata illa bika (O Allah, no one brings good things except You; and no one prevents evil things but You. There is no power nor strength except in You)."



On the authority of Ibn Mas'ood in a *Marfoo'* form (it says): "*At-Tiyarah is Shirk, at-Tiyarah is Shirk*. And there is none among us who does not...but Allah removes it with (when we) trust in Him."

It was reported by Aboo Daawood and At-Tirmidhee who classified it *Saheeh* (authentic)⁽¹⁾ and placed its end part as from the statements of Ibn Mas'ood.⁽²⁾

1 Reported by Ahmad (1/389,438,440), Aboo Daawood in (The Book of Medicine, Chapter on Evil Omen; 4/230) - and he was silent about it -, At-Tirmidhee in (Expeditions, Chapter on Evil Omen; 5/336) and he said: "It is *Hasan Saheeh* (sound and authentic)"; Ibn Maajah in (The Book of Medicine, Chapter of the One that is delighted by good omen; 2/1170), At-Tahaawee in *Sharh Ma'aanee Al-Aathaar* (4/312), Ibn Hibbaan (1427), Al-Haakim (1/17) - who authenticated it - and Adh-Dhahabee agreed to it; Al-Bayhaqee (8/139) and Al-Baghawee in *Sharh as-Sunnah* (12/177).

2 His saying: "There is none among us..." till the end; this is from the statements of Ibn Mas'ood - رحمه الله -. See At-Tirmidhee (5/337), *At-Targheeb* (4/64), *Miftaah Daar As-Sa'adah* of Ibn Qayyim (2/234) and *Fath al-Baaree* (10/2130).

COMMENTARY:

His saying: "...in a *Marfoo'* form": means: ascribed to the Prophet (ﷺ).

His saying: "*At-Tiyarah* is *Shirk*; *At-Tiyarah* is *Shirk*..." These two sentences stress one another, from the aspects of literal emphasis.

His saying: "...is *Shirk*" i.e.; it is among the types of *Shirk*, and not all of *Shirk*; otherwise, he would have said *At-Tiyarah* is *Ash-Shirk*. Is the major *Shirk* which removes a person from Islam intended here or it is one of the forms of *Shirk*? We will respond by saying: It is one of the forms of *Shirk* such as his saying: "Two things in the people are both from disbelief."⁽¹⁾ That is, it is not the disbelief that removes from the fold of Islam. Otherwise, he would have said: "That are *Al-Kufr* (disbelief)." They are rather both from an aspect of disbelief.

But as regards the abandonment of the *Salaah*, he said: "Between a man and *Ash-Shirk* and *Al-Kufr* is abandoning the prayer."⁽²⁾ So, he said, "*Al-Kufr*" and such, it is obligatory to recognize the difference between "*Al*" of the definite article expressing inclusion in entirety and when the word is without it. If it is said: This is *Kufr* (disbelief) it means the form of disbelief which does not expel from the fold of Islam; but if it is said: "This is *Al-Kufr*", then it refers to that which expels from Islam.

So if an individual makes evil omen by means of what he sees or hears, he will not be considered to have committed the form of *Shirk* that expels one from Islam. But he has committed *Shirk* from the angle of relying on the means which Allah has not made a means. And this weakens the trust in Allah and discourages. Hence it is considered *Shirk* in that sense. The principle is that: "Every person that relies on a means which is not recognized by the *Sharee'ah*; such a person has committed a minor *Shirk*."

This is one of the forms of joining partners in worship with Allah; whether in legislation if the means is related to legislation or regarding preordainments if the means has to do with the universe.

1 Reported by Muslim in (The Book of *Eemaan*, Chapter on Use of the Word, *Kufr* Regarding the One Who Disparages Genealogy; 1/82) from the narrations of Aboo Hurayrah (رضي الله عنه).

2 Reported by Muslim in (The Book of *Eemaan*; Chapter on the Use of the Word, *Kufr* Regarding the One Who Abandons the Prayer; 1/88) from the narrations of Jaabir (رضي الله عنه).

However, if the one making evil omen believes that these things occur by themselves not Allah, such a person has committed major *Shirk* since he made an associate for Allah in creation and origination.

His saying: "There is none among us..." *maa minnaa: Minnaa* (among us) is predicate along with its noun which occurs as the predicate for an omitted subject which occurs before *illaa* (except in the Arabic text) if you consider what comes after *illaa* as a verb. So, it would mean: There is none among us except that he has made evil omen. Or after *illaa* i.e.; there is none among us except that he makes evil omen.

That is to say: no one amongst us is free from making evil omen. An individual would hear something and take an evil omen therewith or start an action and find the beginning difficult and then he makes evil omen and abandons it.

Tawakkul (trust in Allah): is to truly depend on Allah in obtaining benefits and preventing evil coupled with trusting in Allah and following the means recognized by Allah as the means (or path of attaining the goal). Truly depending (on Him) alone does not suffice; one must trust in Him because he – free is He from all imperfections – says:

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾

"And whosoever puts his trust in Allah, then He will suffice him."

[At-Talaq: 3]

His saying: "placed its end part as from the statements of Ibn Mas'ood": That is, his saying: "There is none among us..."

Therefore, the hadeeth is *Mawqoof* (stops as a statement of the companion), and is a *Mudraj*, inclusion, in the hadeeth.

Al-Mudraj: is when one of the reporters include an expression in the hadeeth from himself apart from an explanation (of an expression in the original hadeeth). It does occur in both the chain of narrators and in the text of the hadeeth although most of it occurs in the text. It may be in the beginning of a hadeeth, the middle and it could be at the end as well, and that is the most common.

An example of its occurrence in the beginning of a hadeeth Aboo Hurayrah's statement (may Allah be pleased with him): "Perfect your ablution; woe upon the heels from the Fire."⁽¹⁾ His saying: "Perfect

1 Reported by Al-Bukhaaree in (The Book of Ablutions, Chapter on Washing the

your ablution” is from the statement of Aboo Hurayrah; and his saying: “Woe upon the heels from the Fire” is from the statement of the Prophet (sallallaahu alayhi wa sallam).

An instance of its occurrence in the middle of a hadeeth is the saying of Az-Zuhree in the hadeeth concerning the beginning of revelation: “The Prophet (ﷺ) used to perform *tahannath* in the cave of Hira; and *tahannath* means worshipping.”⁽¹⁾ An illustration of what occurs at the end of a hadeeth is this hadeeth which the author quoted as well as the hadeeth of Aboo Hurayrah, at the end of which he said: “Whoever can lengthen his radiance should do so.”⁽²⁾ This is the statement of Aboo Hurayrah.



Ahmad reported from the narrations of Ibn ‘Amr that: “Whoever is turned back from fulfilling his need by bad omen has committed *Shirk*.” They asked: “What is the expiation for that?” The Prophet (ﷺ) answered: “To say, ‘*Allahumma laa khayra illa khayruka wala Tayra illa Tayruk* (O Lord, there is no good except Yours, and there is no evil except that which You decree, and there is no true God except You).”⁽³⁾

Likewise, he reported from al-Fadl bin Abbaas that: “Evil omen is actually that which causes you to go on or that which turns you back.”⁽⁴⁾

COMMENTARY

Ankles; 1/73) and Muslim in (Purification, Chapter on the Obligation of Washing the Two Legs; 1/213).

- 1 Reported by Al-Bukhaaree in (The Book of The Beginning of Revelation, Chapter: “Yahya bin Bukayr Narrated to us”; 1/4) and Muslim in (The Book of Eemaan, Chapter on The Beginning of Revelation to The Messenger of Allah; 1/140)
- 2 Reported by Al-Bukhaaree in (The Book of Ablutions, Chapter on The Virtues of Ablution; 1/65) and Muslim in (The Book of Purification, Chapter on The Excellence of Lengthening the Radiance; 1/246)
- 3 Reported by Ahmad in *al-Musnad* (2/220) Ibn Wahb in *Al-Jaami*’ p.110, At-Tabaraanee as contained in *Al-Majma*’ (5/105) and Ibn Sunnee in *‘Amal al-Yawm wa al-Laylah* (293). Al-Haythamee said in *Majma az-Zawaa’id* (5/105): “And it has Ibn Lahee’ah and his hadeeth is *Hasan* (sound); the rest of the reporters in the chain are trustworthy.” The Commentator said in *Tayseer Al-Azeez Al-Hameed* (p.439): “It has Ibn Lahee’ah.”
- 4 Reported by Ahmad (1/213). Ibn Muflih said in *Al-Aadaab* (3/377) said: Reported by Ahmad from the narrations of Muhammad bin Abdullah bin ‘Ulaathah; there is difference of opinion about his reliability; and it has a broken chain.” Shaykh Sulaymaan said (p.440): “This is how Ahmad reported it but its chain is dubious.”

His saying: “Whoever is turned back from fulfilling his need by bad omen”: *Man* (whoever) expresses condition; and the response to it is: *faqad ashraaka* (he has committed *Shirk*). The response is connected to the letter, *faa* because it will not connect suitably with the particle. In that case, it must be connected with the letter, *faa*.

His saying: “from fulfilling his need”: *Haajah* (need) is everything an individual needs from the things that are related to completeness; it could also be employed regarding matters of dire necessities.

His saying: “...has committed *Shirk*”: That is, the major *Shirk* if he believes that the item with which he makes evil omen does and actually initiate evil by itself. But if he believes that it is only a means then such is minor *Shirk* because we had mentioned a very beneficial principle regarding these matters that: whoever believes something as means or cause (for something) while it is not established legally or universally one; his *Shirk* is minor since we should not approve a factor except if Allah has made it one, whether universally or legally. The legal ones are such as reading the Qur'an and supplication; and the universal ones are like medicines, drugs, that are of proven benefit.

His saying: “What is the expiation for that”: Meaning, what is the atonement for this *Shirk* or what is the cure to remove this *Shirk*? This is because the word, *Kaffaarah* (atonement) could be used for expiation after doing a thing, and it can be employed to refer to expiation before the action since its etymology is from *Kufr* which means *Sitr* (i.e. cover), and a covering protects. So, what is the expiation for that if it occurs and its expiation if it does not happen?

His saying: “*Allaahumma laa khayra illa khayruk walaa Tayra illaa Tayruk walaa ilaaha gayruk* (O Lord, there is no good except Yours, and there is no evil except that which You decree): That is, You are the One in whose Hand there is instant good like rain and plants; and the non-instant such as the one whose means is from Allah through a creature. For example, that someone gives you dirhams as charity or gift and things like that. This good is from Allah; but through a medium Allah made to serve as a means. Otherwise every good is from Allah - the Mighty and Sublime.

His saying: “There is no good except Yours” this restrictive is real; all good comes from Allah regardless of whether it is through a known means or not.

His saying: "...and there is no evil except that which You decree" That is, you own all birds with which evil omen is sought; they cannot do anything, for they are themselves under (Your) control. Allah the Exalted said:

﴿أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَّتْ وَبَقِضْنَ مَا يُتَسَكَّنْنَ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ

بَصِيرٌ ﴿١٩﴾

"Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Gracious (Allah). Verily, He is the All-Seer of everything." [Al-Mulk: 19].

He - The Exalted - also said:

﴿أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا يَتَسَكَّنْنَ إِلَّا اللَّهُ إِنَّ فِي

ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٧١﴾

"Do they not see the birds held (flying) in the midst of the sky? None holds them but Allah [none gave them the ability to fly but Allah]. Verily, in this are clear Ayat (proofs and signs) for people who believe (in Oneness of Allah). [An-Nahl: 79].

The point here is that birds are controlled by the permission of Allah. Allah, the Exalted is the One who controls and manages them; he makes them fly towards the right and left direction; that has nothing to do with events. It is also possible that *Tayr* (literally bird but translated as evil) mentioned here refers to what a person makes evil omen with. So whatever happens to a person of bad omen and afflictions are from Allah just as all good comes from Allah as He said – the Exalted:

﴿إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ﴾

"Verily, their evil omens are with Allah. [Al-A'raf: 131].

However, we had said earlier that evil in the action of Allah is not what happens; the evil is rather in the object, not the action. All His actions – Exalted is He – are good; either good in its own essence or with respect to the great benefits that result from it. Therefore, his saying, "There is no evil except what you decree..." is similar to his saying; "...there is no good except yours."

His saying: "...and there is no true God except You": *Laa* (as it occurs

in the Arabic text meaning: there is no...) negates category; and *Ilaaha* means *Ma'looh* (that which is worshipped) like *Giraas* (planting) meaning *Magroos* (the plant) and *Firaash* (bed) meaning *Mafroosh*. *Al-Ma'looh* is the One that that is worshipped out of love and reverence; to whom mankind give worship out of love and respect for him.

So, if it is asked: But there are deities other than Allah; as Allah said:

﴿فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ﴾

"So their aliahah (gods), other than Allah, whom they invoked, profited them naught." [Hud: 101].

I will respond that: even if they are worshiped beside Allah and called gods, they are not true gods because they do not deserve to be given worship. Consequently, we say, *Laa ilaaha illallah* means, "there is no true deity except Allah.

The following could be derived from the hadeeth:

First: it is not permissible that an individual is turned back from fulfilling his needs by evil omen; he should rather put his trust in Allah and not pay attention (by way of making evil omen), to what he sees, hears, or what happens to him in his first attempt at an activity. This is because an individual may experience something unpalatable at the beginning of an activity and then make evil omen there with; this is grave error owing to the fact that, as long as there is worldly or religious benefit (in what one intends to do) do not worry about what happens, (making evil omen).

Second: that seeking bad omen is from the aspects of *Shirk* according to his saying: "Whoever is turned back from his fulfilling his need by bad omen has committed *Shirk*."

Third: If it occurs to anyone that he should make bad omen and was not discouraged (from carrying out his activities) by it, that will not harm him as earlier cited from the hadeeth of Ibn Mas'ood that: "And there is none among us who does not...but Allah removes it with (when we) place trust in Him."

Fourth: All affairs are in the Hands of Allah; the good of it and the evil of it.

Fifth: Giving worship to Allah Alone as He Alone made creation and controls affairs.

His saying in the hadeeth of Fadl: “Evil omen is...” *Innamaa at-Tiyara*: According to Arabic rhetoricians, this expression is a restrictive; meaning, there is no *Tiyarah* (evil omen) except that which causes you to proceed or turn back and not what occurs to your mind and you ignored. Undoubtedly, being completely free of that even from thinking about it is the best; but if it occurs to you and you did neither ignore nor pay attention to it, it will not harm as well; but he should not give in, for all matters are in the Hands of Allah.

His saying: “that which causes you to go on or that which turns you back”: As for “that which turns you back” it is undoubtedly from the aspects of making evil omen since making bad omen necessitates abandoning and holding back from activities. But as regards “that which causes you to go on” it is not devoid of two matters:

First: It may essentially be *Tiyarah* (making evil omen); and that is, if he draws conclusions for his successes or failure from bad omens. For instance, if he says: “I will stir this bird; if it flies towards the right; that shows good fortune and blessings” and then he carries on. He has, without doubts, practiced *Tiyarah* because seeking good fortune through prodding birds is not right since it lacks any basis for the fact that when a bird flies, it in the direction it wills. So, if he depends on it then he has relied on a means Allah has not approved of as being means: movement of birds.

Second: that the reason for carrying on is a statement he hears or something he sees indicating the ease in this matter; this is *Fa’l* which the Prophet (ﷺ) likes. But if he relies on it and it becomes the reason for his advancement, it then takes the same ruling as *Tiyarah*. However, if he does not rely on it but feels happy and encouraged in his quest; then such is among the praiseworthy *Fa’l*.

But the hadeeth has some weakness in its chain of narration; but given to be authentic, that is its ruling.



Important Matters in the Chapter;

First: Reminder regarding the verses:

﴿أَلَا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾ (١٣)

“Verily, there evil omens are with Allah but most of them know

not" (Al-A'raf: 131) and

﴿طَيْرُكُمْ مَعَكُمْ﴾

"Your evil omens be with you" (Yasin: 19).

Second: Negation of contagion.

Third: Negation of bad omen.

Fourth: Repudiation on *Haamah*.

Fifth: Repudiation of bad omen regarding the month of Safar.

Sixth: That *al-Fa'l* is not part of that; it is even encouraged.

Seventh: Explanation of *al-Fa'l*.

Eighth: That what occurs to one of this while disliking will not harm; Allah certainly removes it by one's relying on Him.

Ninth: Mention of what should be said by the one who experiences it.

Tenth: Declaration that *at-Tiyarah* is *Shirk*.

Eleven: Explanation of the blameworthy *at-Tiyarah*.

COMMENTARY

Important Matters:

The First matter: Reminder regarding the verses:

﴿أَلَا إِنَّمَا طَيْرُهُمْ عِنْدَ اللَّهِ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾ (١٣١)

"Verily, their evil omens are with Allah but most of them know not" (Al-A'raf: 131) and

﴿طَيْرُكُمْ مَعَكُمْ﴾

"Your evil omens be with you" (Yasin: 19).

That is, in order for one to be wary because the two verses appear contradictory; even though that is not the case. The Qur'an and the *Sunnah* do not contain contradictions neither do they both contradict themselves; contradictions only occur based on the understanding of the addressee. And the path of reconciliation had preceded with regard to His saying: "Verily, their evil omens are with Allah" that it means that it is Allah Who decrees that and not Moosaa or any one among the Messengers. And that His saying: "Your evil omens be with you," is in the aspect of cause; meaning you are the cause of it.

The second matter: Negation of contagion: it had been said that its negation implies one of influence on its own, not that it has effects. This is because Allah has made some means for diseases and their transfer.

The third matter: Negation of bad omens: that is, negation of it influence and not negation of its existence

The fourth matter: Repudiation of *Haamah*: The explanations on it had been given.

The fifth matter: Repudiation of bad omen regarding the month of Safar: its meaning had been given.

The sixth matter: That *al-Fa'l* is not part of that; it is even encouraged: it is deduced from the saying of the Prophet (ﷺ): "...*al-Fa'l* pleases me" and whatever pleases the Prophet (ﷺ) is good. Aa'ishah (may Allah be pleased with her) said: "The Prophet (ﷺ) liked starting with the right when wearing his shoes, combing his hair, purifying himself; and in all his activities."⁽¹⁾

The seventh matter: Explanation of *al-Fa'l*: the Prophet (ﷺ) gave its meaning to be "good words". It had been explained that this meaning is by way of illustration not restriction. This is because *al-Fa'l* refers to whatever speech or action or something seen or heard that urges a person towards good deeds.

The eight matter: That what occurs to one of this while he disliking will not harm; Allah certainly removes it by one's relying on Him: That is, if it occurs to you and you hate it; it will not harm you and Allah will remove it with your trust in Him according to the saying of Ibn Mas'ood: "And there is none among us who does not...but Allah removes it with (when we) place trust in Him."⁽²⁾

The ninth matter: Mention of what should be said by the one who experiences it: it has preceded that it implies two things: That he says:

Allahumma laa ya-tee bil-Hasanaat illa anta wa laa yadfa'u sayyi-aat illa anta wa laa haola walaa quwwata illa bika (O Lord, no one brings good things except You! No one prevents evil things but You! There is no power and no strength except with You.

1 Reported by Al-Bukhaaree in (The Book of Ablution, Chapter on Starting With the Right Sides During Ablution, 1/75) and Muslim in (The Book of Purification, Chapter on Starting with the Right Sides During Ablution, 1/226).

2 Its reference had preceded

Or that he says:

“*Allaahumma laa khayra illa khayruk wala Tayra illaa Tayruk wala ilaaha gayruk* (O Lord, there is no good except Yours, and there is no evil except that which You decree)

The tenth matter: Declaration that *at-Tiyarah* is *Shirk*: It had preceded that *At-Tiyarah* is *Shirk* although that requires some elaboration: If he believes that it influences (or determines things) by itself, then such is a major *Shirk*; but if he holds that it is (only) a means, then it is minor *Shirk*.

The eleventh matter: Explanation of the blameworthy *Tiyarah*: that is, what urges you on or discourages you.



All the praises and thanks be to Allah. May Allah's peace and blessings be upon our Prophet, Muhammad, and on his household and entire companions.

This is the end of the first volume, and to Allah belong the praise. It will be followed by the second volume and the First Chapter is: Chapter on What is Reported Regarding Astrology.

